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THE NEW TESTAMENT IN MODERN SPEECH

THE NEW TESTAMENT IN MODERN SPEECH

AN IDIOMATIC TRANSLATION INTO EVERY-DAY ENGLISH FROM THE TEXT OF THE RESULTANT GREEK TESTAMENT

BY THE LATE

RICHARD FRANCIS WEYMOUTH

M.A., D. Lit. (London)

Fellow of University College, London, and sometime Headmaster of Mill Hill School, Editor of "The Resultant Greek Testament"

NEWLY REVISED BY

JAMES ALEXANDER ROBERTSON

M.A., D.D.

Professor of New Testament Language, Literature, and Theology, Aberdeen

With numerous additional illustrative notes, including notes on all the places mentioned in the New Testament, on the Roman Governors of Palestine, and on the money system; together with two maps

HARPER & ROW, PUBLISHERS

New York

THE NEW TESTAMENT IN MODERN SPEECH

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FIFTH EDITION

PREFACE TO THE FIFTH EDITION

IN the fourth edition of this book many of the notes that had appeared in the earlier editions were omitted, especially those of a grammatical character which would not be of much interest to the general reader, and which were sufficiently dealt with in Dr. R. F. Weymouth's pamphlet *The Aorist*; but it has been felt that there was ample room to replace these notes by others illustrating the text, some such notes being of a geographical or historical character, and others aiming at expounding the teaching of the New Testament, and at the explanation of difficulties.

The first edition of this book, as mentioned in the original preface, was at the Translator's request edited and partly revised by the Rev. E. Hampden-Cook, M.A., with some co-operation from one of the Translator's sons; and both of these have worked on the later editions. Mr. Hampden-Cook made many improvements in the text, and added many notes. He also introduced the side-headings; and these have been, with a few alterations, retained in the present edition. The notes on the New Testament geography in the present edition have been compiled by him, the object being to provide interesting and helpful information concerning all the places mentioned in the New Testament.

The task of improving the text and notes for the previous edition was largely in the hands of the late Rev. S. W. Green, M.A., Professor of New Testament Exegesis at Regent's Park College and Dean of the Faculty of Theology at the University of London, who wrote all the Introductions, except that to the Apocalypse, and gave attention more particularly to the revision of the Gospels, Acts, Hebrews, and the Epistles of the Captivity. He also, in the Appendix, contributed additional notes to some of the Epistles. He was assisted by the Rev. Professor A. J. D. Farrer, B.A., of Regent's Park College, who was mainly responsible for the revision of the text and notes of Romans, Corinthians,

Galatians, Thessalonians, and the Pastoral and the Catholic Epistles. The late Rev. Professor H. T. Andrews, D.D., of New and Hackney Colleges, contributed the Introduction to the Apocalypse and revised the text and notes of that book.

It is due to the care taken by these three revisers that there are very few alterations in the text in the present edition. Indeed, the text may be considered to have reached to all intents its final form. A special tribute must be paid to the late Professor Green, who devoted himself heartily to the work and enriched the book with the results of his ripe biblical scholarship.

The present edition has been produced under the superintendence of the Rev. James Alex. Robertson, M.A., D.D., Professor of New Testament Language, Literature, and Theology, Aberdeen. He has not only revised the text, introductions, and footnotes, but has also written a large number of additional notes that appear in the Appendix. Except for the notes on the geography, and on the Roman Governors of Palestine, and on the money system current in New Testament times, most of the notes that did not appear in the former edition have been written by Professor Robertson. The aim has been to elucidate difficulties where possible, to note important connections with the rest of the New Testament writings, and to add an occasional comment where the interest of the passage seems to call for it.

In regard to the titles of the books, it has been thought better to retain with but slight variation those adopted in the Authorized Version.

Reference has been made afresh to the Translator's original manuscript. In regard to the text, the main aim has been to preserve his renderings, except where greater accuracy or greater simplicity seemed to call for change. In the case of disputed translations, if the former edition has not a footnote, one has usually been added. Special importance has been attached to the maintenance everywhere of the Translator's original conception, namely, while modernizing the English, to preserve the dignity of the language and to avoid colloquialisms. There is reason to suspect that certain passages, more particularly in the Gospels, have been misplaced. It has not been thought

desirable, however, to alter the order of such passages, as any such alterations must necessarily be speculative: attention has been called in the notes to some cases of this sort.

The publishers have taken pains to render a book so much valued for its intrinsic worth attractive in form as well as moderate in price. In the last edition improved type for the text was introduced, and in the present edition an improvement has been made by enlarging the type used for the Appendix.

It is hoped that a translation which has been well received for many years throughout the English-speaking world may find in its new form a welcome from those who value the results of recent scholarship.

October, 1929.

PREFACE TO THE FIRST EDITION

THE Translation of the New Testament here offered to English-speaking Christians is a bona fide translation made directly from the Greek, and is in no sense a revision. The plan adopted has been the following :—

1. An earnest endeavour has been made (based upon more than sixty years' study of both the Greek and English languages, besides much further familiarity gained by continual teaching) to ascertain the exact meaning of every passage, not only by the light that Classical Greek throws on the language used, but also by that which the Septuagint and the Hebrew Scriptures afford ; aid being sought too from Versions and Commentators ancient and modern, and from the ample *et cetera* of *apparatus grammaticus* and theological and Classical reviews and magazines—or rather, by means of occasional excursions into this vast prairie.

2. The sense thus seeming to have been ascertained, the next step has been to consider how it could be most accurately and naturally exhibited in the English of the present day ; in other words, how we can with some approach to probability suppose that the inspired writer himself would have expressed his thoughts, had he been writing in our age and country.[1]

3. Lastly it has been evidently desirable to compare the results thus attained with the renderings of other scholars, especially of course with the Authorised and Revised Versions. But, alas, the great majority of even 'new translations,' so called, are, in reality, only Tyndale's immortal work a little—often very little—modernised !

4. But in the endeavour to find in Twentieth Century English a precise equivalent for a Greek word, phrase, or sentence, there are two dangers to be guarded against. There are a Scylla and a Charybdis. On the one hand

[1] I am aware of what Professor Blackie has written on this subject (*Aeschylus*, Préf., p. viii.) ; but the problem endeavoured to be solved in this Translation is as above stated.

there is the English of 'Society,' on the other hand that of the utterly uneducated, each of these *patois* having also its own special, though expressive, borderland which we name 'slang.' But all these salient angles (as a professor of fortification might say) of our language are forbidden ground to the reverent translator of Holy Scripture.

5. But again, a *modern* translation—does this imply that no words or phrases in any degree antiquated are to be admitted? Not so, for great numbers of such words and phrases are still in constant use. To be antiquated is not the same thing as to be obsolete or even obsolescent, and without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal.

6. It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present-day English does not permit, except to a limited extent, the method of literal rendering—the *verbo verbum reddere* at which Horace shrugs his shoulders. Dr. Welldon, recently Bishop of Calcutta, in the Preface (p. vii) to his masterly translation of the *Nicomachean Ethics* of Aristotle, writes, 'I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and where circumstances seemed to call for it I have sometimes used two English words to represent one word of the Greek';—and he is perfectly right. With a slavish literality delicate shades of meaning cannot be reproduced, nor allowance be made for the influence of interwoven thought, or of the writer's ever shifting—not to say changing—point of view. An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title-page. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Welldon has done: more melancholy still, if they are at the same time racking their brains to exhibit the result of their labours—a splendid but idle philological *tour de force*—in what *was* English nearly 300 years before.

7. Obviously any literal translation cannot but carry idioms of the earlier language into the later, where they will very probably not be understood ;[1] and more serious still is the evil when, as in the Jewish Greek of the N.T., the earlier language of the two is itself composite and abounds in forms of speech that belong to one earlier still. For the N.T. Greek, even in the writings of Luke, contains a large number of Hebrew idioms ; and a literal rendering into English cannot but partially veil, and in some degree distort, the true sense, even if it does not totally obscure it (and that too where *perfect* clearness should be attained, if possible), by this admixture of Hebrew as well as Greek forms of expression.

8. It follows that the reader who is bent upon getting a literal rendering, such as he can commonly find in the R.V. or (often a better one) in Darby's *New Testament*, should always be on his guard against its strong tendency to mislead.

9. One point, however, can hardly be too emphatically stated. It is not the present Translator's ambition to supplant the Versions already in general use, to which their intrinsic merit or long familiarity or both have caused all Christian minds so lovingly to cling. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers. And yet there has been something of a remoter hope. It can scarcely be doubted that some day the attempt will be renewed to produce a satisfactory English Bible—one in some respects perhaps (but assuredly with great and important deviations) on the lines of the Revision of 1881, or even altogether to supersede both the A.V. and the R.V. ; and it may be that the Translation here offered will contribute some materials that may be built into that far grander edifice.

10. The Greek Text here followed is that given in the Translator's *Resultant Greek Testament*.[2]

11. Of the Various Readings, only those are here given which seem the most important, and which affect the rendering into English. They are in the footnotes, with

[1] A flagrant instance is the 'having in a readiness' of 2 Cor. x. 6, A.V. although in Tyndale we find 'and are redy to take vengeaunce,' and even Wiclif writes 'and we han redi to venge.'

[2] Published by Messrs. James Clarke & Co., Ltd., London. Price 4s. net.

v.l. (*varia lectio*) prefixed. As to the chief *modern* critical editions full details will be found in the *Resultant Greek Testament*, while for the *original* authorities—MSS., Versions, Patristic quotations—the reader must of necessity consult the great works of Lachmann, Tregelles, Tischendorf, and others, or the numerous monographs on separate Books.[1] In the margin of the R.V. a distinction is made between readings supported by 'a few ancient authorities,' 'some ancient authorities,' 'many ancient authorities,' and so on. Such valuation is not attempted in this work.

12. Considerable pains have been bestowed on the exact rendering of the tenses of the Greek verb; for by inexactness in this detail the true sense cannot but be missed. That the Greek tenses do not coincide, and cannot be expected to coincide with those of the English verb; that—except in narrative—the aorist as a rule is *more* exactly represented in English by our perfect with 'have' than by our simple past tense; and that in this particular the A.V. is in scores of instances more correct than the R.V.; the present Translator has contended (with arguments which some of the best scholars in Britain and in America hold to be 'unanswerable' and 'indisputable') in a pamphlet[2] *On the Rendering into English of the Greek Aorist and Perfect*. Even an outline of the argument cannot be given in a Preface such as this.

13. But he who would make a truly *English* translation of a foreign book must not only select the right nouns, adjectives, and verbs, insert the suitable prepositions and auxiliaries, and triumph (if he can) over the seductions and blandishments of idioms with which he has been familiar from his infancy, but which, though forcible or beautiful with other surroundings, are, for all that, part and parcel of that other language rather than of English: he has also to beware of *connecting his sentences* in an un-English fashion.

Now a careful examination of a number of authors (including Scottish, Irish, and American) yields some interesting results. Taking at haphazard a passage from

[1] Such as McClellan's Four Gospels; Westcott on John's Gospel, John's Epistles, and *Hebrews*; Hackett on *Acts*; Lightfoot, and also Ellicott, on various Epistles; Mayor on *James*; Edwards on 1 *Corinthians* and *Hebrews*; Sanday and Headlam on *Romans*. Add to these Scrivener's very valuable *Introduction to the Criticism of the N.T.*

[2] Published by Messrs. James Clarke & Co., Ltd., London. Price 1s. 3d. net.

each of fifty-six authors, and counting on after some full stop till fifty finite verbs—*i.e.* verbs in the indicative, imperative, or subjunctive mood—have been reached (each finite verb, as every schoolboy knows, being the nucleus of one sentence or clause), it has been found that the connecting links of the fifty-six times fifty sentences are about one-third conjunctions, about one-third adverbs or relative and interrogative pronouns, while in the case of the remaining third there is what the grammarians call an *asyndeton*—no formal grammatical connexion at all. But in the writers of the N.T. nearly *two*-thirds of the connecting links are conjunctions. It follows that in order to make the style of a translation true idiomatic English many of these conjunctions must be omitted, and for others adverbs, etc., must be substituted.

The two conjunctions *for* and *therefore* are discussed at some length in two Appendices to the above-mentioned pamphlet on the *Aorist*, to which the reader is referred.

14. The NOTES, with but few exceptions, are not of the nature of a general commentary. Some, as already intimated, refer to the readings here followed, but the great majority are in vindication or explanation of the renderings given.

Since the completion of this new version nearly two years ago, ill-health has incapacitated the Translator from undertaking even the lightest work. He has therefore been obliged to entrust to other hands the labour of critically examining and revising the manuscript and of seeing it through the press. This arduous task has been undertaken by Rev. Ernest Hampden-Cook, M.A., St. John's College, Cambridge, of Sandbach, Cheshire, with some co-operation from one of the Translator's sons; and the Translator is under deep obligations to these two gentlemen for their kindness in the matter. He has also most cordially to thank Mr. Hampden-Cook for making the existence of the work known to various members of the OLD MILLHILLIANS' CLUB and other former pupils of the Translator, who in a truly substantial manner have manifested a generous determination to enable the volume to see the light. Very grateful does the Translator feel to them for this signal mark of their friendship.

Mr. Hampden-Cook is responsible for the headings of the

paragraphs, and at my express desire has inserted some additional notes.

I have further to express my gratitude to Rev. Frank Ballard, M.A., B.Sc., Lond., at present of Sharrow, Sheffield, for some very valuable assistance which he has most kindly given in connexion with the Introductions to the several books.

I have also the pleasure of acknowledging the numerous valuable and suggestive criticisms with which I have been favoured on some parts of the work, by an old friend, Rev. Sydney Thelwell, B.A., of Leamington, a clergyman of the Church of England, whom I have known for many years as a painstaking and accurate scholar, a well-read theologian, and a thoughtful and devout student of Scripture.

I am very thankful to Mr. H. L. Gethin, Mr. S. Hales, Mr. J. A. Latham, and Rev. T. A. Seed, for the care with which they have read the proof sheets.

And now this Translation is humbly and prayerfully commended to God's gracious blessing.

R. F. W.

Brentwood, Essex.
July 1902.

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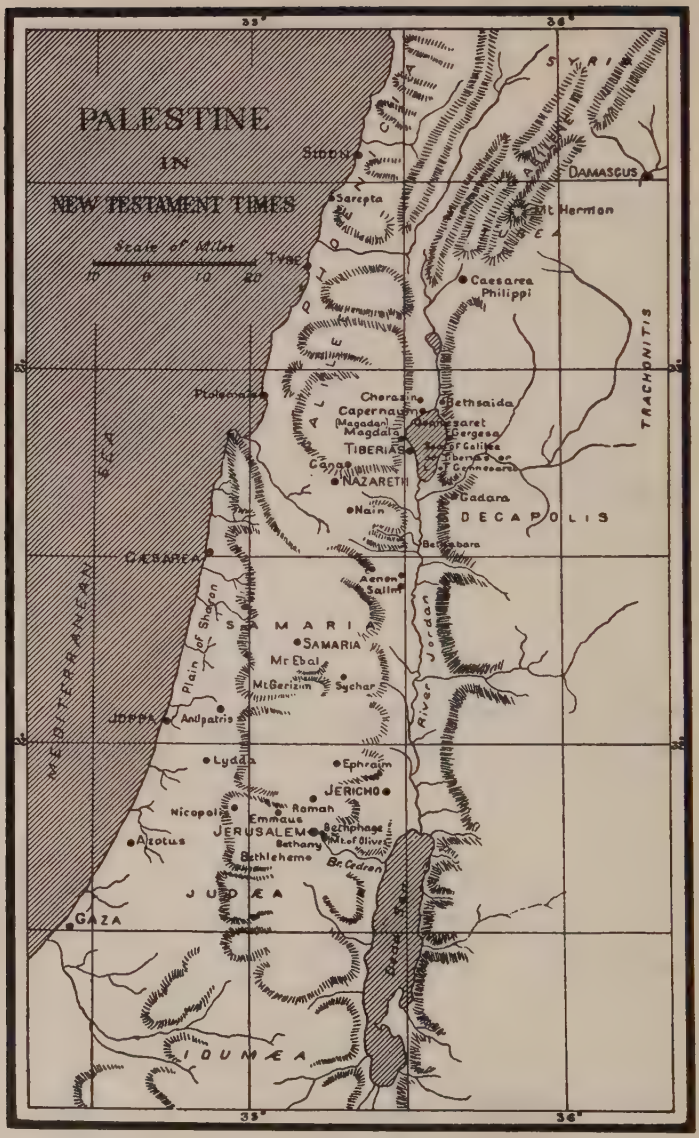
ABBREVIATIONS USED IN THE NOTES

Amer. R.V.	American Revised Version, given at the end of the English Revised Version.
A.V.	Authorized English Version, 1611.
Cf.	Compare.
ff.	And following verses.
i.e.	That is.
Lit.	Literally.
LXX	The Septuagint (Greek) Version of the Old Testament.
mg.	Margin.
n.	Note.
nn.	Notes.
N.T.	New Testament.
O.T.	Old Testament.
R.V.	Revised English Version, 1881–85.
v.l.	*Varia Lectio*. An alternative reading found in some Manuscripts of the New Testament.
vv.	Verses.


PALESTINE
IN
NEW TESTAMENT TIMES
Scale of Miles
10 0 10 20
33°
36°
SYRIA
PHOENICIA
Sidon
Sarepta
DAMASCUS
Mt Hermon
Caesarea Philippi
GALILEE
TRACHONITIS
Ptolemais
Chorazin
Bethsaida
Capernaum
(Magadan)
Magdala
Gennesaret
Bergesa
TIBERIAS
Sea of Galilee
or Lake of Tiberias
or Genneseret
Cana
NAZARETH
Gadara
Nain
DECAPOLIS
Bethabara
CAESAREA
Aenon
Salim
SAMARIA
SAMARIA
Mt Ebal
Mt Gerizim
Sychar
Plain of Sharon
River Jordan
JOPPA
Andipatris
Lydda
Ephraim
JERICHO
Nicopolis
Ramah
Emmaus
JERUSALEM
Bethphage
Mt. of Olives
Bethany
Azotus
Bethlehem
Br. Cedron
JUDÆA
GAZA
Dead Sea
IDUMÆA
MEDITERRANEAN
SEA

THE GOSPELS

The Title.—The *Greek* name (in *English* dress ' Evangel ') means ' good tidings.' If the term ' gospel ' is compounded of *good* and Anglo-Saxon *spell* (story), it exactly represents the original: if it means *God's* spell, it recalls the N.T. phrase ' the gospel of God.' Strictly speaking, there can be but one gospel, and this is indicated in the heading of the several Gospels found in the earliest manuscripts, which reads simply ' According to Matthew ' (Mark, Luke, John). The word really passes through three stages: (1) God's message to the world announced by and centring in Jesus Christ, (2) the narrative of the facts concerning Him, (3) any one written version of these facts. It is with this last, the four ' Gospels ' which stand in the front of the New Testament, that we have here to do.

The three and the one.—The four Gospels separate at a glance into these two groups: (1) Matthew, Mark, and Luke; (2) John. The three are intimately related. The Fourth Gospel stands apart in solitary splendour. Its opening words are not the introduction to a work of history on the same plane as the three, but to a theological interpretation of the facts. The historical outline is almost entirely new. In the teaching of Jesus, instead of parable and homely sayings which all could understand, we have long conversations centring round the personality and mission of our Lord, expounding in mystical fashion the abstract ideas of life, light, witness, truth, and glory. Whatever the relation of the Fourth Gospel may be to its predecessors, it must be isolated in order to be understood.

The Synoptic Problem

The first three Gospels, put side by side, yield a *synopsis*, or common outline of the course of the ministry. In what is at best a fragmentary record they show remarkable

agreement in the *selection* of incidents, in the *order* in which these are presented, and in the *language* of those sections of the narrative which they have in common. But along with these resemblances there are differences. It is this double fact of likeness and difference which constitutes the Synoptic Problem. How are we to account for it ?

1. *The priority of Mark.*—The problem has a long history : it can only here be said that the all but unanimous judgement of modern scholarship is that the earliest account of the ministry is to be found in Mark, and that this Gospel was used as one of their sources by Matthew and by Luke. Between them they absorb practically the whole of Mark : when one of them varies the order of his sections, the other keeps to it : when they depart from his language, it is mostly for editorial reasons—modification of rough diction, toning down of expressions which might offend, curtailment under pressure of the inclusion of new material. The first of the sources used in common by Matthew and Luke is virtually our Gospel of Mark.

2. *The 'teaching-source'* (Q).—Both Matthew and Luke devote large space to teaching of Jesus which is absent from Mark. Much of this they have in common, and often in identical language. This means that they both used a second written source, now commonly called Q, from the first letter of the German word *Quelle* (source). This second source is credibly connected with the name of the Apostle Matthew, who, according to Papias, Bishop of Hierapolis c. 150 A.D., 'composed the *oracles* in the *Hebrew* language.' Matthew, himself eye-witness and companion of our Lord, can hardly be also the author of a Greek Gospel which depends so largely on the Greek work of Mark. But if tradition is right in ascribing to him a compilation of the 'oracles' or teachings of Jesus, afterwards incorporated in a Greek translation in our first Gospel, then the three Synoptic Gospels rest upon the twin Apostolic foundation of Matthew and of Peter, to whom, according to Papias, Mark became follower and interpreter.

3. *Matter peculiar to Matthew or Luke.*—When we have detached from these Gospels what they derive from Mark and Q, each makes its own further contribution to our knowledge of the Master. Details can be best gathered

from the blank columns of a Harmony of the Gospels. Each has his separate ' birth-story,' with no points of contact except the Virgin Birth in Bethlehem, and the subsequent residence in Nazareth, differently explained. Large parts of the ' Sermon on the Mount ' are peculiar to Matthew, as are three miracles and eleven parables. Luke alone records seven of the miracles and seventeen parables and parabolic stories. One notable feature in Luke's Gospel is what has been called his ' great interpolation.' From ix. 51 to xviii. 14, ' Journeyings towards Jerusalem,' he is largely alone, and it is especially from the contents of this section that his Gospel has been called ' the most beautiful book that ever was written.' ' *St. Luke*,' the Pauline Gospel, reflects Paul's great word ' *grace*.'

It is a misfortune for the understanding of the Gospels that they have been allowed to blend into a blurred portrait of their Hero. Each should be read separately as a whole, and some main impression gathered of its author's purpose in writing. The brief prefaces to the several Gospels may suggest some special characteristics to be looked for. These may be so far anticipated here as to point out that the aim of the first three Gospels is to bring us into living touch with a human-divine personality. How does a personality disclose itself? By *deeds*: read Mark's swift story of divine doing. By *words*: study Matthew's record of His teaching. By *influence*: read Luke's Gospel of grace. Tell us what a man does, says, and is: then we know him. Such is the threefold witness of our Synoptic Gospels to the Son of Man. But deeds, words, and grace are marked by a strange note of *authority*. Who then is He who has such authority to speak, to act, to forgive, and to save? It is just here that the greatest marvel of all the world's literature, *St. John*, falls into place; the ' bodily ' Gospels find their interpretation in the ' spiritual ' Gospel.

The Fourth Gospel

If *St. John* be regarded as one of the four Gospels, it raises a problem of its own, not chiefly of authorship but of contents. Mark's historical outline, adopted by Matthew and Luke, has disappeared. There are a few points of contact—the ministry of John the Baptist, the call of the

first disciples, the feeding of the five thousand, the closing scenes; but when it is not a new story, it is an old story newly told, and for the most part it is absolutely new. More than any book in the New Testament this one calls aloud for isolated study, that by candid, fearless, and reverent thinking its secret may stand disclosed. At the close of the second century Clement of Alexandria, recording the judgement of the early Church, affirms that John, having observed that the *bodily* things had been exhibited in the Gospels, produced a *spiritual* Gospel; which means that while the first three were regarded as literal history, the fourth was looked upon rather as interpretation of the facts.

Authorship

Each Gospel is anonymous: for authorship we are dependent upon early tradition, put to the test of a reasonable probability.

St. Matthew.—Uniform tradition assigns our first Gospel to the Apostle Matthew, called in *St. Mark* Levi the son of Alphaeus, and, apart from the story of his call, a mere name. The connection of his name with the Gospel, and the improbability that he was the author, have already been touched on. Papias adds to his statement that he composed the oracles in the Hebrew (or Aramaic) language, ' and each one interpreted them as he was able.' Possibly the past tense ' interpreted ' implies that by the time he wrote the difficulty had been removed by the publication of the anonymous Greek Gospel of ' Matthew.'

St. Mark.—Papias represents Mark as Peter's interpreter, and as the author of a collection of memoirs which gave the substance (' all that he remembered ') of Peter's teaching. Probably he translated Peter's catechetical sections, spoken in Aramaic, into Greek. At the close of the century Clement of Alexandria expressly states that he wrote his Gospel at the request of those who heard Peter's preaching in *Rome*. The identity of the Mark of this tradition with the John Mark of Acts and the Mark of the Epistles may be here assumed. He was the son of that Mary to whose house as a Christian centre in Jerusalem Peter betook himself on his release from prison (Acts xii. 12), and the cousin of Barnabas (Col. iv. 10). The early

defection (Acts xv. 38) had been forgotten, and Mark had become Paul's fellow-worker, 'useful in ministry' (Col. iv. 10, Philem. 24, 2 Tim. iv. 11). Moreover, Peter writing from Rome, sends greeting from 'Mark my son' (1 Peter v. 13: it can hardly be doubted that 'Babylon' stands for Rome, as in Rev. xviii. 2, etc.). It can only be added that the general character of this Gospel amply confirms its Petrine basis and its Roman address. Possibly Mark xiv. 51, 52 is the artist's own modest signature in a corner of his picture.

St. Luke.—Early and undisputed tradition attributes the third Gospel and Acts to Luke, the beloved physician and faithful fellow-worker of Paul (Col. iv. 14, Philem. 24, 2 Tim. iv. 11). He is not named in Acts, but *some* travelling companion of the Apostle introduces himself in the '*We*-sections' of Acts beginning at xvi. 10, xx. 5, xxvii. 1. Investigation of the possible identity of this companion strongly suggests Luke, who sailed for Rome with Paul and is found with him there. On grounds of vocabulary and style it is argued that the writer of the *We*-sections is the author of the whole book of Acts and also of the third Gospel. The question has been and still is much in debate (see *The Beginnings of Christianity*, by Foakes Jackson and Kirsopp Lake, Part I, vol. ii, 1922). But the traditional view is strongly defended by Professor Harnack, and still holds ground. We may confidently attribute Luke i. 1–4 and Acts i. 1, 2 to Luke, the careful historian of the 'facts fulfilled among us' in the ministry of Jesus and in its continuance by the Apostles throughout the Roman world.

St. John.—The authorship of the Fourth Gospel is a problem of such immense perplexity that it cannot here be discussed. Of the five Johannine writings of the N.T. (the Gospel, 1, 2, 3 John, the Apocalypse) only the last is attributed to a John (Rev. i. 1, 4, 9; xxii. 8). Whether the Apocalypse and the Gospel can have come from the same pen is part of the problem. 'Nothing is better attested in early Church history than the residence and work of St. John at Ephesus.' Of the teaching of that Ephesian school, the Gospel according to John, whether written by him or not, is the flower and crown.

Dates

To fix the dates of the Gospels is an intricate question, which cannot here be discussed. In the many years since this book was first published there has been no decisive correction of the dates then suggested — Mark 63–70, Matthew about 75, Luke about 80, John 80–110 A.D. Probably John is later than 80; and if it could be proved that Luke had read Josephus, his Gospel must be placed near the end of the century. But this is very doubtful, and the trend of recent criticism is towards the earlier dates. The teaching-source (Q) used by Matthew and Luke may well have been written before the earliest date assigned to Mark.

THE GOSPEL ACCORDING TO ST. MATTHEW

CHARACTERISTICS OF ST. MATTHEW

The first words plunge us into an intensely Jewish atmosphere. Questions which may seem remote from our interest mattered greatly to the readers of this Gospel. If Jesus claimed to be Messiah was He David's son? Did He fulfil the Old Testament Scriptures? Was He the promised King? To these several questions the author answers with a confident *Yes*, especially as to the fulfilment of Old Testament prediction. Like the tolling of a bell at brief intervals we hear 'that it might be fulfilled.' Evidently a Christian Jew is writing for Christian Jews. Yet the Gospel is nobly catholic in tone and sentiment: see for example viii. 10–13. Renan's description of this Gospel as 'the most important book that ever was written' may make appeal to the Sermon on the Mount—that great manifesto of the religion of Jesus, identifying the Kingdom of heaven with sovereignty of character. It will be observed that this is the first of five blocks into which the author groups much of our Lord's teaching, each closing with a like refrain (vii. 28, xi. 1, xiii. 53, xix. 1, xxvi. 1). Outside these blocks perhaps the most noteworthy contribution of Matthew is the parable of chapter xx. (See note there.)

THE GOSPEL ACCORDING TO ST. MATTHEW

The Ancestry of Jesus

1 The Genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham was the father of Isaac; Isaac of
3 Jacob; Jacob of Judah and his brothers. Judah was the
father (by Tamar) of Perez and Zerah; Perez of Hezron;
4 Hezron of Ram; Ram of Amminadab; Amminadab of
5 Nahshon; Nahshon of Salmon; Salmon (by Rahab) of
6 Boaz; Boaz (by Ruth) of Obed; Obed of Jesse; Jesse of
David—the King.

7 David (by Uriah's widow) was the father of Solomon;
Solomon of Rehoboam; Rehoboam of Abijah; Abijah of
8 Asa; Asa of Jehoshaphat; Jehoshaphat of Jehoram;
9 Jehoram of Uzziah; Uzziah of Jotham; Jotham of Ahaz;
10 Ahaz of Hezekiah; Hezekiah of Manasseh; Manasseh of
11 Amon; Amon of Josiah; Josiah of Jeconiah and his
brothers at the period of the Removal to Babylon.

12 After the Removal to Babylon Jeconiah had a son
13 Shealtiel; Shealtiel was the father of Zerubbabel; Zerub-
14 babel of Abiud; Abiud of Eliakim; Eliakim of Azor; Azor
15 of Zadok; Zadok of Achim; Achim of Eliud; Eliud of
16 Eleazar; Eleazar of Matthan; Matthan of Jacob; and
Jacob of Joseph the husband of Mary, who was the mother
of JESUS who is called CHRIST.

(vv. 1–17.) Cf. Luke iii. 23–38.

1. *Genealogy*] Lit. 'Book of Generation.' Or it may be rendered 'history,' as also may the corresponding expression in the Hebrew of Gen. ii. 4; xxxvii. 2.

3. *Perez*] Of this and other Old Testament proper names, the forms here given are those which were adopted by the O.T. revisers.

16. *Christ*] The Greek word '*Christos*' is an adjective meaning 'anointed,' and is the equivalent of the Hebrew 'Messiah,' also used as an adjective. It refers to the practice of instituting a priest or king to office by anointing with oil; see *e.g.* Lev. iv. 5, 16; R.V. 'the anointed (LXX. *Christos*) priest.' Whether the personal name 'Messiah' (Christ) is ever given in the O.T. to the vague conception of an idealised king is doubtful. It occurs twice in the A.V. (Dan. ix. 25, 26), but the R.V. substitutes 'the anointed one.' In the N.T. the Hebrew word 'Messiah' occurs only twice (John i. 41; iv. 25), but in its Greek form 'Christ,' of course, innumerable times. The point to note is that the vague and varying anticipations of the O.T. now become focussed upon one Person. So in the N.T. Peter's 'the Christ,' 'the anointed' of vague Jewish hope, passes into a proper name 'Christ,' 'Jesus Christ,' 'Christ Jesus.'

There are therefore, in all, fourteen generations from 17
Abraham to David; fourteen from David to the Removal
to Babylon; and fourteen from the Removal to Babylon
to the Christ.

The Birth of Jesus

The circumstances of the birth of Jesus Christ 18
were these. After His mother Mary was be-
trothed to Joseph, before they were united in
marriage, she was found to be with child through the Holy
Spirit. Now Joseph her husband, being a just man and 19
unwilling publicly to disgrace her, determined to release
her privately from the betrothal. But while he was con- 20
templating this step, an angel of the Lord appeared to him
in a dream and said,

'Joseph, son of David, do not be afraid to bring home
your wife Mary, for she is with child through the Holy
Spirit. She will give birth to a Son, and you shall call 21
Him JESUS, for He shall save His People from their sins.'

All this took place in fulfilment of what the Lord had 22
spoken through the Prophet,

'MARK! THE MAIDEN WILL BE WITH CHILD AND WILL 23
GIVE BIRTH TO A SON,

AND THEY WILL GIVE HIM THE NAME IMMANUEL' (Isa.
vii. 14)—a word which signifies 'GOD WITH US' (Isa. viii.
8, 10).

When Joseph awoke, he did as the angel of the Lord had 24
commanded, and brought home his wife, but did not live 25
with her as a husband until she had given birth to a son;
and he called the child JESUS.

The Visit of the Magi

Now after the birth of Jesus, which took place 1 2
at Bethlehem in Judaea in the reign of King
Herod, there came to Jerusalem certain Magi
from the east, inquiring, 2

'Where is the newly-born king of the Jews? For we

18. *Of Jesus Christ*] v.L. 'of Christ.' Cf. verse 16.
20. *Was contemplating*] Lit. 'had conceived in his mind.'
21. *Jesus*] The Greek form of 'Joshua,' which latter (like 'Joram' 2 Kings ix. 14 for 'Jehoram' 2 Kings ix. 15; 'Joash' 2 Kings xii. 20 for 'Jehoash' 2 Kings xii. 1; and 'Jonathan' most commonly for the 'Jehonathan' which we find in the Hebrew in 1 Sam.) is contracted from 'Jehoshua' or rather 'Yehoshua.' In the Hebrew of the O.T., only the uncontracted form occurs, and (in 1 and 2 Chron., Ezra, and Neh.) the contracted but altered 'Jeshua' which already approaches the later 'Jesus.' The full significance of the name 'Jesus' is seen in the original 'Yeho-shua,' which means 'Jehovah the Saviour,' and not merely 'Saviour,' as the word is often explained.
25. *A son*] v.L. 'her firstborn son'; apparently a copyist's insertion from Luke ii. 7.
1. *There came*] Lit. 'lo! there came.'
Magi] A priestly caste among the Persians, not idolaters.

saw his Star when it rose, and have come here to do him homage.'

Reports of this soon reached the king, and greatly 3
agitated not only him but all the people of Jerusalem. So 4
he assembled all the High Priests and Scribes of the people, and anxiously asked them where the Christ was to be born.

'At Bethlehem in Judaea,' they replied; 'for so it stands 5
written in the words of the Prophet,

" And thou, Bethlehem in the land of Judah, 6
By no means the least honourable art thou among princely places in Judah!
For from thee shall come a Prince—
One who shall be the Shepherd of My People Israel " ' (Mic. v. 2).

Thereupon Herod sent privately for the Magi and ascer- 7
tained from them the exact time of the star's appearing. He then directed them to go to Bethlehem, adding, 8

'Go and make careful inquiry about the child, and when you have found him, bring me word, that I too may come and do him homage.'

After hearing what the king said, they went away, while, 9
strange to say, the star they had seen when it rose led them on until it reached and stood over the place where the babe was. When they saw the star, the sight filled them with 10
intense joy. So they entered the house; and when they 11
saw the babe with His mother Mary, they prostrated themselves and did Him homage, and opening their treasure-chests offered gifts to Him—gold, frankincense, and myrrh. And 12
then being forbidden by God in a dream to return to Herod, they went back to their own country by a different route.

When they were gone, an angel of the Lord appeared to 13
Joseph in a dream and said,

The Escape into Egypt

'Rise: take the babe and His mother and escape to Egypt, and remain there till I bring you word. For Herod is about to make search for the child in order to destroy Him.'

4. *High Priests*] In both the A.V. and the R.V., the Greek word used here is rendered either 'High Priest' or 'Chief Priest.'

Scribes] The official teachers of the Law, generally associated with the Pharisees as having degraded their high calling into a lifeless formalism. See especially Matt. xxiii.

6. *Princely places in*] Lit. 'the princes of.'

7. *Of the star's appearing*] Lit. 'of the appearing star.'

8. *Do him homage*] Or perhaps 'worship.'

9. *Strange to say*] Lit. 'lo!'

And Joseph awoke and took the babe and His mother 14
by night and departed into Egypt. There he remained 15
till Herod's death, that what the Lord had said through
the Prophet might be fulfilled,

'OUT OF EGYPT I CALLED MY SON' (Hos. xi. 1).

The Massacre of the Children

Then Herod, finding that the Magi had trifled 16
with him, was furious, and sent and massacred
all the boys under two years of age in Bethlehem
and all its neighbourhood, having in view the date he had
so carefully ascertained from the Magi. Then were these 17
words, spoken by the Prophet Jeremiah, fulfilled,

'A CRY WAS HEARD IN RAMAH, 18
WAILING AND BITTER LAMENTATION:
IT WAS RACHEL BEWAILING HER CHILDREN,
AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE
NO MORE' (Jer. xxxi. 15).

The Return from Egypt

But after Herod's death an angel of the Lord 19
appeared in a dream to Joseph in Egypt, and
said to him,

'Rise, and take the child and His mother, and go to the land 20
of Israel, for those who were seeking the child's life are dead.'

And he awoke and took the child and His mother and 21
came to the land of Israel. But hearing that Archelaus 22
had succeeded his father Herod on the throne of Judaea, he
was afraid to go there; and being instructed by God in a
dream he withdrew into Galilee, and settled in a town 23
called Nazareth, in order that these words spoken through
the Prophets might be fulfilled,

'HE SHALL BE CALLED A NAZARENE.'

John the Baptist preaches Judgement and Repentance

About this time John the Baptist made his 1 3
appearance, preaching in the Desert of Judaea.
'Repent,' he said, 'for the Kingdom of heaven 2
is now close at hand.'

He it is who was spoken of through the 3
Prophet Isaiah when he said,

23. *Nazarene*] No such prophecy can be traced.
(vv. 1–10) Cf. Mark i. 1–6; Luke iii. 1–14.
1. *The Baptist*] Lit. 'the baptizer.'
2. *Kingdom of heaven*] Lit. 'the Kingdom of the heavens'; an expression peculiar to Matthew (thirty-three times), who also uses the equivalent phrase 'the Kingdom of God.' xii. 28; xix. 24; xxi. 31, 43.
3. *In the Desert prepare*] The Greek text (following LXX) joins 'in the Desert' to 'crying aloud.' This helps the identification of John the Baptist, who came 'preaching in the Desert,' with the nameless voice of the prophecy; but misses the poetical parallelism of the Hebrew. See R.V. of Isa. xl. 3.

'THE VOICE OF ONE CRYING ALOUD:
"IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT"' (Isa. xl. 3).

This man John wore clothing of camel's hair, and a 4
leather girdle; and he lived upon locusts and wild honey.

Large numbers of people at that time went out to him— 5
people from Jerusalem and from all Judaea, and from the
whole of the Jordan valley—and were baptized by him in 6
the Jordan, making open confession of their sins.

But when he saw many of the Pharisees and Sadducees 7
coming for his baptism, he exclaimed,

'O brood of vipers, who has warned you to flee from the
coming wrath? Let your lives then prove your change 8
of heart; and do not imagine that you can say to your- 9
selves, "We have Abraham as our forefather," for I tell
you that God can raise up descendants for Abraham from
these stones. And already the axe is lying at the root of 10
the trees, so that every tree which does not yield good fruit
is hewn down and thrown into the fire. I indeed am bap- 11
tizing you in water for repentance; but He who
He predicts Christ's Appearing and Work is coming after me is mightier than I: His
sandals I am not worthy to carry; He will bap-
tize you in the Holy Spirit and in fire. His 12
winnowing-shovel is in His hand, and He will make a thorough
clearance of His threshing-floor, gathering His wheat into
the barn, but burning up the chaff in unquenchable fire.'

Just at that time Jesus, coming from Galilee 13
The Baptism of Jesus to the Jordan, presents Himself to John to be
baptized by him. John protested. 14

'It is I,' he said, 'who have need to be baptized by you,
and do you come to me?'

'Let it be so on this occasion,' Jesus replied; 'for so we 15
ought to fulfil every religious duty.'

Then he consented; and Jesus was baptized, and imme- 16
diately went up from the water. At that moment the
heavens opened, and He saw the Spirit of God descending
like a dove and alighting upon Him, while a voice came 17
from heaven, saying,

4. *This man*] Lit. 'And John himself.' The dress and fare of the wandering prophet are described. Cf. Elijah, 2 Kings i. 8, R.V. mg.
(vv. 11, 12.) Cf. Mark i. 7–8; Luke iii. 15–18.
11. *In water*] Or possibly, 'with water.' Cf. Acts i. 5; xi. 16.
(vv. 13–17.) Cf. Mark i. 9–11; Luke iii. 21, 22.

' This is My Son, the Beloved, in whom is My delight.'

Jesus is tempted in the Desert

At that time Jesus was led up by the Spirit 1
into the Desert in order to be tempted by the
Devil. And He fasted for forty days and 2
nights ; and after that He suffered from hunger.

So the Tempter came and said to Him : 3

' If you are the Son of God, command these stones to turn into loaves.'

' It is written,' replied Jesus, ' " IT IS NOT ON BREAD 4
ALONE THAT A MAN SHALL LIVE, BUT ON EVERY WORD THAT PROCEEDS FROM THE MOUTH OF GOD " ' (Deut. viii. 3).

Then the Devil took Him to the holy city and caused 5
Him to stand on the summit of the Temple, and said, 6

' If you are God's Son, throw yourself down ; for it is written,

" TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE,
AND ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT
AGAINST A STONE " ' (Ps. xci. 11, 12).

' Again it is written,' replied Jesus, ' " THOU SHALT NOT 7
PUT THE LORD THY GOD TO THE PROOF " ' (Deut. vi. 16).

Then the Devil took Him to the top of an exceedingly 8
lofty mountain, from which he caused Him to see all the kingdoms of the world and their splendour, and said to Him, 9

' All this I will give you, if you will kneel down and do me homage.'

' Begone, Satan ! ' Jesus replied ; ' for it is written, " To 10
THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP " ' (Deut. vi. 13).

Thereupon the Devil left Him, and angels came and 11
ministered to Him.

Jesus goes into Galilee

Now when Jesus heard that John was thrown 12
into prison, He withdrew to Galilee, and 13
leaving Nazareth He went and settled in

(vv. 1–11.) Cf. Mark i. 12, 13 ; Luke iv. 1–13.

1. *Led up*] From the valley of the Jordan.

6. *If*] *i.e.* ' since,' ' assuming that.'

7. *Thou shalt not put*, etc.] Not signifying, as some strangely misapprehend our Lord's meaning, that asserting His divinity He forbade Satan to tempt Him any further, but that He Himself would have been tempting—that is trying an experiment upon—God, if He had flung Himself down to see whether God would protect Him or not. See Deut. vi. 16 ; Exod. xvii. 1–7.

(vv. 12–25.) Cf. Mark i. 14, 15 ; Luke iv. 14, 15.

12. *Thrown into prison*] Lit. ' delivered up ' (to the gaoler).

13. *Lake*] *i.e.* ' Sea of Galilee.'

Capernaum, a town by the Lake on the frontiers of Zebulun and Naphtali, in order that these words, spoken through the Prophet Isaiah, might be fulfilled,

14

'ZEBULUN'S LAND AND NAPHTALI'S LAND,
THE ROAD OF THE LAKE, THE COUNTRY BEYOND THE JORDAN;
GALILEE OF THE NATIONS!
THE PEOPLE WHO WERE DWELLING IN DARKNESS HAVE SEEN A BRILLIANT LIGHT;
AND ON THOSE WHO WERE DWELLING IN THE REGION OF THE SHADOW OF DEATH
LIGHT HAS DAWNED' (Isa. ix. 1, 2).

15

16

He begins to preach. Four Disciples called

From that time Jesus began to preach. 17
'Repent,' He said, 'for the Kingdom of heaven is close at hand.'

And walking along the shore of the Lake 18
of Galilee He saw two brothers—Simon called Peter and his brother Andrew—throwing a drag-net into the Lake; for they were fishers. And He said to 19
them,

'Come and follow me, and I will make you fishers of men.'

So they immediately left their nets and followed Him. 20
As He went further on, He saw two other brothers, James 21
the son of Zebedee and his brother John, in their boat with their father Zebedee mending their nets; and He called them. And they at once left the boat and their father, and 22
followed Him.

His Preaching and Cures throughout Galilee

Then Jesus travelled through all Galilee, 23
teaching in their synagogues and proclaiming the gospel of the Kingdom, and curing every kind of disease and infirmity among the people. So His fame spread through all Syria; and 24
they brought all sick persons to Him, who were suffering from various diseases and pains—demoniacs, epileptics, paralytics; and He cured them. And great 25
crowds followed Him, coming from Galilee, from Decapolis, from Jerusalem, from Judaea, and from beyond the Jordan.

16. *Region of the shadow*] Lit. 'region and shadow.'
23. *The gospel of the Kingdom*] *i.e.* the good news that the Kingdom of heaven was close at hand (verse 17).

The Sermon on the Mount: Blessedness

5 Seeing the multitude of people, Jesus went up 1
the Hill. There He seated Himself, and when
His disciples came to Him, He proceeded to 2
teach them, and said :

'Blessed are the poor in spirit, for to them belongs the 3
Kingdom of heaven.

'Blessed are the mourners, for they shall be comforted. 4

'Blessed are the meek, for they shall inherit the 5
earth.

'Blessed are those who hunger and thirst for righteous- 6
ness, for they shall be completely satisfied.

'Blessed are the compassionate, for they shall receive 7
compassion.

'Blessed are the pure in heart, for they shall see God. 8

'Blessed are the peacemakers, for they shall be acknow- 9
ledged as sons of God.

'Blessed are those who have borne persecution in the 10
cause of righteousness, for to them belongs the Kingdom
of heaven.

'Blessed are you when they have insulted and per- 11
secuted you, and have said every cruel thing about you
falsely for my sake. Be joyful and triumphant, because 12
your reward is great in heaven ; for so were the Prophets
before you persecuted.

Salt and Light

'You are the salt of the earth ; but if salt 13
has become tasteless, in what way can it regain
its saltness ? It is no longer good for anything
but to be thrown away and trodden on by the passers by.
You are the light of the world ; a town cannot be hid if built 14
on a hill-top. Nor is a lamp lighted to be put under the 15
bushel-measure, but on the lampstand ; and then it gives
light to all in the house. Just so let your light shine before 16
all men, in order that they may see your good deeds and
may give glory to your Father who is in heaven.

1. *The Hill*] Or 'mountain,' probably well known to the first readers of the Gospels. It may, however, mean 'hill-country.'

The kernel of the Sermon on the Mount is to be found in Luke vi. With this Matthew groups kindred matter, much of it peculiar to him, much recorded in various contexts by Luke. See the Introduction and the Commentaries.

(vv. 3–12.) Cf. Luke vi. 20–26.

(vv. 3–11.) *Blessed*] or 'Happy.' An adjective in the original, not the past participle of the verb 'bless' as in xxi. 9. 'Blessedness' is, of course, an infinitely higher and better thing than mere 'happiness.' People who are blessed may outwardly be much to be pitied, but from the higher and truer standpoint they are to be admired, envied, congratulated, and imitated.

16. *Your good deeds*] 'Not yourselves ; the shining, not the candle' (Bengel).

The Law not repealed

'Do not for a moment suppose that I have 17
come to annul the Law or the Prophets: I
have not come to annul them but to give them
their completion. In truth I tell you that until heaven and 18
earth pass away, not the smallest letter, not a particle shall
pass away from the Law until all has taken place. Whoever 19
therefore breaks one of the smallest of these commandments
and teaches others to do so, will be called the least in
the Kingdom of heaven; but whoever practises them
and teaches them, will be acknowledged as great in the
Kingdom of heaven. For I assure you that unless your 20
righteousness greatly surpasses that of the Scribes and
the Pharisees, you will certainly not find entrance into the
Kingdom of heaven.

Anger and Murder

'You have heard that it was said to the 21
ancients, "THOU SHALT NOT COMMIT MURDER"
(Exod. xx. 13), and whoever commits murder
shall be answerable to the magistrate. But I say to you 22
that every one who gets angry with his brother shall be
answerable to the magistrate; that whoever says to his
brother "Raca," shall be answerable to the Sanhedrin;
and that whoever says, "You fool!" shall be liable to the
Gehenna of Fire. If therefore, when you are offering your 23
gift upon the altar, you remember that your brother has a
grievance against you, leave your gift there before the 24
altar, and go and make friends with your brother first, and
then return and proceed to offer your gift. Come to 25
terms without delay with your opponent while you are yet

17. *The Law*] *i.e.* the moral and ceremonial Law of Moses, which remained binding upon all Jewish Christians until the Mosaic dispensation passed away at the time of the destruction of Jerusalem in 70 A.D. Even St. Paul, who so zealously contended for the exemption of Gentile Christians from this Law, seems never to have claimed a similar freedom for the Jewish believers of his day. See especially Acts xxi. 21, where the charge brought against him was, of course, a false one.

18. Cf. Luke xvi. 17. *In truth*] Greek 'Amen.' This is a Hebrew word, a verbal adjective, meaning 'firm,' 'solid,' 'immovable,' and so 'faithful,' 'true.' John alone has the double Amen, amen; Verily, verily.

Not the smallest letter, not a particle] The Greek terms signify the smallest letter in the Greek alphabet, and the tiny projecting 'horn' which distinguishes certain Hebrew letters one from another. As we might say in English 'not the dot of an *i* nor the cross of a *t*.'

22. *Angry with his brother*] v.l. adds 'without just cause.'

Raca] 'You empty-headed fellow.'

Sanhedrin] The Supreme Ecclesiastical Court in Jerusalem.

Gehenna of Fire] Gehenna is the Greek form of the Hebrew for Valley of Hinnom (Gay-Hinnom), a ravine on the west and south of Jerusalem, the site of the fire worship of Molech, defiled by Josiah (2 Kings xvi. 3, xxiii. 10), afterwards the burning-place of the refuse of the city; hence the symbol of the place of future punishment. (vv. 25, 26.) Cf. Luke xii. 58, 59.

25. *Come to terms*] Or 'be reasonable and accommodating.'

with him on the way to the court ; for fear he should hand you over to the magistrate, and the magistrate should give you in custody to the officer and you be thrown into prison. I solemnly tell you that you will certainly not be released till you have paid the very last farthing.

Adultery and impure Thoughts

' You have heard that it was said, " THOU SHALT NOT COMMIT ADULTERY " (Exod. xx. 14). But I tell you that whoever looks at a woman and cherishes lustful thoughts has already in his heart committed adultery with her. If therefore your right eye causes you to fall, tear it out and away with it ; it is better for you that one member should be destroyed rather than that your whole body should be thrown into Gehenna. And if your right hand causes you to fall, cut it off and away with it ; it is better for you that one member should be destroyed rather than that your whole body should go into Gehenna.

The Sacredness of Marriage

' It was also said, " IF ANY MAN PUTS AWAY HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE " (Deut. xxiv. 1). But I tell you that every man who puts away his wife, except on the ground of unchastity, causes her to commit adultery, and whoever marries her when so divorced commits adultery.

Simple Truthfulness of Speech

' Again, you have heard that it was said to the ancients, " THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD " (Num. xxx. 2 ; Deut. xxiii. 21). But I tell you not to swear at all ; either by heaven, for it is God's throne ; or by the earth, for it is the footstool under His feet ; or by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make one hair white or black. But let your language be, " Yes, yes," or " No, no." Anything in excess of this comes from the Evil one.

29. *Causes you to fall*] Lit. ' is tripping you up,' *i.e.* causing you to stumble into sin. The same verb occurs thirty times in the N.T. ; fourteen times in this Gospel. In every case it is translated in the A.V. by ' offend,' which is probably to be often understood in the sense of the Latin verb ' offendere,' to stumble, or cause to stumble.

32. *Unchastity*] In Mark x. 11, Luke xvi. 18, the prohibition of divorce is without any qualification.

34. On the abuse of oaths compare chapter xxiii. 16–22.

35. *By Jerusalem*] Lit. 'into,' implying the turning of the thoughts, and perhaps the face also, towards the City and the Temple.

37. *The Evil one*] Or ' evil.'

All Revenge forbidden

'You have heard that it was said, "EYE FOR 38
EYE, TOOTH FOR TOOTH" (Exod. xxi. 24). But 39
I tell you not to resist a wicked man: if any one
strikes you on the right cheek, turn the other to him as well.
If any one wishes to go to law with you and to deprive you 40
of your under-garment, let him take your outer one also.
And if any one compels you to convey his goods one 41
mile, go with him two. To him who asks, give: from him 42
who would borrow, turn not away.

'Love your Enemies'

'You have heard that it was said, "THOU 43
SHALT LOVE THY NEIGHBOUR (Lev. xix. 18) and
hate thine enemy." But I tell you to love your 44
enemies, and pray for your persecutors; that so you may 45
become sons of your Father in heaven; for He causes His
sun to rise on the wicked as well as the good, and sends rain
upon those who do right and those who do wrong. For if 46
you love only those who love you, what reward have you
earned? Do not even the tax-gatherers do that? And if 47
you salute only your brethren, are you doing anything
remarkable? Do not even the heathen do the same? You 48
however are to be perfect, as your Heavenly Father is
perfect.

'Do not parade your Good Deeds'

'Beware of doing your good actions in the 1 **6**
sight of men, to attract their gaze; if you do,
there is no reward for you with your Father
who is in heaven.

'Avoid Display in Charity'

'When you give in charity, do not blow a 2
trumpet before you as the hypocrites do in the
synagogues and streets in order that their praises
may be sung by men. I solemnly tell you that they have
received in full their reward. But when you are giving in 3
charity, let not your left hand perceive what your right
hand is doing, that your charities may be in secret; and 4
your Father—He who sees in secret—will recompense
you.

39. *A wicked man*] Or 'evil.'
(vv. 39–42.) Cf. Luke vi. 27–30.
43. But there is no command in the Law to hate one's enemy.
(vv. 44–48.) Cf. Luke vi. 32–36.
1. *Good actions*] Lit. 'righteousness.' This consisted, according to the teaching of the Scribes, in almsgiving (see verse 2), prayer (verse 5), and fasting (verse 16).
2. *They have received in full their reward*] So too in verses 5, 16; Luke vi. 24; Phil. iv. 18; Philem. 15. Recent discoveries of Papyri in the sands of Egypt show that the Greek word stands for 'received in full' at the foot of a bill. Here a certain grim irony: the account is closed once for all.

'Avoid Display in Prayer'

'And when praying, you must not be like 5
the hypocrites. They are fond of standing and
praying in the synagogues or at the corners of
the wider streets, in order that men may see them. I
solemnly tell you that they have received in full their
reward. But you, whenever you pray, go into your own 6
room and shut the door: then pray to your Father who is
in secret, and your Father—He who sees in secret—will
recompense you.

'Do not use needless Repetitions'

'And when praying, do not use needless 7
repetitions as the heathen do, for they expect to
be listened to because of their multitude of
words. Do not, then, imitate them; for your Father 8
knows what things you need before ever you ask Him.

'The Lord's Prayer'

'In this manner therefore pray: "Our 9
Father in heaven, may Thy name be kept holy;
let Thy Kingdom come; let Thy will be done, as 10
in heaven so on earth; give us to-day our bread for the day; 11
and forgive us our shortcomings, as we also have forgiven 12
those who have failed in their duty towards us; and bring 13
us not into temptation, but rescue us from the Evil
one."

'For if you forgive others their offences, your Heavenly 14
Father will forgive you also; but if you do not forgive 15
others their offences, neither will your Father forgive
yours.

'Avoid Display in Fasting'

'When you fast, do not assume gloomy 16
looks as the hypocrites do; for they disfigure
their faces that it may be evident to men that
they are fasting. I tell you in truth that they have re-
ceived in full their reward. But, whenever you fast, pour 17
perfume on your hair and wash your face, that it may not be 18
apparent to men that you are fasting, but to your Father
who is in secret; and your Father—He who sees in secret—
will recompense you.

(vv. 9, 10.) Cf. Luke xi. 2.
(vv. 11–13.) Cf. Luke xi. 3, 4.

11. *For the day*] A Greek word of uncertain meaning, found only here and Luke xi. 3. Probably it signifies for the oncoming day, either referring, if the petition is offered in the morning, to the day already begun, or to the morrow. To pray for food one day in advance is not in conflict with the spirit of Matthew vi. 34.

13. *From the Evil one*] Or possibly 'from evil'; but in that case 'out of,' as used with the same verb in 2 Pet. ii. 9, might have been expected rather than 'from.' The doxology is to be omitted on overwhelming textual authority. There is no evidence for it at Luke xi. 4.

'Lay up Wealth in Heaven'

'Do not lay up stores of wealth for your- 19
selves on earth, where the moth and wear-and-
tear destroy, and where thieves break in and
steal. But lay up wealth for yourselves in heaven, where 20
neither the moth nor wear-and-tear destroys, and where
thieves do not break in and steal. For where your wealth is, 21
there also will your heart be.

The Inner Light

'The eye is the lamp of the body. If then 22
your eye is sound, your whole body will be
lighted up; but if your eye is diseased, your 23
whole body will be dark. If then the very light within you
is darkness, how dense must the darkness be!

'No man can serve two masters; for either he will hate 24
one and love the other, or he will attach himself to one and
think lightly of the other. You cannot be servants both of
God and of money. For this reason I say to you 25

Anxiety is Faithlessness

do not be anxious about your lives, as to what you
are to eat or what to drink, nor about your bodies,
as to what clothes you are to put on. Is not life more
precious than food, and the body than clothing? Look at 26
the birds which fly in the air: they do not sow or reap or
store up in barns, but your Heavenly Father feeds them:
are not you of much greater value than they? Which of 27
you is able by anxious thought to add a single foot to his
height? And why be anxious about clothing? Observe 28
well the wild lilies, how they grow. They neither toil
nor spin, and yet I tell you that not even Solomon 29
in all his magnificence was arrayed like one of these.
And if God so clothes the vegetation in the fields that 30
blooms to-day and to-morrow is feeding the oven, will
He not much more clothe you, you men of little faith? Do 31
not be anxious, therefore, asking "What shall we eat?"

(vv. 19–21.) Cf. Luke xii. 33, 34.

19. *Wear-and-tear*] Lit. 'rust.'

24. *Money*] Lit. 'Mammon.' A word of uncertain origin but meaning 'wealth.' It occurs also in Luke xvi. 9, 11, 13.

(vv. 25–33.) Cf. Luke xii. 22–31.

27. *A single foot*] Lit. 'one cubit.' The cubit, eighteen inches, need not be taken too literally. It is in Hebrew the recognised measure of estimating a man's height. He may belong to the three-cubit class, or to the four-cubit, or even beyond. He cannot change his class for the next higher by worrying about it. Possibly, however, the true sense is 'can add a single moment to his appointed span of life.' Not one person in ten thousand wishes to add eighteen inches to his stature, but many would gladly prolong their lives.

31. *Anxious*] The form of the verb in verses 31, 34, bears a meaning that differs by a shade from that in verse 25. In verse 25 the sense is 'not to cherish solicitude'; in these verses, 'Admit no solicitude,' that is 'Do not even begin to be anxious.'

or "What shall we drink?" or "What shall we wear?"
For the Gentiles seek all these things; your Heavenly 32
Father knows that you need them all. But seek first His 33
Kingdom and righteousness, and these things shall all be
given you in addition. Do not be anxious, therefore, about 34
to-morrow, for to-morrow will bring its own anxieties.
Enough for each day is its own trouble.

The censorious Temper Condemned

'Judge not, that you may not be judged; 1 7
for your own judgement will be dealt—and your 2
own measure accorded—to yourselves. And 3
why look at the splinter in your brother's eye,
and not notice the beam of timber which is in your own eye?
Or how say to your brother, "Allow me to take the splinter 4
out of your eye," while the beam is in your own eye?
Hypocrite, first take the beam out of your own eye, and 5
then you will see clearly how to remove the splinter from
your brother's eye.

'Give not that which is holy to the dogs, nor throw 6
your pearls to the swine; otherwise they will trample them
under their feet and then turn and mangle you.

Prayer: A threefold Promise

'Ask, and it shall be given to you; seek, and 7
you shall find; knock, and the door shall be
opened to you. For every one who asks 8
receives, he who seeks finds, and he who knocks has the
door opened to him. What man is there among you, who 9
if his son shall ask him for bread will offer him a stone?
Or if he shall ask him for a fish will offer him a snake? If 10
you then, imperfect as you are, know how to give good 11
gifts to your children, how much more will your Father
in heaven give good things to those who ask Him! What- 12
ever, therefore, you would have men do to you, do you
also to them; for in this the Law and the Prophets are
summed up.

The Need for Earnestness

'Enter by the narrow gate; for wide is the 13
gate and broad the road which leads to ruin,
and many there are who enter by it; because 14

(vv. 1, 2.) Cf. Mark iv. 24; Luke vi. 37.
(vv. 3–5.) Cf. Luke vi. 39–42.
3. *Splinter . . beam*] A striking instance of Oriental hyperbole.
(vv. 7–11.) Cf. Luke xi. 9–13. *Ask . . seek . . knock*] Or 'Keep asking . . seeking . . knocking.'
12. Cf. Luke vi. 31.
13. Cf. Luke xiii. 24.
The gate] v.L. omits these words.
14. *Because narrow*] Or 'how narrow . . Life!'

narrow is the gate and contracted the road which leads to Life, and few are those who find it.

Teachers are to be judged by their Lives

'Beware of the false teachers—men who 15
come to you in sheep's fleeces, but beneath that
disguise they are ravenous wolves. By their 16
fruits you will recognize them. Are grapes
gathered from thorns or figs from thistles? Every good 17
tree produces good fruit, but a worthless tree produces bad
fruit. A good tree cannot bear bad fruit, nor a worthless 18
tree good fruit. Every tree which does not yield good 19
fruit is hewn down and thrown into the fire. So by their 20
fruits you will recognize them.

Obedience the only Path to the Kingdom

'Not every one who says to me, "Lord, 21
Lord," will enter the Kingdom of heaven, but
only those who are obedient to my Father who
is in heaven. Many will say to me on that day, 22
'"Lord, Lord, have we not prophesied in Thy name,
and in Thy name expelled demons, and in Thy name per-
formed many mighty works?"
'And then I will tell them plainly, 23
'"I never knew you: begone from me, you doers of
wickedness."

'Builders upon Rock and Builders upon Sand'

'Every one who hears these my teachings 24
and acts upon them shall be likened to a wise
man who built his house upon rock; and the 25
rain fell, the swollen torrents came, and the winds
blew and beat against the house; yet it did not fall, for its
foundation was on rock. And every one who hears these 26
my teachings and does not act upon them shall be likened
to a fool who built his house upon sand. The rain fell, the 27
swollen torrents came, and the winds blew and beat against
the house, and it fell; and disastrous was the fall.'

When Jesus had concluded this discourse, the crowds 28
were filled with amazement at His teaching, for He had 29
been teaching them as one who had authority, and not
as their Scribes taught.

14. *To Life*] Or 'to the Life.' See xix. 17, n.
15. *Teachers*] Lit. 'prophets.'
(vv. 16–21.) Cf. Luke vi. 43–46.
(vv. 22, 23.) Cf. Luke xiii. 25–27.
23. *Wickedness*] Lit. 'lawlessness.'
(vv. 24–27.) Cf. Luke vi. 47–49. In Matthew there are *two* foundations, the choice of the one, wise, of the other, foolish. Luke speaks of *one* foundation: the difference is in the care bestowed upon it, digging down to the rock or building upon the surface soil.

A Leper cleansed

Upon descending from the hill country He 1 8
was followed by immense crowds. And a leper 2
came to Him, and throwing himself at His
feet, said,

'Master, if only you are willing, you are able to cleanse me.'

So Jesus put out His hand and touched him, and said, 3
'I am willing: be cleansed.'

Instantly he was cleansed from his leprosy; and Jesus 4
said to him,

'Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them' (Lev. xiv. 4).

A Roman Officer's Slave restored

After His entry into Capernaum a captain 5
came to Him, and entreated Him.

'Sir,' he said, 'my servant at home is lying 6
ill with paralysis, and is suffering great pain.'

'I will come and cure him,' said Jesus. 7

'Sir,' replied the captain, 'I am not a fit person to 8
receive you under my roof: merely say the word, and
my servant will be cured. For I myself am also under 9
authority, and have soldiers under me. To one I say "Go,"
and he goes, to another "Come," and he comes, and to
my slave "Do this or that," and he does it.'

Jesus listened to this reply, and was astonished, and 10
said to the people following Him,

'I solemnly tell you that in no Israelite have I found
faith as great as this. And I tell you that many will come 11
from the east and from the west and will take their
seats with Abraham, Isaac, and Jacob in the Kingdom of
heaven, while the natural heirs of the Kingdom will be 12
driven out into the darkness outside: there will be the
weeping and the gnashing of teeth.'

And Jesus said to the captain, 13

'Go, and just as you have believed, so be it for you.'

And the servant recovered precisely at that time.

(vv. 1–4.) Cf. Mark i. 40–45; Luke v. 12–16.

(vv. 5–13.) Cf. Luke vii. 1–10. The differences in the two stories leave it at least possible that John iv. 46–53 is yet a third variant of the same incident.

5. *Captain*] Namely of the Roman army. Cf. Mark xv. 39, n.

6. *Servant*] Lit. 'boy.' So in verses 8 and 13. Cf. Luke vii. 7.

8. *A fit person, &c.*] Or 'of sufficient importance.'

9. v.l. inserts 'ranging myself' between 'am' and 'under,' as in Luke vii. 8.

10. *In no Israelite*] Lit. 'with no one in Israel.' v.l. 'not even in Israel.'

11. *Take their seats*] Lit. 'recline.' Cf. Luke vii. 38; John xiii. 23.

Peter's Mother-in-Law cured

After this Jesus went to the house of Peter, 14
whose mother-in-law he found ill in bed with
fever. He touched her hand and the fever left 15
her, and then she rose and waited upon Him.

Many other Cures

In the evening many demoniacs were brought 16
to Him, and with a word He expelled the
demons; and He cured all persons who were ill,
that this prediction of the Prophet Isaiah might be ful- 17
filled,

'HE TOOK ON HIM OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES' (Isa. liii. 4).

Would-be Followers

Seeing great crowds about Him Jesus had 18
given directions to cross to the other side of the
Lake, when a Scribe came and said to Him, 19

'Teacher, I will follow you wherever you go.'

'Foxes have holes,' replied Jesus, 'and birds have 20
nests; but the Son of Man has nowhere to lay His
head.'

Another of the disciples said to Him, 21

'Master, allow me first to go and bury my father.'

'Follow me,' said Jesus, 'and leave the dead to bury 22
their own dead.'

A Storm subdued

Then He went on board a boat, and His 23
disciples followed Him. And suddenly there 24
arose a great storm on the Lake, so that the
waves threatened to engulf the boat; but He was asleep.
So they came and woke Him, crying, 25

'Master, save us; we are drowning!'

He replied, 'Why are you so easily frightened, you men 26
of little faith?'

Then He rose and reproved the winds and the waves, and
there was a perfect calm; and the men, filled with amaze- 27
ment, exclaimed,

'What kind of man is this? why, the very winds and waves obey him!'

(vv. 14, 15.) Cf. Mark i. 29–31; Luke iv. 38, 39.
(vv. 16, 17.) Cf. Mark i. 32–34; Luke iv. 40, 41.
16. *In the evening*] It was the Sabbath (Mark i. 21, 29, 32) until sunset; but after sunset people might bring their sick to be cured without violating either the Law or even the traditions of the Elders.
18. Cf. Mark iv. 35; Luke viii. 22.
(vv. 19–22.) Cf. Luke ix. 57–62.
20. *Nests*] Or 'roosting-places.'
22. *Dead . . dead*] Spiritually dead . . naturally dead.
(vv. 23–27.) Cf. Mark iv. 35–41; Luke viii. 22–25.
24. *Suddenly*] Lit. 'see' or 'behold.'

Two Gadarene Demoniacs cured

On His arrival at the other side, the country 28
of the Gadarenes, there met Him two men
possessed by demons, coming from among the
tombs: they were so dangerously fierce that
no one was able to pass that way. They cried aloud, 29
'What hast Thou to do with us, Thou Son of God?
Hast Thou come here to torment us before the time?'
Now at some distance from them a vast herd of swine 30
were feeding. So the demons entreated Him. 31
'If thou drivest us out,' they said, 'send us into the
herd of swine.'
'Go,' He replied. 32
Then they came out from the men and went into the
swine, whereupon the entire herd instantly rushed down
the steep into the Lake and perished in the water. The 33
swineherds fled, and went and told the whole story in the
town, including what had happened to the demoniacs. So 34
at once the whole population came out to meet Jesus; and
when they saw Him, they besought Him to leave their
district. Accordingly He went on board, and crossing over 1 9
came to His own town.

The Cure of a paralysed Man

Here they brought to Him a paralysed man, 2
lying on a bed. Seeing their faith Jesus said
to the paralytic,
'Take courage, my child; your sins are pardoned.'
'Such language is impious,' said some of the Scribes 3
to themselves.
Knowing their thoughts Jesus said, 4
'Why are you cherishing evil thoughts in your hearts?
Why, which is easier?—to say, "Your sins are pardoned," 5
or to say "Rise up and walk"? But, to prove to you that 6
the Son of Man has authority on earth to pardon sins'—
He then says to the paralytic,
'Rise, and take up your bed and go home.'
And he got up, and went home. And the crowd were 7,8
awe-struck when they saw it, and ascribed the glory to God
for entrusting such power to men.

(vv. 28–34.) Cf. Mark v. 1–20; Luke viii. 26–39.
32. *Instantly*] Lit. 'behold.' Cf. verse 24, n.
(vv. 1–8.) Cf. Mark ii. 1–12; Luke v. 17–26.
1. *His own town*] Capernaum. See iv. 13; Mark ii. 1.
2. *Bed*] A mere mattress or thick rug. Cf. Mark ii. 4.
4. *Knowing*] v.l. 'seeing.'

The Call of Matthew

Passing on thence Jesus saw a man called 9
Matthew sitting at the Toll Office, and said to him,

'Follow me.'

And he arose and followed Him.

When Jesus was reclining at table, a large number of 10
tax-gatherers and sinners were of the party with Him and His disciples. The Pharisees noticed this, and they in- 11
quired of His disciples,

'Why does your Teacher eat with the tax-gatherers and sinners?'

He heard the question and replied, 12

'It is not men in good health who require a doctor, but those who are ill. But go and learn what this means, "IT 13
IS MERCY THAT I DESIRE, NOT SACRIFICE" (Hos. vi. 6); for I did not come to call the righteous, but sinners.'

The Disciples' Neglect of Fasting

At that time John's disciples came and asked 14
Jesus,

'Why do we and the Pharisees fast, but your disciples do not?'

'Can the bridegroom's party mourn,' He replied, 'as long 15
as the bridegroom is with them? Other days will come when the bridegroom has been taken from them, and then they will fast. No one ever mends an old cloak with a 16
patch of unshrunk cloth. Otherwise, the added patch tears away some of the garment, and a worse hole is made. Nor 17
do people pour new wine into old wineskins. Otherwise, the skins split, the wine escapes, and the skins perish. But they put new wine into fresh skins, and both are saved.'

Jairus's Daughter

While He was thus speaking, a Ruler came 18
up and profoundly bowing said,

'My daughter is just dead; but come and put your hand upon her and she will return to life.'

(vv. 9–13.) Cf. Mark ii. 13–17; Luke v. 27–32.

10. *At table*] In Matthew's house, as we learn from Luke v. 29.

Tax-gatherers] They collected tolls, as well as taxes on houses, lands, and persons.

(vv. 14–17.) Cf. Mark ii. 18–22; Luke v. 33–39.

14. *Fast*] v.L. adds 'often.' Mark ii. 18 has 'were (then) keeping a fast.'

17. *Wineskins*] Or 'leather bottles,' which were commonly made, as now in Spain and many parts of the world, of goats' skins, but sometimes of the skins of asses or camels.

Escapes . . perish] Lit. 'escapes . . are destroyed.'

(vv. 18–26.) Cf. Mark v. 21–43; Luke viii. 40–56.

18. *Ruler*] Of the synagogue (Mark v. 22). *A Ruler*] Lit. 'one Ruler.' Instead of 'one Ruler came up,' v.L. (omitting 'one') reads 'a Ruler entered.' Mark and Luke give his name, Jairus.

Profoundly bowing] The verb is the same as in ii. 2, 8, 11; xv. 25; John ix. 38.

And Jesus rose and followed him, as did also His disciples. 19

A Woman cured

Now a woman who for twelve years had been 20
afflicted with hæmorrhage came behind Him
and touched the tassel of His cloak; for she 21
said to herself,

'If I but touch His cloak, I shall be cured.'

And Jesus turned and saw her, and said, 22

'Take courage, daughter; your faith has cured you.'

And the woman was restored to health from that moment.

Jairus's Daughter

Entering the Ruler's house, Jesus saw the 23
flute-players and the crowd loudly wailing, and 24
He said,

'Go out of the room; the little girl is not dead, but asleep.'

And they laughed at Him. When however the place was 25
cleared of the crowd, Jesus went in, and on His taking the
little girl by the hand, she rose up. And the report of 26
this spread throughout all that district.

Two blind Men receive Sight

As Jesus passed on, two blind men followed 27
Him, shouting and saying,

'Pity us, Son of David.'

And when He had gone indoors, they came to Him. 28

'Do you believe that I can do this?' He asked them.

'Yes, Master,' they replied.

So He touched their eyes and said, 29

'According to your faith let it be to you.'

Then their eyes were opened. And assuming a stern 30
tone Jesus said to them,

'Be careful to let no one know.'

But they went out and spread His fame in all that 31
district.

And as they were leaving His presence a dumb demoniac 32
was brought to Him. When the demon was expelled, 33

A dumb Madman cured

the dumb man could speak. And the crowds
exclaimed in astonishment,

'Never was such a thing seen in Israel.'

But the Pharisees maintained, 34

20. *Touched*] See Lev. xv. 19.
Tassel] Or 'fringe.' See Num. xv. 38.
21. *Cured*] The verb here employed is the same as is often rendered by 'save.' It signifies to deliver either (1) as here, from present evil of any kind, or (2) from impending or future evil. The former is the sense twice as frequently as the latter.
(vv. 32–34.) Cf. Luke xi. 14, 15.
34. *By the power of*] Lit. 'in.'

'It is by the power of the Prince of the demons that he drives out the demons.'

The Compassion of Jesus for the Crowd

And Jesus went round all the towns and villages, teaching in their synagogues and proclaiming the gospel of the Kingdom, and curing every kind of disease and infirmity. And when He saw the crowds, He was touched with pity for them, because they were distracted and dejected like sheep without a shepherd. 35 36

Then He said to His disciples, 37

'The harvest is abundant, but the reapers are few; therefore entreat the Owner of the Harvest to send out reapers into His fields.' 38

Twelve Apostles chosen

Then He called to Him His twelve disciples and gave them authority to drive out foul spirits, and to cure every kind of disease and infirmity. 1 **10**

Now the names of the twelve Apostles were these: first, Simon called Peter, and his brother Andrew; James the son of Zebedee, and his brother John; Philip and Bartholomew, Thomas and Matthew the tax-gatherer, James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who also betrayed Him. 2 3 4

Their Mission to the People

These twelve Jesus sent on a mission, after giving them their instructions: 5

'Go not,' He said, 'among the Gentiles, and enter no Samaritan town; but, instead of that, go to the lost sheep of Israel's race. And as you go, preach and say, "The Kingdom of heaven is close at hand." Cure the sick, raise the dead to life, cleanse lepers, drive out demons: you have received without payment, give without payment. 6 7 8

'Provide no gold, nor silver nor copper to carry in your girdles; no bag for your journey, nor extra inner 9 10

(vv. 35–38.) Cf. Mark vi. 6.

38. *Fields*] Lit. 'harvest.'

1. Cf. Mark vi. 7; Luke ix. 1.

2. *Apostles*] Cf. Mark iii. 13–18; Luke vi. 12–16; Acts i. 13.

4. *Cananaean*] Not Canaanite (A.V.), an inhabitant of Canaan. It is an Aramaic word meaning 'zealous,' translated by Luke 'Zelotes' (Luke vi. 16; Acts i. 13). Whether the title means that he was formerly a member of the sect of 'Zealots' or simply describes a fiery enthusiastic nature is uncertain.

Iscariot] *i.e.* 'man of Kerioth' (Josh. xv. 25).

(vv. 5–15.) Cf. Mark vi. 7–13; Luke ix. 1–6.

5. *Sent*] Probably two and two, like the Seventy at a later time (Luke x. 1).

6. *Lost sheep*] Or, as we should say, 'lapsed masses.'

garment, nor shoes, nor stick; for the labourer deserves his food.

'Whatever town or village you enter, inquire who is a deserving man; and make his house your home till you leave the place. When you enter the house, salute it; and if the house deserves it, let your peace come upon it; if not, let your peace return to you. And whoever refuses to receive you or even to listen to your Message, as you leave that house or town, shake off the very dust that is on your feet. I solemnly tell you that it will be more endurable for the land of Sodom and Gomorrah on the day of Judgement than for that town.

Persecution foretold

'Remember it is I who am sending you out, as sheep into the midst of wolves; prove yourselves therefore as sagacious as serpents, and as innocent as doves. But beware of men; for they will deliver you up to appear before Sanhedrins, and will flog you in their synagogues; and you will even be put on trial before governors and kings for my sake, to bear witness to them and to the Gentiles. But when they have delivered you up, have no anxiety as to how you shall speak or what you shall say; for at that very time it shall be given you what to say; for it is not you who will speak: it will be the Spirit of your Father speaking through you. Brother will betray brother to death, and father betray child; and children will rise against their own parents and will put them to death. And you will be objects of universal hatred because you are called by my name; but he who stands firm to the end shall be saved. Whenever they persecute you in one town, escape to the next; for I tell you in truth that you will not have gone the round of all the towns of Israel before the Son of Man comes.

'The learner is not superior to his teacher, nor the servant to his master. Enough for the learner to be on a level with his teacher, and for the servant to be on a level with his master. If they have called the master of the

12. *Salute it*] When the two Apostles entered the building, they were to salute the household, doubtless in the words prescribed in Luke x. 5, 'Peace be to this house.'
14. *Shake off, &c.*] Cf. xviii. 17; Acts xiii. 51.
16. Cf. Luke x. 3.
(vv. 17–22.) Cf. Mark xiii. 9–13; Luke xxi. 12–17.
20. *Through you*] Lit. 'in you.'
(vv. 23–25.) Cf. Luke vi. 40.

house Beelzebul, how much more will they slander his servants? Fear them not, however; there is nothing veiled 26
which will not be uncovered, nor secret which will not become known. What I tell you in the dark, speak in day- 27
light; and what is whispered into your ear, proclaim upon the roofs of the houses.

'And do not fear those who kill the body, but cannot 28
kill the soul; rather fear Him who is able to destroy both soul and body in Gehenna. Do not two sparrows sell for 29
a halfpenny? Yet not one of them falls to the ground without your Father's leave. But as for you, the very hairs 30
on your heads are all numbered. Away then with fear; 31
you are more precious than a multitude of sparrows.

'Every man who acknowledges me before men I also 32
will acknowledge before my Father who is in heaven. But 33
whoever disowns me before men I also will disown before my Father who is in heaven.

Conflict must precede Peace

'Do not suppose that I came to bring peace 34
to the earth: I did not come to bring peace but a sword. For I came to set a man against 35
his father, A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; AND A 36
MAN'S OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). Any one 37
who loves father or mother more than me is not worthy of me, and any one who loves son or daughter more than me
is not worthy of me; and any one who does not take up his 38
cross and follow where I lead is not worthy of me. He who 39
finds his life shall lose it, and he who loses his life for my sake shall find it.

He gives the Apostles Authority

'Whoever receives you receives me, and 40
whoever receives me receives Him who sent me. Every one who receives a prophet because he 41
is a prophet will receive a prophet's reward, and every one

25. *Beelzebul*] See 2 Kings i. 3, 6.
(vv. 26–33.) Cf. Luke xii. 2–9.
28. *Soul*] Or 'life.' Cf. verse 39.
Him] *i.e.* God. Some, with less probability, would refer this to Satan.
Halfpenny] The coin named (the 'assarion') was probably worth about a farthing and four-fifths. Contrast Luke xii. 6: 'Are not five sparrows sold for a penny?' The birds were reckoned as being of such little value, that upon double the number being bought, an extra one was given gratis.
32. *Acknowledges me*] Or 'avows his loyalty to me.' Lit. 'confesses (confidence) in.' The expression occurs only in this verse and in Luke xii. 8.
(vv. 34–36.) Cf. Luke xii. 51–53.
(vv. 37, 38.) Cf. Luke xiv. 26, 27.
38. Cf. xvi. 24; Mark viii. 34; Luke ix. 23; and xvii. 33.
(vv. 40–41.) Cf. Luke x. 16.

who receives a righteous man because he is a righteous man will receive a righteous man's reward. And whoever 42
gives one of these little ones even a cup of cold water to drink because he is a disciple, I solemnly tell you that he will not lose his reward.'

When Jesus had concluded His instructions to His twelve 1 **11**
disciples, He left in order to teach and to proclaim His Message in the neighbouring towns.

John the Baptist's Perplexity

Now John had heard in prison about the 2
Christ's deeds, and he sent a message by his
disciples and inquired of Him: 3

'Are you the Coming One, or is it some one else that we are to expect?'

'Go and report to John what you see and hear,' replied 4
Jesus; 'blind men receive sight, and cripples walk; lepers 5
are cleansed, and the deaf hear; the dead are raised to life, and the poor have the gospel proclaimed to them. Blessed is every one who does not take offence at my 6
claims.'

The Testimony of Jesus as to John

When the messengers had taken their leave, 7
Jesus proceeded to say to the multitude concerning John,

'What did you go out to the Desert to gaze at? A reed waving in the wind? But what did you go out 8
to see? A man finely dressed? Those who wear fine clothes are to be found in kings' palaces. But why did 9
you go? To see a prophet? Yes, I tell you, and far more than a prophet. This is he of whom it is written, 10

'"SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE SHALL MAKE THY ROAD READY BEFORE THEE"
(Mal. iii. 1).

'I solemnly tell you that among all of woman born no 11
greater has ever been raised up than John the Baptist; yet the least in the Kingdom of heaven is greater than he. But 12
from the time of John the Baptist till now, the Kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force. For all the Prophets and the 13

42. Cf. Mark ix. 41.
Even] Lit. 'only.'
(vv. 2–6.) Cf. Luke vii. 18–23.
2. *Sent a message*] We learn from Luke vii. 18 that the messengers were two in number. In Matthew, according to the four most ancient MSS., the number is not specified.
(vv. 7–19.) Cf. Luke vii. 24–35.
(vv. 12, 13.) Cf. Luke xvi. 16.

Law taught until John. And (if you are willing to receive 14
it) he is the Elijah who was to come. Listen, every one 15
who has ears!

The Perversity of the Jews

'To what shall I compare the present 16
generation? It is like children sitting in the
open places, who call to their playmates.

'"We have played the flute to you," they say, "and you 17
have not danced: we have sung dirges, and you have not
beaten your breasts."

'For John came neither eating nor drinking, and they 18
say, "He has a demon." The Son of Man came eating 19
and drinking, and they exclaim, "See this man!—given
to gluttony and tippling, a friend of tax-gatherers and
sinners!" And yet Wisdom is vindicated by her actions.'

Chorazin, Bethsaïda, Capernaum

Then began He to upbraid the towns where 20
His many mighty works had been done—
because they had not repented.

'Woe to thee, Chorazin!' He cried. 'Woe to thee, 21
Bethsaïda! For had the mighty works been done in Tyre
and Sidon which have been done in both of you, they would
long ere now have repented in sackcloth and ashes. Only 22
I tell you that it will be more endurable for Tyre and
Sidon on the day of Judgement than for you. And thou, 23
Capernaum, shalt thou be exalted even to heaven? Even
to Hades shalt thou descend. For had the mighty works
been done in Sodom which have been done in thee, that city
would have survived until now. I tell you all, that it will 24
be more endurable for the land of Sodom on the day of
Judgement than for thee.'

About that time Jesus exclaimed, 25

A sublime Claim

'I praise Thee, Father, Lord of heaven and
of earth, that Thou hast hidden these things
from sages and men of discernment, and hast

16. *To their playmates*] v.l. 'to the other party,' the sense being the same.
19. *Eating and drinking*] Like other men, with no asceticism or austerity of diet. *Actions*] v.l. reads 'children,' as in Luke vii. 35.
(vv. 20–24.) Cf. Luke x. 1–16.
23. *Hades*] The unseen World, the abode of departed spirits. In the A.V. both this word and 'Gehenna' are rendered 'Hell.' Each occurs twelve times. In this translation the two words are everywhere kept distinct.
Descend] v.l. 'be brought down.'
24. *You all*] Lit. 'you' in the plural, either as addressed to all three of the towns named, or parenthetically to the bystanders who heard these denunciations.
25. Cf. Luke x. 21, 22. This saying is unique in the Synoptics and is of supreme importance because, taken from Q (see Introduction), it contains in germ the whole Johannine Christology. The saying given in verses 28–30 is peculiar to Matthew. Cf. the Benediction which follows Luke x. 22.

unveiled them to babes. Yes, Father, for such has been 26
Thy gracious will.

'All things have been handed over to me by my Father, 27
and no one fully knows the Son except the Father, nor does
any one fully know the Father except the Son and all to
whom the Son chooses to reveal Him.

'Come to me, all you toiling and burdened ones, and I 28
will give you rest. Take my yoke upon you and learn 29
from me; for I am gentle and lowly in heart, and you
shall find rest for your souls. For my yoke is easy, and 30
my burden is light.'

A Charge of Sabbath-breaking

About that time Jesus passed on the Sabbath 1 12
through the wheatfields; and His disciples
became hungry, and began to gather ears of
wheat and eat them. But the Pharisees saw it and said to 2
Him,

'Look! your disciples are doing what the Law forbids
them to do on the Sabbath.'

'Have you never read,' He replied, 'what David did 3
when he and his men were hungry? how he entered the 4
House of God and ate the Shewbread, which it was not
lawful for him or his men but only for the priests to eat
(1 Sam. xxi. 1–6)? And have you not read in the Law 5
how on the Sabbath the priests in the Temple break the
Sabbath without incurring guilt? But I tell you that 6
there is here One who is greater than the Temple. And 7
if you knew what this means, "IT IS MERCY I DESIRE, NOT
SACRIFICE" (Hos. vi. 6), you would not have condemned
those who are without guilt. For the Son of Man is the 8
Lord of the Sabbath.'

A Second Charge of Sabbath-breaking

Departing thence He went to their syna- 9
gogue, where there was a man with a shrivelled 10
hand. And they questioned Him,

'Is it right to cure people on the Sabbath?'

Their intention was to bring a charge against Him.

'Which of you is there,' He replied, 'who, if he has but 11
a single sheep and it falls into a hole on the Sabbath, will
not lay hold of it and lift it out? Is not a man, however, 12

(vv. 1–8.) Cf. Mark ii. 23–28; Luke vi. 1–5.
1. *Became hungry*] Or 'were hungry,' as in verse 3. On the 'plucking' see Deut. xxiii. 25; Lev. xxiii. 14.
8. Cf. Mark. ii. 27, 28.
(vv. 9–14.) Cf. Mark iii. 1–6; Luke vi. 6–11.
10. *Hand*] Or possibly 'arm.'

worth far more than a sheep? Therefore it is right to do good on the Sabbath.'

Then He said to the man, 13

'Stretch out your hand.'

And he stretched it out, and it was restored quite sound like the other.

A Plot to kill Jesus

Then the Pharisees after leaving the synagogue consulted together against Him, how they might destroy Him. Aware of this, Jesus 14 15 departed elsewhere; and a great number of people followed Him, all of whom He cured. But He gave them strict 16 injunctions not to blaze abroad His doings: that those 17 words of the Prophet Isaiah might be fulfilled,

'THIS IS MY SERVANT WHOM I HAVE CHOSEN, 18
MY BELOVED ONE IN WHOM MY SOUL TAKES PLEASURE.
I WILL PUT MY SPIRIT UPON HIM,
AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS.
HE WILL NOT WRANGLE OR CRY ALOUD, 19
NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.
A CRUSHED REED HE WILL NOT BREAK, 20
NOR WILL HE QUENCH THE SMOULDERING WICK,
UNTIL HE HAS LED ON JUSTICE TO VICTORY.
AND ON HIS NAME SHALL THE NATIONS REST THEIR 21
HOPES' (Isa. xlii. 1).

He replies to a Slander

At that time a demoniac was brought to 22 Him, blind and dumb; and He cured him, so that the dumb man could speak and see. And 23 the crowds of people were all filled with amazement and said,

'Can this be the Son of David?'

The Pharisees heard it and said, 24

'This man only expels demons by the power of Beelzebul, the Prince of demons.'

Knowing their thoughts He said to them, 25

'Every kingdom in which civil war rages suffers desolation; and every city or house in which there is internal strife will be brought low. And if Satan expels Satan, he 26

21. *Rest their hopes*] This is one of no fewer than eighteen passages in the A.V. of the N.T. in which 'trust' is erroneously used for 'hope.'

(vv. 22–37.) Cf. Mark iii. 20–30; Luke vi. 43–45; xi. 17–23.

23. *The Son of David*] A Jewish title of the Messiah, specially characteristic of this Jewish Gospel. i. 1 and 20; ix. 27; xv. 22; xx. 31; xxi. 9, 15.

has begun to make war on himself: how therefore shall his kingdom last? And if it is by Beelzebul's power that I expel the demons, by whose power do your disciples expel them? They therefore shall be your judges. But if it is by the power of the Spirit of God that I expel the demons, it is evident that the Kingdom of God has come upon you. Again, how can any one enter the house of a strong man and carry off his goods, unless first of all he masters and secures the strong man? Then will he ransack his house.

27 28 29

The Guilt of rejecting the Inner Light

'The man who is not with me is against me, and he who is not gathering with me is scattering. This is why I tell you that men will find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit they shall find no forgiveness. And whoever shall speak against the Son of Man may obtain forgiveness; but whoever speaks against the Holy Spirit shall obtain forgiveness neither in this nor in the coming age.

30 31 32

As the Heart so the Life

'Either grant the tree to be a good one and its fruit good, or the tree worthless and its fruit worthless; for the tree is known by its fruit. O brood of vipers, how can you speak what is good when you are bad men? It is from the fullness of the heart that the mouth speaks. A good man from his good store produces good things, and a bad man from his bad store produces bad things. I tell you that for every careless word that men shall speak they will be held accountable on the day of Judgement. For each of you by his words shall be justified, or by his words shall be condemned.'

33 34 35 36 37

The Demand for a Sign

Then He was questioned by certain of the Scribes and of the Pharisees who said,

'Teacher, we wish to see a sign given by you.'

38

27. *Disciples*] Lit. 'sons.' So 'the sons of the prophets' are repeatedly mentioned in the O.T. The disciples of the Pharisees (verse 24) and of the Scribes had come down from Jerusalem (Mark iii. 22).

28. *Kingdom of God*] Matthew here (as also in vi. 33; xix. 24; xxi. 31, 43) forsakes his usual expression 'Kingdom of the heavens,' and adopts this other, which alone is found in other parts of the N.T.

Has come upon you] The verb here employed (found nowhere else in the Gospels except in the parallel passage, Luke xi. 20) probably implies 'Before you were expecting its arrival.' Cf. xxiv. 42, 44. This is one of the two outstanding Synoptic utterances (Luke xvii. 21) which seem to imply that the Kingdom is not only future, as generally represented, but actually present.

31. *Men*] v.L. 'you men.'

(vv. 38–42.) Cf. Luke xi. 16, 29–36.

'Wicked and apostate generation!' He replied, 39
'they clamour for a sign, but none shall be given to
them except the sign of the Prophet Jonah. For just as 40
JONAH WAS THREE DAYS AND THREE NIGHTS IN THE SEA-
MONSTER'S BELLY (Jonah i. 17), so will the Son of Man be
three days and three nights in the heart of the earth.
There will stand up men of Nineveh at the Judgement 41
together with the present generation, and will condemn it;
because they repented at the preaching of Jonah; and
mark! there is One greater than Jonah here. The Queen 42
of the South will awake at the Judgement together with the
present generation, and will condemn it; because she
came from the ends of the earth to hear the wisdom of
Solomon; and mark! there is One greater than Solomon
here.

'When the foul spirit has gone out of a man, it roams 43
about in the desert, seeking rest but finding none. Then it 44
says, "I will return to my house that I left"; and it comes
and finds it unoccupied, swept clean, and in good order.
Then it goes and brings back with it seven other spirits 45
more wicked than itself, and they come in and dwell there;
and in the end that man's condition becomes worse than it
was at first. So will it be also with the present wicked
generation.'

The Family of Jesus desire to speak to Him

While He was addressing the people, His 46
mother and His brothers were standing on the
edge of the crowd desiring to speak to Him.
So some one told Him, 47

40. *Three days and three nights*] The recognition of two main sources for the Synoptic Gospels, Mark and Q (see Introduction), is of interest. Mark (viii. 11) records the demand of the Pharisees for a sign from heaven, some portent from the sky to accredit His divine mission. Cf. John vi. 31. This request Jesus absolutely refuses, with pained indignation. Matthew (not Luke) adopts this Marcan section with the unexplained addition 'except the sign of Jonah' (xvi. 4), and he does not explain because he has already given a section on the sign of Jonah taken from Q, also given by Luke (Matt. xii. 38–42; Luke xi. 29–32). The meaning of our Lord's main answer to the demand for an external attesting sign seems clear. Jonah preached: the Ninevites repented. The Queen of the South was attracted from the ends of the earth by reports of the wisdom of Solomon. Well, something more than Jonah or Solomon is here. Himself and His teaching are the only credentials He will vouchsafe. But Matthew (verse 40), not Luke, prefaces that interpretation of the sign of Jonah by a different one. Since Matthew and Luke are using a common source, either Luke omitted or Matthew inserted the reference to Jonah's whale.

41, 42. *One greater*] Lit. 'something greater.'

45. *The present wicked generation*] Cf. Josephus, *Wars*, v. 10, 5; 13, 6; vii. 8, 1. The Jewish historian declares that his countrymen at the time of the destruction of Jerusalem were far more ungodly than the people of Sodom had been.

(vv. 43–45.) Cf. Luke xi. 17–26.

(vv. 46–50.) Cf. Mark iii. 31–35; Luke viii. 19–21.

47. v.l. omits the verse.

'Your mother and your brothers are standing outside and desire to speak to you.'

'Who is my mother?' He said to the man; 'and who are my brothers?' 48

And pointing to His disciples He added, 49

'See here are my mother and my brothers. To obey my Father who is in heaven—that is to be my brother and my sister and my mother.' 50

A Series of Parables: 'The Sower'

That same day Jesus had left the house and was sitting on the shore of the Lake, when a vast multitude of people crowded round Him. 1 2 **13**

He therefore went on board a boat and sat there, while all the people stood on the shore. He then spoke many things to them in parables. 3

'A sower went out,' He said, 'to sow. As he sowed, some of the seed fell by the wayside, and the birds came and pecked it up. Some fell on rocky ground, where it had but scanty soil. It quickly showed itself above ground, because it had no depth of earth; but when the sun was risen, it was scorched by the heat, and through having no root it withered up. Some fell among the thorns; but the thorns sprang up and stifled it. But a portion fell upon good ground, and gave a return, some a hundred for one, some sixty, some thirty. Listen, every one who has ears!' 4 5 6 7 8 9

Why Jesus taught in Parables

And His disciples came and asked Him, 10

'Why do you speak to them in parables?'

'Because,' He replied, 'while to you it is granted to know the secrets of the Kingdom of heaven, to them it is not. For whoever has, to him more shall be given, and he shall have abundance; but whoever has not, from him even what he has shall be taken away. I speak to them in parables for this reason, that while looking they do not see, and while hearing they neither hear nor understand. And in regard to them the prophecy of Isaiah is being fulfilled: 11 12 13 14

'"YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,
AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.

(vv. 1–3.) Cf. Mark iv. 1, 2; Luke viii. 4.
(vv. 3–9.) Cf. Mark iv. 3–9; Luke viii. 5–8.
(vv. 10–17.) Cf. Mark iv. 10–12; Luke viii. 9, 10. See note on Mark iv. 10–13.
10. *Came and asked*] Later in the day, as we learn from Mark iv. 10. After verse 23 the series of parables (verse 3) is resumed.

FOR THIS PEOPLE'S MIND IS STUPEFIED, 15
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
LEST THEY SHOULD EVER SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR MINDS,
AND TURN BACK,
SO THAT I MIGHT HEAL THEM" (Isa. vi. 9, 10).

'But as for you, blessed are your eyes, for they see, and 16
your ears, for they hear. For I tell you in truth that many 17
Prophets and holy men have longed to see the sights you
see, and have not seen them, and to hear the words you hear,
and have not heard them.

'The Sower' explained

'To you then I will explain the parable of 18
the Sower. When a man hears the word 19
concerning the Kingdom and does not under-
stand it, the evil one comes and catches away what has been
sown in his heart. This is he who received the seed by the
roadside. He who received the seed on rocky ground is 20
the man who hears the word and immediately receives it
with joy. It has struck no root, however, within him. He 21
continues for a time, but when suffering comes or persecu-
tion because of the word, he at once turns against it. He 22
who received the seed among the thorns is the man who
hears the word, but the cares of the present age and the
delusion of riches quite stifle the word, and it becomes
unfruitful. But he who received the seed on good ground 23
is he who hears and understands. Such hearers give a
return, and yield one a hundred, another sixty, another
thirtyfold.'

'The Wheat and the Darnel'

Another parable He put before them. 24
'The Kingdom of heaven,' He said, 'may
be compared to a man who has sown good
seed in his field; but during the night his enemy comes, and 25
over the first seed he sows darnel among the wheat, and
goes away. When the blade shoots up and the grain is 26
formed, then appears the darnel also.

15. *Mind*] Lit. 'heart,' a common Hebraism.
Is stupefied] Lit. 'has grown thick' (or 'fat').
(vv. 18–23.) Cf. Mark iv. 13–20; Luke viii. 11–15.
(vv. 24–30.) Matthew alone has the 'Parable of the Tares,' Mark alone the 'Parable of the seed growing of itself' (Mark iv. 26–29). There are points of similarity between these two, but they differ widely in their moral.
25. *During the night*] Lit. 'while men' (or 'his men') 'were sleeping.'

'So the farmer's men come and ask him, 27
'"Master, was it not good seed that you sowed on your land? Where then does the darnel come from?"
'"Some enemy has done this," he said. 28
'"Shall we go and collect it?" the men inquire.
'"No," he replied, "for fear that while collecting the 29 darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at 30 harvest-time I will direct the reapers to collect the darnel first, and make it up into bundles to burn, but to bring all the wheat into my barn."'

'The Mustard Seed'

Another parable He put before them. 31
'The Kingdom of heaven,' He said, 'is like a mustard-seed, which a man takes and sows in his ground. It is the smallest of all seeds, and yet when 32 full-grown it is larger than any herb and forms a tree, so that the birds come and lodge in its branches.'

'The Yeast'

Another parable He spoke to them. 33
'The Kingdom of heaven,' He said, 'is like yeast which a woman takes and buries in three measures of flour, for it to work there till the whole is leavened.'

All this Jesus spoke to the people in parables, and except 34 in parables He spoke nothing to them, in fulfilment of the 35 saying of the Prophet,

'I WILL OPEN MY MOUTH IN PARABLES:
I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION OF ALL THINGS' (Ps. lxxviii. 2).

'The Wheat and the Darnel' explained

When He had dismissed the people and had 36 returned to the house, His disciples came to Him with the request,
'Explain to us the parable of the darnel sown in the field.'

'The sower of the good seed,' He replied, 'is the Son 37 of Man; the field is the world; the good seed—these are 38 the sons of the Evil

(vv. 31–33.) Cf. Mark iv. 30–32; Luke xiii. 18–21.

33. *Three measures*] *i.e.* 'the usual quantity for a baking,' see Gen. xviii. 6; Judges vi. 19; 1 Sam. i. 24. This of itself excludes some ancient interpretations of the *three*—Greeks, Jews, and Samaritans: body, soul, and spirit. Except in this parable leaven is a symbol of the pervasive power of evil. (Cf. chapter xvi. 6, 11; 1 Cor. v. 6–8; Gal. v. 9.)

(vv. 34, 35.) Cf. Mark iv. 33, 34.

35. *The Prophet*] Asaph. See Ps. lxxviii. 2 and heading.

one. The enemy who sowed the darnel is the Devil; the 39
harvest is the close of the age; the reapers are the angels.
As then the darnel is collected together and burnt up with 40
fire, so will it be at the close of the age. The Son of Man 41
will commission His angels, and they will gather out of His
Kingdom all causes of sin and all who violate His laws; and 42
these they will throw into the fiery furnace. There will be
the weeping and the gnashing of teeth. Then will the 43
righteous shine out like the sun in their Father's Kingdom.
Listen, every one who has ears!

'The Treasure'

'The Kingdom of heaven is like treasure 44
buried in the field, which a man finds, but
buries again, and, in his joy about it, goes and
sells all he has and buys that piece of ground.

'The Pearl'

'Again the Kingdom of heaven is like a jewel 45
merchant who is in quest of choice pearls. He 46
finds one most costly pearl; he goes away, and though it
costs all he has, he buys it.

'The Draw-net'

'Again the Kingdom of heaven is like a draw- 47
net let down into the sea, which encloses fish of
all sorts. When it is full, they haul it up on the 48
beach, and sit down and collect the good fish in baskets,
while the worthless they throw away. So will it be at the 49
close of the age. The angels will go forth and separate
the wicked from among the righteous, and will throw them 50
into the fiery furnace. There will be the weeping and the
gnashing of teeth.'

'Have you understood all this?' He asked. 51

'Yes,' they said.

'Then remember,' He said, 'that every Scribe well 52
trained for the Kingdom of heaven is like a householder
who brings out of his storehouse new things and old.'

A Visit to Nazareth

Jesus concluded this series of parables and 53
then departed. And He came into His own 54
country and proceeded to teach in their syna-
gogue, so that they were filled with astonishment and
exclaimed,

39. *Close of the age*] Or 'consummation of the age.' Cf. verse 49; xxiv. 3; xxviii. 20; also Hebrews ix. 26, 'at the consummation of the ages.'

43. *Their Father's Kingdom*] Cf. xxvi. 29; Dan. xii. 3.

49. *Close of the age*] Cf. verse 39, n.

(vv. 54–58.) Cf. Mark vi. 1–6; also Luke iv. 16–30 (an editorial displacement).

54. *Country*] Lit. 'native place.' So in verse 57. Luke more accurately has where he had been brought up.'

'Where did he obtain such wisdom, and these wondrous
powers? Is not this the carpenter's son? Is not his 55
mother called Mary? And are not his brothers, James,
Joseph, Simon and Judah? And his sisters—are they not 56
all living here among us? Where then did he get all
this?'

So they turned against Him. 57

But Jesus said to them,

'There is no prophet left without honour except in his
own country and among his own family.'

And He performed but few mighty deeds there because 58
of their want of faith.

The Murder of John the Baptist

About that time Herod the Tetrarch heard 1 14
of the fame of Jesus, and he said to his courtiers, 2
'This is John the Baptist: he has come back
to life; and that is why these miraculous Powers are
working in him.'

For Herod had arrested John, and had put him in 3
chains and imprisoned him, for the sake of Herodias (his
brother Philip's wife), because John would say to him, 4
'It is not lawful for you to have her.'

And he would have liked to put him to death, but was 5
afraid of the people, because they regarded John as a
Prophet. But when Herod's birthday came, the daughter 6
of Herodias danced before all the company, and so pleased
Herod that with an oath he promised to give her whatever 7
she asked. So she, instigated by her mother, said, 8
'Give me here on a dish the head of John the
Baptist.'

The king was deeply vexed, yet because of his repeated 9
oath and of the guests at his table he ordered it to be given
her, and he sent and beheaded John in the prison. The 10, 11
head was brought on a dish and given to the young girl, and
she took it to her mother. Then John's disciples went and 12
removed the body and buried it, and came and informed
Jesus.

55. *This*] Or 'this fellow.'

(vv. 1–12.) Cf. Mark vi. 14–29. This section is a retrospective sequel to the bare mention of the imprisonment of John at chapter iv. 12; Mark i. 14. Luke iii. 18–20 briefly expands that bare mention and so avoids the parenthetical explanation here.

12. *And came and informed Jesus*] Cf. Mark vi. 29. Matthew's statement seems a mistaken apprehension of Mark, who speaks of Jesus' disciples returning (from their mission), not of John's disciples coming and reporting to Jesus.

5000 People fed

Upon receiving these tidings, Jesus went 13
away by boat to an uninhabited and secluded
district; but the people heard of it and
followed Him in crowds from the towns by land. So Jesus 14
left the boat and saw an immense multitude, and felt com-
passion for them, and cured those of them who were out of
health. But when evening was come, the disciples came to 15
Him and said,

'This is an uninhabited place, and the best of the day is
now gone; send the people away to go into the villages and
buy something to eat.'

'They need not go away,' replied Jesus; 'you your- 16
selves must give them something to eat.'

'We have nothing here,' they said, 'but five loaves and 17
a couple of fish.'

'Bring them here to me,' He said, and He told all the 18, 19
people to sit down on the grass.

Then He took the five loaves and the two fish, and after
looking up to heaven and blessing them, He broke up the
loaves and gave them to the disciples, and the disciples dis-
tributed them to the people. So all ate, and were fully 20
satisfied. The broken portions that remained over they
gathered up, filling twelve baskets. Those who had eaten 21
were about five thousand adult men, without reckoning
women and children.

Jesus prays in Solitude

Immediately afterwards He made the dis- 22
ciples go on board the boat and cross to the
opposite shore, leaving Him to dismiss the
people. When He had done this, He climbed the hill to 23
pray in solitude. Night came on, and He was there alone.
Meanwhile the boat was far out on the Lake, buffeted and 24
tossed by the waves, the wind being adverse.

He walks on the Lake

But towards daybreak He went to them, 25
walking over the waves. When the disciples 26
saw Him walking on the waves, they were
greatly alarmed.

(vv. 13–21.) Cf. Mark vi. 30–44; Luke ix. 10–17; John vi. 1–14.
15. *Evening*] Lit. 'a late' hour.
(vv. 22–33.) Cf. Mark vi. 45–52; John vi. 15–21.
23. *Night*] Lit. 'a late' hour, the same word as in verse 15.
24. *Far out on the Lake*] Lit. 'in the middle of the sea.' v.l. 'was many furlongs from land.'
25. *Towards daybreak*] Lit. 'in the fourth watch of the night,' *i.e.* between 3 and 6 a.m. The four watches—6–9 p.m., 9–12, 12–3, 3–6—are named in Mark xiii. 35.

'It is a ghost,' they exclaimed, and they cried out with terror.

But instantly Jesus spoke to them and said, 27
'There is no danger; it is I; do not be afraid.'

'Master,' answered Peter, 'if it is you, bid me come to 28
you upon the water.'

'Come,' said Jesus. 29

Then Peter climbed down from the boat and walked upon the water to go to Him. But when he felt the wind he 30
grew frightened, and beginning to sink he cried out,

'Master, save me.'

Instantly Jesus stretched out His hand and caught hold 31
of him, saying to him,

'Man of little faith, why did you doubt?'

So they climbed into the boat, and the wind lulled; and 32
the men on board fell down before him and said, 33

'You are indeed God's Son.'

Cures in Gennesaret

When they had crossed over, they put 34
ashore at Gennesaret; and the men of the place, 35
recognizing Him, sent word to all the country round. So they brought to Him all who were ill, and 36
entreated Him that they might but touch the tassel of His outer garment; and all who did so were restored to perfect health.

Purity is inward and spiritual

Then there came to Jesus some Pharisees and 1 15
Scribes from Jerusalem, who inquired,

'Why do your disciples transgress the tra- 2
dition of the Elders by not washing their hands before meals?

'Why do you, too,' He retorted, 'transgress God's com- 3
mands for the sake of your tradition? God said, "HONOUR 4
THY FATHER AND THY MOTHER" (Exod. xx. 12); and "LET HIM WHO REVILES FATHER OR MOTHER BE PUT TO DEATH" (Exod. xxi. 17); but you say: "If a man says to his father 5
or mother, 'This thing is consecrated, otherwise you should have received it from me,' he shall be absolved from 6

29. *To go*] v.l. 'and went.'
30. *Felt*] Lit. 'saw.'
The wind] v.l. 'how strong the wind was.'
(vv. 34–36.) Cf. Mark vi. 53–56.
(vv. 1–20.) Cf. Mark vii. 1–23.
2. *Before meals*] Lit. 'whenever they eat bread.' Cf. Mark vii. 5, n.
4. *Reviles*] Or 'curses.'
5. *Consecrated*] Lit. 'a gift,' *i.e.* to God.

honouring his father"; and so you have rendered futile
God's word for the sake of your tradition. Hypocrites! 7
Well did Isaiah prophesy of you,

'"THIS PEOPLE HONOURS ME WITH THEIR LIPS, 8
WHILE THEIR HEART IS FAR FROM ME;
IN VAIN DO THEY WORSHIP ME, 9
WHILE GIVING AS DOCTRINES THE MERE PRECEPTS OF MEN"' (Isa. xxix. 13).

Then, when He had called the people to Him, Jesus said, 10
'Hear and understand. It is not what goes into a man's 11
mouth that makes him unclean, but it is what comes out of
his mouth that makes him unclean.'

Then His disciples came and said to Him, 12
'Do you know that the Pharisees turned against you
when they heard those words?'

'Every plant,' He replied, 'which my Heavenly Father 13
has not planted will be rooted up. Leave them alone. 14
They are blind guides of the blind; and if a blind man
leads a blind man, both will fall into some pit.'

'Explain to us this parable,' said Peter. 15

'Are you,' He answered, 'still without intelligence? 16
Do you not understand that whatever enters the mouth 17
passes into the stomach and is afterwards ejected from the
body? But the things that come out of the mouth proceed 18
from the heart, and it is these that defile the man. For out 19
of the heart proceed wicked scheming, murder, adultery,
fornication, theft, perjury, slander. These are the things 20
which make a man unclean; but eating with unwashed
hands does not make unclean.'

A Gentile Girl cured

Leaving that place, Jesus withdrew into the 21
neighbourhood of Tyre and Sidon. Here a 22
Canaanitish woman of the district came out and
kept crying—

'Master, Son of David, pity me; my daughter is cruelly
harassed by a demon.'

6. *His father*] v.l. adds 'or his mother.'
Word] v.l. 'law.'
11. *Makes unclean*] Lit. 'makes common.' See Heb. ix. 13, n.
12. *Turned against you*] Cf. v. 29, n. No wonder they were shocked. It was one thing to question their tradition, quite another to abrogate the Levitical Law as to meats clean and unclean.
14. *Of the blind*] v.l. omits these words.
Pit] Or 'hole.' Cf. xii. 11, where the same word is used.
19. *Scheming*] Or 'reasonings.'
(vv. 21–28.) Cf. Mark vii. 24–30.
22. *Kept crying*] Or the tense (imperfect) may mean 'began to cry out to Him.'

But He answered her not a word. Then the disciples 23
came up, and begged Him, saying,

'Send her away, because she keeps crying behind us.'

'I have only been sent to the lost sheep of the house of 24
Israel,' He replied.

Then she came and threw herself at His feet and entreated 25
Him.

'Master, help me,' she said.

'It is not right,' He said, 'to take the children's bread 26
and throw it to the dogs.'

'Be it so, Master,' she said, 'for even the dogs eat the 27
scraps which fall from their masters' tables.'

'O woman,' replied Jesus, 'great is your faith: be it done 28
to you as you desire.'

And from that moment her daughter was restored to health.

Many other Cures

Moving from that district, Jesus went along 29
by the Lake of Galilee; and ascending the hill,
He sat there. And great crowds came to Him, 30
bringing with them those who were crippled, blind, dumb,
or maimed, and many besides, and they hastened to lay
them at His feet. And He cured them, so that the people 31
were amazed to see the dumb speaking, the maimed with
their hands perfect, the lame walking, and the blind seeing;
and they gave the glory to the God of Israel.

4000 People fed

Then Jesus called His disciples to Him and 32
said,

'My heart yearns over this mass of people,
for it is now the third day that they have been with
me and they have nothing to eat. I am unwilling to
send them away hungry, lest they should faint on the
road.'

24. *Lost sheep*] Or, as we should say, 'lapsed masses.' On account of the limitations divinely imposed upon Him, our Lord doubtless felt a real difficulty in helping this Gentile woman. He did not invent difficulties in order to test and increase her faith.

26. *Dogs*] Lit. 'puppies.' Dogs are not domesticated animals in Palestine. Puppies are often cared for and petted while still young, especially by the children, but when full-grown they are driven away to herd with their savage congeners, which are so serious a nuisance and terror in most Eastern cities.

27. *Be it so*] Namely, that the Gentiles resemble the dogs.

For] The rendering 'yet' is wholly unauthorised. She means that if we are like the dogs that very fact constitutes our claim.

(vv. 32–38.) Cf. Mark viii. 1–9.

32. *The third day*] Lit. 'three days.' According to English idiom 'two days' would probably express the true sense, the time indicated being one full day and some fraction of the day preceding and of the day following. Cf. xii. 40, n. and Luke ii. 46, n.

'Where can we,' asked the disciples, 'get bread enough 33
in this remote place to satisfy so vast a multitude?'
'How many loaves have you?' Jesus asked. 34
'Seven,' they said, 'and a few small fish.'
So He bade all the people sit down on the ground, and He 35, 36
took the seven loaves and the fish, and after giving thanks
He broke them and then distributed them to the disciples,
and they to the people. And they all ate and were satisfied. 37
The broken portions that remained over they took up—
seven full baskets. Those who ate were 4000 men, without 38
reckoning women and children.
He then dismissed the people, went on board the boat, 39
and came into the district of Magadan.

A Sign from Heaven

Now the Pharisees and Sadducees came to 1 **16**
Him; and, to make trial of Him, they asked Him
to show them a sign from heaven. He replied, 2
['In the evening you say, "It will be fine weather, for the
sky is red"; and in the morning, "It will be rough weather 3
to-day, for the sky is red and murky." You learn how to
distinguish the aspect of the sky, but the signs of the times
you cannot.] A wicked and apostate generation are eager 4
for a sign; but none shall be given to them except the sign
of Jonah'
And He left them and went away.

The Leaven of the Pharisees and Sadducees

When the disciples arrived at the other side 5
of the Lake, they found that they had forgotten
to bring any bread; and when Jesus said to 6
them, 'See to it and beware of the leaven of the
Pharisees and Sadducees,' they reasoned with 7
one another, and remarked,
'We have not brought any bread.'
Jesus perceived this and said, 8
'What is this discussion among you, you men of little
faith, about having no bread? Do you not yet understand? 9
nor even remember the 5000 men and the five loaves, and

37. *Baskets*] Or 'store-baskets,' or (Westcott) 'frails.' Except in connection with this miracle, the word is only found in Acts ix. 25. The baskets used in feeding the 5000 were hand-baskets. Yet another word for basket in 2 Cor. xi. 33.
(vv. 39 to xvi. 4.) Cf. Mark viii. 10–12.
1. *From heaven*] Cf. Mark viii. 11, n. See note on xii. 40.
(vv. 2, 3.) Cf. Luke xii. 54.
2. *In the evening . . you cannot*] v.l. omits. The textual authority is decisive for the omission of the bracketed words. An imitation of Luke xii. 54–56.
(vv. 4–12.) Cf. Mark viii. 13–21.
5. *Of the Lake*] Not in the Greek.
6. *Leaven*] or 'yeast,' 'barm.' So in verses 11 and 12.

how many basketfuls you carried away, nor the 4000 and 10
the seven loaves, and how many hampers you carried away ?
How is it you do not understand that it was not about 11
bread that I spoke to you ? But beware of the leaven of the
Pharisees and Sadducees.'

Then they perceived that He had not warned them against 12
leaven, but against the teaching of the Pharisees and
Sadducees.

Peter confesses Jesus to be the Christ

When He arrived in the neighbourhood of 13
Caesarea Philippi, Jesus questioned His dis-
ciples.

'Who do people say that the Son of Man is ?'
He asked.

'Some say John the Baptist,' they replied; 'others 14
Elijah; others Jeremiah or one of the Prophets.'

'But you, who do you say that I am ?' He asked 15
again.

'You,' replied Simon Peter, 'are the Christ, the Son of 16
the living God.'

'Blessed are you, Simon Bar-Jonah,' said Jesus; 'for mere 17
human nature has not revealed this to you, but my Father
in heaven. And I tell you that you are Peter, and that 18
upon this Rock I will build my Church, and the might of
Hades shall not triumph over it. I will give you the keys 19
of the Kingdom of heaven; and whatever you bind on
earth shall remain bound in heaven, and whatever you loose
on earth shall remain loosed in heaven.'

Then He instructed His disciples to tell no one that He 20
was the Christ.

Jesus predicts His own Death and Resurrection

From this time Jesus began to explain to His 21
disciples that He must go to Jerusalem, and
suffer much cruelty from the Elders and the
High Priests and the Scribes, and be put to
death, and on the third day be raised to life

(vv. 13–28.) Cf. Mark viii. 27 to ix. 1; Luke ix. 18–27.

13. *Say that the Son of Man is*] v.L. 'say that I the Son of Man am.'

(vv. 17–19.) Matthew only.

17. *Mere human nature*] Lit. 'flesh and blood.'

18. *Peter. Rock*] In the Greek 'petros' and 'petra.' In Classical Greek these signify 'stone' and 'rock' respectively. But the latter being feminine, would be manifestly unsuitable as the name of a man. Cf. John i. 42; Acts xii. 13.

Might] Lit. 'gates.' Cf. the expression 'The Sublime Porte.' The guarded gate was the key to the defence of the city, and hence the symbol of its strength. See Neh. vii. 3, and contrast Isa. lx. 11, Rev. xxi. 25.

19. *You*] Peter. Contrast the plural in chapter xviii. 18, John xx. 23.

21. *Jesus*] v.L. 'Jesus Christ.'

again. Then Peter took Him aside and began to remonstrate 22
with Him.
'Master,' he said, 'God forbid; this shall not be your
lot.'
But He turned and said to Peter. 23
'Get behind me, Satan; you are a hindrance to me,
because your thoughts are not God's thoughts, but men's.'

Self-Renunciation the Way to Life

Then Jesus said to His disciples, 24
'If any one wishes to follow me, let him renounce self and take up his cross, and so be my
follower. For whoever desires to save his life shall lose it, 25
and whoever loses his life for my sake shall find it. Why, 26
what benefit will it be to a man if he gains the whole world
but forfeits his life? Or what shall a man give to buy back
his life? For the Son of Man is to come in the glory of 27
His Father with His angels, and then will He requite every
man according to his actions. I tell you in truth that some 28
of those who are standing here will not taste death till
they have seen the Son of Man coming in His Kingdom.'

The Transfiguration

Six days later, Jesus took with Him Peter 1 17
and the brothers James and John, and brought
them up a high mountain to a solitary place.
There in their presence His form underwent a change; His 2
face shone like the sun, and His raiment became as white
as the light. And suddenly Moses and Elijah appeared to 3
them conversing with Him.
Then Peter said to Jesus, 4
'Master, it is well for us to be here. If you approve, I
will put up three tents here, one for you, one for Moses, and
one for Elijah.'

22. *God forbid*] Lit. (The Lord be) 'merciful to you!'
23. *Satan*] A Hebrew word signifying 'Adversary.' Peter, as a Jew, would at once understand the meaning.
Hindrance] Stumbling-block in my way. See v. 29, n.
25. *Life*] Or 'soul.' It is inadmissible to change from 'life' in verse 25 to 'soul' in verse 26 (as A.V.): the same word is used throughout the passage. If *soul* in verse 26 then verse 25 reads: 'Whosoever desires to save his soul shall lose it.' The primary meaning of 'to save life' is seen in Mark iii. 4, where it is opposed to 'kill'; an unworthy clinging to life at all costs, means that death when it does come involves exclusion from the life of the future Kingdom. But *life* has also an ethical content: it stands for the whole *self* or personality, and so Jesus says that the instinct of self-preservation is interpreted rightly only by self-renunciation (verse 24).
26. *Forfeits*] Cf. Luke ix. 25, n.
To buy back his life] After he has lost it, having paid it as the penalty of his misdeeds. (vv. 1–13.) Cf. Mark ix. 2–13; Luke ix. 28–36.
4. *It is well*] A recognition of the privilege accorded them, possibly in an idiomatic sense, 'We are grateful to you that we are here' (cf. Acts x. 33: Phil. iv. 14). Or, perhaps, as nearer to the Greek, 'It is fortunate for you that we are here, because we can build booths for you and your departing visitors' (Luke ix. 33).

He was still speaking when a luminous cloud spread over 5
them; and a voice was heard from within the cloud,
which said,

'This is My Son the Beloved, in whom is My delight.
Listen to Him.'

On hearing this voice, the disciples fell on their faces and 6
were filled with terror. But Jesus came and touched them, 7
and said.

'Rise and have no fear.'

So they looked up, and saw no one but Jesus. 8

As they were descending the mountain, Jesus laid a com- 9
mand upon them.

'Tell no one,' He said, 'of the sight you have seen till
the Son of Man has risen from the dead.'

The Coming of Elijah

'Why then,' asked the disciples, 'do the 10
Scribes say that Elijah must first come?'

'Elijah was indeed to come,' He replied, 11
'and would reform everything. But I tell you that he has 12
already come, and they did not recognize him, but dealt with
him as they chose. And the Son of Man is about to be
treated by them in a similar way.'

Then it dawned upon the disciples that it was John the 13
Baptist about whom He had spoken to them.

Cure of an Epileptic

When they returned to the people, there 14
came to Him a man who fell on his knees before
Him and besought Him.

'Master,' he said, 'have pity on my son, for he is an 15
epileptic and suffers badly. Often he falls into the fire and
often into the water. I brought him to your disciples, and 16
they were not able to cure him.'

'O unbelieving and perverse generation!' replied Jesus; 17
'how long shall I be with you? how long must I bear with
you? Bring him to me.'

Then Jesus rebuked the demon, and it came out and 18
left him; and the boy was cured from that moment.

The Power of Faith

Then the disciples came to Jesus privately 19
and asked Him,

'Why could not we expel the demon?'

'Because your faith is so small,' He replied; 'for I 20

5. *Spread over*] Lit. 'overshadowed.'
(vv. 14–21.) Cf. Mark ix. 14–29; Luke ix. 37–43.
17. *Perverse*] Or 'crooked-minded.'

declare to you in truth that if you have faith like a mustard-seed, you shall say to this mountain, "Remove from this place to that," and it will remove; and nothing shall be impossible to you. [But an evil spirit of this kind is only 21
driven out by prayer and fasting.']

As they were travelling about in Galilee, Jesus said to 22
them,

Jesus again predicts His own Death and Resurrection

'The Son of Man is about to be betrayed into the hands of men; they will put Him to 23
death, but on the third day He will be raised to life again.'

And they were exceedingly distressed.

He pays the Temple Tax

After their arrival at Capernaum the collectors of the half-shekel came and asked Peter, 24
'Does not your Teacher pay the half-shekel?'

'Yes,' he replied, and then went into the house. 25

But before he spoke a word Jesus said,

'What think you, Simon? From whom do this world's kings receive customs or capitation tax? from their own children, or from others?'

'From others,' he replied. 26

'Then the children go free,' said Jesus. 'However, lest 27
we offend them, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them for yourself and me.'

A Lesson in Humility

Just then the disciples came to Jesus and 1 18
asked,

'Who ranks higher than others in the Kingdom of heaven?'

So He called a young child to Him, and, placing him in 2
the midst of them, said, 3

'In truth I tell you that unless you turn and become like little children, you will in no case be admitted into

21. v.l. omits this verse. Probably it is an interpolation.
(vv. 22, 23.) Cf. Mark ix. 30–32; Luke ix. 43–45.
22. *Travelling about*] Or 'gathering together.'
(vv. 24–27.) Matthew only.
24. *The half-shekel*] Levied on all Jews for the support of the Temple services, Exod. xxx. 13.
(vv. 1–5.) Cf. Mark ix. 33–41; Luke ix. 46–50.
1. *Ranks higher than others*] Lit. 'is greater.' Or perhaps it may be rendered 'is greatest,' the superlative being almost obsolete in the language of the N.T. (as it is quite obsolete in modern Greek) and the comparative being substituted for it. So in 1 Cor. xiii. 13.

the Kingdom of heaven. Whoever therefore shall humble himself as this young child, is the one who is greatest in the Kingdom of heaven. And whoever for my sake receives one young child such as this, receives me. But whoever shall occasion the fall of one of these little ones who believe in me, it would be better for him to have a millstone hung round his neck and to be drowned in the depths of the sea.

Stones of Stumbling

'Woe to the world because of causes of stumbling! They cannot but occur, but woe to the man through whom such cause does occur! If your hand or your foot is causing you to fall, cut it off and away with it. It is better for you to enter crippled in hand or foot into Life, than possessing two sound hands or feet to be thrown into the fire eternal. And if your eye is causing you to fall, tear it out and away with it; it is better for you to enter with only one eye into Life, than possessing two eyes to be thrown into the Gehenna of fire.

'Despise no one': 'The straying Sheep'

'Beware of despising one of these little ones, for I tell you that in heaven their angels continually behold the face of my Father who is in heaven. What do you yourselves think? Suppose a man has a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills and go and look for the stray one? And if he succeeds in finding it, in truth I tell you that he rejoices over it more than he does over the ninety-nine that have not gone astray. Just so it is the will of your Father in heaven that not one of these little ones should be lost.

How to treat a sinning Brother

'If your brother acts wrongly towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. But if he will not listen to you, go

(vv. 6–9.) Cf. Mark ix. 42–50; Luke xvii. 1, 2.

6. *Millstone*] Lit. 'ass-millstone,' *i.e.* a millstone which an ass turns.

9. *Gehenna of fire*] See v. 22, n., the only other place where this expression occurs.

(vv. 10–14.) Cf. Luke xv. 3–7.

10. *Their angels*] This seems to mean the angels who have special charge over them —guardian angels. Cf. Charlotte Elliott:

'Christian, seek not yet repose,
Hear thy guardian angel say.'

The angels of the little ones are in the innermost circle of the ministering spirits who surround God's throne.

v.l. inserts verse 11, 'For the Son of Man came to save that which is lost,' from Luke xix. 10.

15. *Acts wrongly*] Lit. 'shall have sinned.'

Towards you] v.l. omits these words.

again, and ask one or two to come with you, that every word may be confirmed by two or three witnesses. If he refuses 17
to hear them, appeal to the church; and if he refuses to hear even the church, regard him just as you regard a heathen or a tax-gatherer. I in truth tell you all that what- 18
ever you bind on earth will in heaven remain bound, and whatever you loose on earth will in heaven remain loosed. I also in truth tell you that if two of you here on earth agree 19
together concerning anything that they shall ask, the prayer shall be granted by my Father who is in heaven. For 20
where there are two or three assembled in my name, there am I in the midst of them.'

How often must we forgive

At this point Peter came to Him with the 21
question,

'Master, how often shall my brother act wrongly towards me and I forgive him? seven times?'

'I do not say seven times,' answered Jesus, 'but seventy 22
times seven.

The unmerciful Servant

'For this reason the Kingdom of heaven may 23
be compared to a king who determined to have a settlement of accounts with his servants. But 24
as soon as he began the settlement, one was brought before him who owed 10,000 talents, and was unable to pay. So 25
his master ordered that he and his wife and children and everything that he had should be sold, and payment be made. The servant therefore falling down, prostrated himself at 26
his feet and entreated him.

'"Only give me time," he said, "and I will pay you the whole."

'Whereupon his master, touched with compassion, set 27
him free and forgave him the debt. But no sooner had that 28
servant gone out, than he met with one of his fellow servants who owed him 100 shillings; and seizing him by the throat and nearly strangling him he exclaimed,

'"Pay me all you owe."

'His fellow servant therefore fell at his feet and entreated 29
him:

17. *The church*] Or 'the assembly.' The second and final occurrence of the word 'church' in the Gospels. Cf. chapter xvi. 18.

(vv. 21–35.) Cf. Luke xvii. 3, 4.

22. *Seventy times seven*] *i.e.* without limit, and always. Some, however, prefer to render 'seventy-seven times,' comparing this passage with Gen. iv. 24 (where the Greek in the LXX. is the same as here) in contrast with verse 15 of that same chapter. So R.V. there and R.V. mg. here.

' " Only give me time," he said, " and I will pay you."

' He would not, however, but went and threw him into prison until he should pay what was due. His fellow servants, therefore, seeing what had happened, were exceedingly angry; and they came and told their master all that had happened. At once his master called him and said,

' " Wicked servant, I forgave you all that debt, because you entreated me: ought not you also to have had pity on your fellow servant, just as I had pity on you?"

' So his master, greatly incensed, handed him over to the gaolers until he should pay all he owed him.

' In the same way my Heavenly Father will deal with you all, if you do not from the heart each one forgive his brother.'

Jesus leaves Galilee

When Jesus had finished these sayings, He removed from Galilee and came into that part of Judaea which lay beyond the Jordan. And a vast multitude followed Him, and He cured them there.

A Question about Divorce

Then came some of the Pharisees to Him to put Him to the proof by the question,

' Has a man a right to divorce his wife for any sort of reason?'

' Have you not read,' He replied, ' that He who made them " MADE THEM " from the beginning " MALE AND FEMALE " (Gen. i. 27), and said, " FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND CLING TO HIS WIFE, AND THE TWO SHALL BE ONE? " (Gen. ii. 24). Thus they are no longer two, but one. What therefore God has joined together, let not man separate.'

' Why then,' said they, ' did Moses command the husband to give her a written notice of divorce, and send her away?' (Deut. xxiv. 1).

' Moses,' He replied, ' in consideration of your stubborn hearts, permitted you to put away your wives, but it was not so from the beginning. I tell you that whoever divorces

(vv. 1–2.) Cf. Mark x. 1. This journey to Jerusalem occupies a single chapter in Mark (chapter x.), two in Matthew, and nearly ten in Luke (ix. 51 to xix. 29). See Introduction.

(vv. 3–12.) Cf. Mark x. 2–12.

3. *For any sort of reason*] Or ' on any and every ground.'

5. *One*] Lit. ' one flesh.'

his wife for any reason except her unchastity, and marries another woman, commits adultery.'

' If this is a man's position in regard to his wife,' said the 10
disciples to Him, ' it is better not to marry.'

' It is not every man,' He replied, ' who can receive this 11
teaching, but only those on whom the grace has been bestowed. There are men who from their birth have been 12
disabled from marriage, others who have been so disabled by men, and others who have disabled themselves for the sake of the Kingdom of heaven. He who is able to receive this, let him receive it.'

Little Children welcomed and blessed

Then young children were brought to Him 13
that He should put His hands on them and pray; but the disciples interfered. Jesus 14
however said,

' Let the little children come to me, and do not hinder them; for it is to those who are childlike that the Kingdom of heaven belongs.'

So He laid His hands upon them and went away. 15

The Quest for Eternal Life

' Teacher,' said one man, coming up to Him, 16
' what good thing shall I do in order to win the Life Eternal?'

' Why do you ask me,' He replied, ' about the thing that 17
is good? There is One who is truly good. But if you desire to enter into Life, keep the Commandments.'

' Which Commandments?' he asked. 18

Jesus answered,

' " THOU SHALT NOT KILL "; " THOU SHALT NOT COMMIT ADULTERY "; " THOU SHALT NOT STEAL "; " THOU SHALT

9. *Unchastity*] See Matthew v. 32, n.

Commits adultery] v.L. reads (as in v. 32) ' causes her to commit adultery,' and some add, ' and he who has married her when so put away ' (or perhaps, ' has married a divorced woman ') ' commits adultery.'

11. *The grace*] Lit. ' it.'

(vv. 13–15.) Cf. Mark x. 13–16; Luke xviii. 15–17.

(vv. 16–30.) Cf. Mark x. 17–31; Luke xviii. 18–30.

16. *Teacher*] v.L. ' Good Teacher.'

17. *Why do you ask, &c.*] The v.L. (see A.V.) is an assimilation to Mark x. 18, which is adopted in Luke xviii. 19; but the true text here is an alteration of Mark by Matthew, who wishes to make it clear that Jesus did not repudiate goodness. He substitutes for ' Good Teacher . . . . why callest thou me good?' ' Teacher, what good thing must I do?' with the answer, ' Why askest thou me concerning the (thing) which is good? One (Person) is good.' The moral is the same. This rich man had, with sincere piety, grafted the externals of religion on to his self-contained life of security and rectitude, and was still haunted by the insistent question, ' What lack I yet?' Jesus says to him in effect, ' Give it all up, not to feed the poor (1 Cor. xiii. 3), but to compel yourself to find God.' Entrance to eternal life is gained not by doing some good thing, but by the path of renunciation, sacrifice, and trust, which leads to dependence upon the one Fountain of all goodness.

NOT LIE IN GIVING EVIDENCE" ; "HONOUR THY FATHER AND 19
THY MOTHER" (Exod. xx. 12–16 ; Deut. v. 16–20) ; and
"THOU SHALT LOVE THY NEIGHBOUR AS MUCH AS THYSELF"'
(Lev. xix. 18).

'All of these,' said the young man, 'I have carefully 20
obeyed. What do I still lack?'

'If you desire to be perfect,' replied Jesus, 'go and sell 21
all that you have, and give to the poor, and you shall have
wealth in heaven ; and come and follow me.'

On hearing these words the young man went away sad ; 22
for he had much property.

So Jesus said to His disciples, 23

The Dangers of Wealth

'I tell you in truth that it will be hard for
a rich man to enter the Kingdom of heaven.
Yes, I tell you, it is easier for a camel to go through the eye of 24
a needle than for a rich man to enter the Kingdom of God.'

These words utterly amazed the disciples, and they asked, 25
'Who then can be saved?'

Jesus looked at them and said, 26

'With men this is impossible, but with God everything
is possible.'

Then Peter said to Jesus, 27

Self-sacrifice for Christ enriches

'See, we have given up everything and
followed you ; what then shall be our reward?'

'I tell you in truth,' replied Jesus, 'that in the New 28
Creation, when the Son of Man has taken His seat on His
glorious throne, all of you who have followed me shall also
sit on twelve thrones and judge the twelve tribes of Israel.
And whoever has forsaken houses, or brothers or sisters, 29
or father or mother, or children or lands, for my sake, shall
receive many times as much and shall have as his inheritance
eternal Life.

'But many who are now first shall be last, and many who 30
are now last shall be first.

'For the Kingdom of heaven is like the owner 1 20

'The Vineyard Labourers'

of an estate who went out early in the morning
to hire men to work in his vineyard, and having 2

20. *Carefully obeyed*] Lit. 'guarded,' a stronger word than in verse 17.
24. *Camel*] A similar hyperbole occurs in xxiii. 24.
28. *In the New Creation*] Or 'in the again-birth,' Greek *palingenesia*, in which there will be a new Genesis either of this earth and all that is in it, or of the individual man, as in Tit. iii. 5. The word occurs only in these two passages. Cf. 2 Cor. v. 17 R.V. text and mg.
29. *Many times*] v.l. 'a hundred times.'
(vv. 1–16.) Matthew only.

made an agreement with them for a shilling a day, sent them into his vineyard. Going out about nine o'clock he saw 3
others loitering in the market-place. To these also he said, 4
' " You also, go into the vineyard, and whatever is right I will give you."
' So they went. Again about twelve, and about three 5
o'clock, he went out and did the same. And going out 6
about five o'clock he found others loitering, and he asked them,
' " Why have you been standing here all day long, doing nothing ? "
' " Because no one has hired us," they replied. 7
' " You also, go into the vineyard," he said.
' When evening came, the owner of the vineyard said to 8
his steward,
' " Call the men and pay them their wages. Begin with the last set and finish with the first."
' When those came who had begun at five o'clock, they 9
received a shilling apiece ; and when the first came, they 10
expected to get more, but they also each got the shilling.
So when they had received it, they grumbled against the 11
employer, saying, 12
' " These who came last have done only one hour's work, and you have put them on a level with us who have worked the whole day and have borne the scorching heat."
' " My friend," he answered to one of them, " I am doing 13
you no injustice. Did you not agree with me for a shilling ?
Take your money and go. I choose to give this last comer 14
just as much as I give you. Have I not a right to do what 15
I choose with my own property ? Or are you envious because I am generous ? "
' So the last shall be first, and the first last.' 16

Jesus a third time predicts His Death and Resurrection

Jesus was now going up to Jerusalem, and 17
He took the twelve disciples aside by themselves, and on the way He said to them,
' We are going up to Jerusalem, and there the 18
Son of Man shall be betrayed to the High Priests and Scribes. They shall condemn Him to death, and hand 19

15. *Generous*] The point of the parable is that the Kingdom is of such inestimable worth that it cannot be earned. It is of Grace and all of Grace.
16. v.L. adds ' For many are called, yet few are chosen,' from xxii. 14.
(vv. 17–19) Cf. Mark x. 32–34 ; Luke xviii. 31–34.

Him over to the Gentiles to be mocked and scourged and crucified; and on the third day He shall be raised to life.'

Preeminence in the Kingdom

Then the mother of the sons of Zebedee came 20
to Him with her sons, and knelt before Him to make a request of Him.

'What is it you desire?' He asked. 21

'Command,' she replied, 'that these my two sons may sit one at your right hand and one at your left in your Kingdom.'

'You know not what you are asking,' said Jesus; 'can 22
you drink out of the cup from which I am about to drink?'

'We can,' they replied.

'You shall drink out of my cup,' He said, 'but a seat 23
at my right hand or at my left it is not mine to give, but it belongs to those for whom it has been reserved by my Father.'

Humble Service is true Greatness

The other ten heard of this, and their indig- 24
nation was aroused against the two brothers.
But Jesus called them to Him, and said, 25

'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you; but whoever 26
desires to be great among you must be your servant, and 27
whoever desires to be first among you must be your bond-servant; just as the Son of Man came not to be served 28
but to serve, and to give His life as the redemption price for many.'

Two blind Men receive Sight

As they were leaving Jericho, with an immense 29
crowd following Him, two blind men sitting by 30
the roadside heard that it was Jesus who was passing by, and cried aloud,

'Master, Son of David, pity us.'

The people angrily tried to silence them, but they cried 31
all the louder.

'Master, Son of David, pity us,' they said.

So Jesus stood still and summoned them. 32

(vv. 20–28.) Cf. Mark x. 35–45.

28. *Redemption price*] A saying especially notable, in that, apart from the words of the Last Supper it is the only one which breaks the reticence of the Synoptic Gospels as to the meaning of the 'death of Jesus.' It comes from Mark x. 45. Luke does not record it, but has a partial equivalent at xxii. 27. Of course Jesus does not enunciate any theory of His atonement; but He has confidence that His death will be to many what the ransom is to the slave whom it sets free. Cf. 2 Macc. vii. 37, 38.

(vv. 29–34.) Cf. Mark x. 46–52; Luke xviii. 35–43.

'What shall I do for you?' He asked.
'Master, let our eyes be opened,' they replied. 33
Moved with compassion, Jesus touched their eyes, and 34
immediately they regained their sight and followed Him.

An Ass and its Colt are borrowed

When they were come near Jerusalem and 1 **21**
had arrived at Bethphagé and the Mount of
Olives, Jesus sent two of the disciples on in
front, saying to them, 2
'Go to the village you see facing you, and at once you
will find a she-ass tied up and a colt with it. Untie it and
bring them to me. And if any one says anything to you, 3
say, "The Master needs them," and he will at once send
them.'
This took place in order that the Prophet's prediction 4
might be fulfilled:
'TELL THE DAUGHTER OF ZION, 5
"SEE, THY KING IS COMING TO THEE,
GENTLE, AND MOUNTED ON AN ASS,
ON A COLT THE FOAL OF A BEAST OF BURDEN"'
(Isa. lxii. 11; Zech. ix. 9).

Jesus rides into Jerusalem

So the disciples went and did as Jesus had 6
instructed them: they brought the she-ass and 7
the foal, and threw their outer garments on
them. So He sat thereon; and most of the crowd kept 8
spreading their garments along the road, while others cut
branches from the trees and carpeted the road with them,
and the multitudes—some of the people preceding Him, 9
and some following—sang aloud,
'HOSANNA TO THE SON OF DAVID!
BLESSED BE HE WHO COMES IN THE LORD'S NAME!
HOSANNA IN THE HIGHEST!' (Ps. cxviii. 25, 26).
When He entered Jerusalem, the whole city was thrown 10
into commotion, every one inquiring,
'Who is this?'
'This is Jesus, the Prophet, from Nazareth in Galilee,' 11
replied the crowds.

(vv. 1–11.) Cf. Mark xi. 1–11; Luke xix. 29–44; John xii. 12–19.
9. *Hosanna*] Cf. verse 15; Mark xi. 9, 10; John xii. 13. The word is the transliteration into Greek of the Hebrew of Psalm cxviii. 25, the last of the Hallel Psalms, which would soon be sung at the Passover. The Hebrew words are a prayer 'Save now,' but the phrase here, 'Hosanna to the Son of David,' as well as the N.T. contexts, show that it had become a shout of praise. So it cannot properly be rendered here, 'God save the Son of David,' or in the following clause, 'God in the highest heavens save Him.' Cf. Luke's paraphrase, xix. 38.

The Dealers driven from the Temple

Entering the Temple, Jesus drove out all who were buying and selling there, and overturned the money-changers' tables and the seats of the dove dealers. 12

'It is written,' He said, '"My House shall be called the House of Prayer" (Isa. lvi. 7), but you make it a robbers' cave' (Jer. vii. 11). 13

And the blind and the lame came to Him in the Temple, and He cured them. 14

But when the High Priests and the Scribes saw the wonderful things that He had done and the children who were crying aloud in the Temple, 'Hosanna to the Son of David,' they were filled with indignation. 15

'Do you hear,' they asked Him, 'what these children are saying?' 16

'Yes,' He replied; 'have you never read, "Out of the mouths of infants and of babes at the breast Thou hast perfected praise"?' (Ps. viii. 2).

So He left them and went out of the city to Bethany and passed the night there. 17

A Fig-Tree cursed

Early in the morning as He was on His way to return to the city He was hungry, and seeing a fig-tree on the roadside He went up to it, but found nothing on it but leaves. 18 19

'On you,' He said, 'no fruit shall ever again grow.'

And immediately the fig-tree withered away.

When the disciples saw it they exclaimed in astonishment, 20

'How in a moment the fig-tree has withered away!'

'I tell you in truth,' said Jesus, 'that if you have faith and waver not, you shall not only perform such a miracle as this of the fig-tree, but even if you say to this mountain, "Arise, and hurl yourself into the sea," it shall be done; and 21 22

(vv. 12–17.) Cf. Mark xi. 15–19; Luke xix. 45–48; xxi. 37, 38.

12. *The Temple*] v.l. reads 'God's Temple.'

13. *The House of Prayer*] The quotation from Isaiah in Mark xi. 17 retains the words 'for all the nations.' The non-Jew, debarred on pain of death from the inner courts, had free access to the Court of the Gentiles, and could at least offer 'towards His holy Temple' the sacrifice of prayer. It was this court, in some sense the holiest of all, as symbol of the universality, and therefore of the spirituality of the Jewish religion, which had been degraded by the Temple guardians into a noisy cattle-market.

(vv. 18, 19.) Cf. Mark xi. 12–14.

(vv. 20–22.) Cf. Mark xi. 20–35.

22. The moral drawn as to the boundless possibilities of faith to work physical marvels is unexpected. If the cursing of the fig-tree is an acted parable, we should have looked for some comment on 'nothing but leaves,' the fair show and utter fruitlessness of the religion of His day. Moreover Jesus uses His miraculous powers with

everything, whatever it be, that you ask for in your prayers, if you have faith, you shall obtain.'

The Leaders of the People silenced

He entered the Temple; and while He was 23
teaching, the High Priests and the Elders of the people came to Him and asked Him,

'By what authority are you doing these things? and who gave you this authority?'

'I also will put a question to you,' replied Jesus, 'and if 24
you answer me, I in turn will tell you by what authority I do these things. John's baptism, whence was it?—was it 25
from heaven or from men?'

So they debated the matter among themselves.

'If we say "from heaven,"' they argued, 'he will say, "Why then did you not believe him?" and if we say "from 26
men" we have the people to fear, for they all hold John to have been a Prophet.'

So they answered Jesus, 27

'We do not know.'

'Nor do I tell you,' He replied, 'by what authority I do these things.'

Disobedience, apparent and real

'But give me your judgement. There was a 28
man who had two sons. He came to the first of them, and said,

'"My son, go and work in the vineyard to-day."

'"I will not," he replied. 29

'But afterwards he was sorry, and went. He came to the 30
second and spoke in the same manner. His answer was,

'"I will go, Sir."

'But he did not go. Which of the two did as his father 31
desired?'

'The first,' they said.

a certain reserve, which its exercise to wither up an unoffending tree seems to break. The differences between the narrative of verses 18–22 and that of Mark xi. 12–14, 20–23, will be noted. Luke does not record this *incident*, but has (chapter xiii. 6–9) a *parable* drawn from an unfruitful fig-tree, and illustrating in a very Christ-like way the divine patience and hopefulness. It is not surprising in view of its intrinsic difficulties and the varying records that many find in the 'acted parable' of Mark and Matthew a traditional distortion of the parable of Luke.

(vv. 23–27.) Cf. Mark xi. 27–33; Luke xx. 1–8.

25. *John's baptism*] John's 'baptism' sums up the whole of his ministry. The religious leaders were within their rights in asking Jesus for His authority or licence to teach or to act as He had acted in the cleansing of the Temple. Of what nature was it, and who bestowed it? Jesus does not evade their questions, but answers them. What have they to say about the authority of John's ministry? Was it conferred by men or direct from heaven? Their refusal to answer is a confessed incompetence to sit in judgement upon this unauthorised teacher.

31. *The first*] v.l. 'the latter,' inverting also the order of the two parts of the parable. The sense remains the same. Others read 'the latter,' without inverting the

'I tell you,' replied Jesus, 'that the tax-gatherers and the harlots are entering the Kingdom of God in front of you. For John came to you and kept to the path of righteousness, 32
and you put no faith in him: the tax-gatherers and the harlots did put faith in him, and you, though you saw this, did not even repent afterwards and believe him.

'The wicked Vine-dressers'

'Listen to another parable. There was a 33
householder who planted a vineyard, made a fence round it, dug a wine-tank in it, and built a watchtower; then let the place to vine-dressers, and went abroad. When vintage-time approached, he sent his 34
servants to the vine-dressers to receive his share of the grapes; but the vine-dressers seized the servants, and one 35
they cruelly beat, one they killed, one they pelted with stones. Again he sent another party of servants more 36
numerous than the first; and these they treated in the same manner. Later still he sent to them his son, saying, 37

'"They will respect my son."

'But the vine-dressers, when they saw the son, said to 38
one another,

'"Here is the heir: come, let us kill him and get his inheritance."

'So they seized him, flung him out of the vineyard, and 39
killed him. When then the owner of the vineyard comes, 40
what will he do to those vine-dressers?'

'He will put the wretches to a wretched death,' was the 41
reply, 'and will entrust the vineyard to other vine-dressers who will render the produce to him at the vintage season.'

'Have you never read in the Scriptures,' said Jesus, 42

'"THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE:
THIS CAME FROM THE LORD,
AND IT IS WONDERFUL IN OUR EYES"? (Ps. cxviii. 22, 23).

'That, I tell you, is the reason why the Kingdom of God 43
will be taken away from you, and given to a nation producing the fruits of it. He who falls on this stone will 44
be severely hurt; but he on whom it falls will be utterly crushed.'

order of the two parts of the parable, explaining it to mean 'he who afterwards (repented and went).' But this seems an impossible translation.

(vv. 33–46.) Cf. Mark xii. 1–12; Luke xx. 9–19.

34. *Grapes*] Or perhaps the price obtained by the sale of them. The rent appears to have been a share of the produce, whether paid in kind or in money.

44. *Falls*] v.l. omits this verse.

After listening to His parables the High Priests and the Pharisees perceived that He was speaking about them ; but though they were eager to lay hands upon Him, they were afraid of the people, for by them He was regarded as a Prophet.

45 46

'The King's Wedding Feast'

Again Jesus spoke to them in parables. 1 **22**
'The Kingdom of heaven,' He said, 'may be compared to a king who celebrated the marriage of his son, and sent his servants to call the invited guests to the wedding feast, but they were unwilling to come. 2 3

'Again he sent other servants with a message to those who were invited. 4

'"My banquet is now ready," he said, "my bullocks and fat cattle are killed, and every preparation is made: come to the wedding."

'They however gave no heed, but went, one to his home in the country, another to his business ; and the rest seized the king's servants, maltreated them, and murdered them. So the king's anger was stirred, and he sent his troops and destroyed those murderers and burnt their city. Then he said to his servants, 5 6 7 8

'"The wedding banquet is ready, but those who were invited were unworthy of it. Go out therefore to the byways, and invite everybody you meet to the wedding." 9

'So they went out into the roads and gathered together all they could find, both bad and good, and the banqueting-hall was filled with guests. 10

'Now the king came in to see the guests ; and among them he noticed one who was not wearing a wedding robe. 11

'"My friend," he said, "how is it that you came in here without a wedding robe?" 12

'The man was speechless. Then the king said to the servants, 13

'"Bind him hand and foot and fling him into the darkness outside: there will be the weeping and the gnashing of teeth."

'For there are many called, but few chosen.' 14

(vv. 6, 7.) These verses, generally supposed to refer to the sacking of Jerusalem in 70 A.D., do not occur in the parable as recorded in Luke xiv. 16–24.

A Question about Tribute

Then the Pharisees went and consulted 15
together how they might entrap Him in His
talk. So they sent to Him their disciples 16
together with the Herodians ; who said,

'Rabbi, we know that you are truthful and that you truly teach God's Way ; and you pay no special regard to any one, since you do not consider men's outward appearance. Give us your judgement therefore : is it allowable for us to 17
pay a poll-tax to Caesar, or not ? '

Perceiving their wickedness, Jesus replied, 18

'Why are you hypocrites trying to ensnare me ? Show 19
me the tribute coin.'

So they brought Him a shilling.

'Whose likeness and inscription,' He asked, 'is this ? ' 20

'Caesar's,' they replied. 21

'Pay therefore,' He rejoined, 'what is Caesar's to Caesar ; and what is God's to God.'

They heard this, and were astonished ; then left Him, 22
and went their way.

A Question about the Resurrection

On the same day a party of Sadducees came 23
to Him, contending that there is no resurrection.
And they put this case to Him.

'Rabbi,' they said, 'Moses enjoined, "IF A MAN DIE 24
CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW, AND
RAISE UP A FAMILY FOR HIM " (Deut. xxv. 5). Now we had 25
among us seven brothers. The eldest of them married, but
died childless, leaving his wife to his brother. So also did 26
the second and the third, down to the seventh. The 27
woman also died, after surviving them all. At the Resur- 28
rection, therefore, whose wife of the seven will she be ? for
they all married her.'

The reply of Jesus was, 29

'You are in error through ignorance of the Scriptures and
of the power of God. In the Resurrection, neither do men 30
marry nor are women given in marriage, but they are like
angels in heaven. But as to the Resurrection of the dead, 31
have you never read what was spoken to you by God, "I 32
AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE

(vv. 15–22.) Cf. Mark xii. 13–17 ; Luke xx. 20–26.

16. *Do not consider men's outward appearance*] Lit. 'do not look at men's faces.' Various similar expressions for the divine impartiality occur in both O.T. and N.T. Cf. Luke xx. 20, 21 ; Acts x. 34 ; Rom. ii. 11 ; Eph. vi. 9 ; James ii. 1, 9.

(vv. 23–33.) Cf. Mark xii. 18–27 ; Luke xx. 27–39.

30. *Angels*] v.l. 'God's angels.'

GOD OF JACOB"? (Exod. iii. 6). He is not the God of the dead, but of the living.'

All the crowd heard this, and were filled with amazement 33
at His teaching.

Love, the supreme Law

Now the Pharisees came up when they heard 34
that He had silenced the Sadducees, and one of 35
them, an expounder of the Law, asked Him as a test question,

'Rabbi, which is the greatest Commandment in the Law?' 36

He answered, '"THOU SHALT LOVE THE LORD THY 37
GOD WITH THY WHOLE HEART, THY WHOLE SOUL, AND THY WHOLE MIND" (Deut. vi. 5). This is the greatest and fore- 38
most Commandment. And the second is similar to it: 39
"THOU SHALT LOVE THY NEIGHBOUR AS MUCH AS THYSELF" (Lev. xix. 18). The whole of the Law and the Prophets is 40
summed up in these two Commandments.'

'David's Son' and 'David's Lord'

While the Pharisees were still assembled 41
there, Jesus put a question to them.

'What think you about the Christ,' He said, 42
'whose son is He?'

'David's,' they replied.

'How then,' He asked, 'does David, in the Spirit, call 43
Him Lord, when he says,

'"THE LORD SAID TO MY LORD, 44
SIT AT MY RIGHT HAND
UNTIL I HAVE PUT THY FOES BENEATH THY FEET"?
(Ps. cx. 1.)

(vv. 34–40.) Cf. Mark xii. 28–34. Matthew varies Mark's beautiful version of this incident by inserting 'tempting Him' (verse 35), and by omitting the Scribe's glad welcome to the answer of Jesus, and our Lord's rejoinder, 'Thou art not far from the Kingdom of God.' The eminent Jewish scholar, Mr. C. G. Montefiore, at the close of his Jowett Lectures on the Teaching of Jesus, thus comments on Mark's version:

'If, leaving other things for the moment aside, some one would say, "Here is true Christianity," then, I too, leaving other things for the moment aside, would fain also say, "Here is true Judaism." Thus, like the Scribe and Jesus, we too, the Christian and the Jew, can meet together, and so, perhaps—while each of us will still prefer the accents of his own home—we may yet, with Jesus, say of the other, "Thou art not far from the Kingdom of God."'

39. *As much as thyself*] This, of course, implies that there is a legitimate love of 'self.' 'Selfishness' is sinful not because it includes care for one's own welfare, but because it excludes (or subordinates to this) care for the welfare of others. There is sin rather than virtue in mere self-neglect.

(vv. 41–46.) Cf. Mark xii. 35–37; Luke xx. 41–44. It was not the purpose of Jesus to pronounce on the authorship of the Psalm from which He quotes: questions raised by modern Biblical scholarship hardly came within the horizon of His thought; but His opponents regarded the Psalm as written by David, and pointing forward to the Messiah. With what consistency, then, could they cling to their notion of Messiah as a purely human monarch, lineal descendant of David? On their own assumptions as to the character of the Psalm, David speaks not of his son, but of his Lord, not of a natural, but a supernatural being.

'If therefore David calls Him Lord, now can He be his 45
son?' No one could say a word in reply; nor from that 46
day did any one venture again to put a question to Him.

Scribes and Pharisees denounced

Then Jesus addressed the crowds and His 1 2
disciples.

'The Scribes,' He said, 'and the Pharisees 2
sit in the chair of Moses. Therefore do and observe every- 3
thing that they command you; but do not imitate their
actions, for they talk but do nothing. Heavy and cum- 4
brous burdens they bind together and load men's shoulders
with, while as for themselves, not with one finger do they
choose to shift them. Everything they do is with a view 5
to being observed by men; for they widen their phylac-
teries, and make their tassels large, and love the best places 6
at dinner parties and the best seats in the synagogues, and 7
like to be bowed to in places of public resort, and to be
addressed by men as "Rabbi."

'As for you, do not accept the title of "Rabbi," for one 8
alone is your Teacher, and you are all brothers. And call 9
no one on earth "Father," for One alone is your Father—
the Heavenly Father. And do not accept the name of 10
"leaders," for your Leader is one alone—the Christ. He 11
who is the greatest among you shall be your servant; and 12
one who uplifts himself shall be humbled, while one who
humbles himself shall be uplifted.

'But woe to you, Scribes and Pharisees, hypocrites, for 13
you lock the door of the Kingdom of heaven against men;
you yourselves do not enter, nor do you allow those to enter
who are seeking to do so.

'Woe to you, Scribes and Pharisees, hypocrites, for 15
you scour sea and land in order to make one proselyte; and
when he is gained, you make him twice as much a son of
Gehenna as yourselves.

'Woe to you, you blind guides, who say, 16

'"Whoever swears by the Sanctuary, it is nothing; but

(vv. 1–39.) For the most part Matthew only, but compare Luke xi. and xiii. 34, 35.

4. *And cumbrous*] v.L. omits these words.

5. *Phylacteries*] See Exod. xiii. 9; Deut. vi. 4–9, xi. 13–21. Originally a reminder of the Law, the phylactery (Lit. 'safe-guard') had become an amulet or 'mascot,' broadened in size to suggest superior piety.

13. v.L. adds, either here or after verse 12, 'Alas for you, Scribes and Pharisees, hypocrites! for you devour widows' houses, even while for a pretence you make long prayers; therefore you will receive a far severer sentence!' (from Mark xii. 40).

whoever swears by the gold of the Sanctuary is bound by the oath."

' Blind fools! Why, which is greater—the gold, or the 17
Sanctuary which has made the gold holy? And you say, 18
' " Whoever swears by the altar, it is nothing; but whoever swears by the offering lying on it is bound by the oath."

' You are blind! Why, which is greater — the 19
offering, or the altar which makes the offering holy? He 20
who swears by the altar swears both by it and by everything on it; he who swears by the Sanctuary swears both by it 21
and by Him who dwells in it; and he who swears by 22
heaven swears both by the throne of God and by Him who sits upon it.

' Woe to you, Scribes and Pharisees, hypocrites, for you 23
pay the tithe on mint, dill, and cummin, while you have neglected the weightier requirements of the Law—justice, mercy, and faithful dealing. These things you ought to have done, yet without leaving the others undone. You blind guides, straining out the gnat while you gulp down 24
the camel!

' Woe to you, Scribes and Pharisees, hypocrites, for you 25
wash clean the outside of the cup and dish, while within they are full of greed and self-indulgence. Blind Pharisee, 26
first wash clean the inside of the cup and dish, that the outside may be clean also.

' Woe to you, Scribes and Pharisees, hypocrites, for you 27
are just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean. The same is true of you: 28
outwardly you seem to the human eye to be good and honest men, but, within, you are full of insincerity and lawlessness.

' Woe to you, Scribes and Pharisees, hypocrites, for you 29
build the sepulchres of the Prophets and keep in order the tombs of the righteous; and your boast is, 30
' " If we had lived in the time of our forefathers, we should not have shared with them in the murder of the Prophets."

23. Cf. Luke xi. 42.
25. Cf. Luke xi. 39.
26. *And dish*] v.l. omits these words.
29. *Keep in order*] Or ' decorate.' Cf. xii. 44, n.

'So you bear witness against yourselves that you are 31
descendants of those who murdered the Prophets. Fill 32
up the measure of your forefathers. O serpents, O brood of 33
vipers, how are you to escape condemnation to Gehenna?

'For this reason I am sending to you prophets and wise 34
men and scribes. Some of them you will put to death—
nay, crucify; some of them you will flog in your syna-
gogues and chase from town to town; that all the innocent 35
blood shed upon earth may come on you, from the blood of
righteous Abel to the blood of Zechariah the son of Bara-
chiah whom you murdered between the Sanctuary and
the altar. I tell you in solemn truth that all these things 36
will come upon the present generation.

Jesus grieves over Jerusalem

'O Jerusalem, Jerusalem! You that murder 37
the prophets and stone those who have been
sent to you! How often have I desired to
gather your children to me, as a hen gathers her chickens
under her wings, and you would not come! See, your 38
house will now be left to you desolate! For I tell you that 39
you will never see me again until you say, "BLESSED BE HE
WHO COMES IN THE NAME OF THE LORD"' (Ps. cxviii. 26).

Jesus predicts the Destruction of the Temple

Jesus had left the Temple and was going on 1 2
His way, when His disciples came and called
His attention to the Temple buildings.

'You see all these?' He replied; 'in 2
solemn truth I tell you that there will not be left
here one stone upon another that shall not be pulled down.'

Christ's Return at the End of the Age

Now when He was seated on the Mount of 3
Olives, away from the crowd, the disciples
came to Him, and said,

'Tell us when this will be; and what will
be the sign of your coming and of the close of the
age?'

'Take care that no one misleads you,' answered Jesus; 4
'for many will come assuming my name and saying "I am 5

33. *Gehenna*] See chapter v. 22, n.
(vv. 34–36.) Cf. Luke xi. 49–51.
35. *Barachiah*] See 2 Chron. xxiv. 21. Barachiah appears to be a slip for Jehoiada, perhaps from a reminiscence of Zech. i. 1. Luke omits the name.
(vv. 37–39.) Cf. Luke xiii. 34, also Luke xix. 40–44.
38. *Desolate*] v.L. omits this word. Cf. Luke xiii. 35.
Ch. xxiv. Cf. Mark xiii.; Luke xxi. The clearest outline of this eschatological discourse is in Mark. See notes there.
3. *When this will be*] *i.e.* the destruction of the Temple. The second question is in Matthew only.

the Christ" ; and they will mislead many. And you shall 6
hear of wars and rumours of wars. See that you be not
alarmed, for such things must be ; but the end is not yet.
FOR NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM 7
AGAINST KINGDOM (Isa. xix. 2), and there will be famines and
earthquakes in various places ; but all these are but like 8
the earliest pains of childbirth.

Persecution, Apostasy, and world-wide Preaching

'At that time they will deliver you up to 9
punishment and will put you to death ; and you
will be objects of hatred to all the nations on
account of my name. Then will many turn 10
against me, and they will betray one another
and hate one another. Many false prophets will rise up and 11
mislead many ; and because of the spread of lawlessness 12
the love of the great majority will grow cold ; but he who 13
stands firm to the end shall be saved. And this gospel of 14
the Kingdom shall be proclaimed throughout the whole
world to set the evidence before all the Gentiles ; and then
the end will come.

'The Abomination of Desolation'

'When, then, you see (to use the language 15
of the Prophet Daniel) the "ABOMINATION OF
DESOLATION" (Dan. ix. 27) standing in the
Holy Place'—let the reader observe those words—'then 16
let those who are in Judaea escape to the hills ; any one on 17
the roof should not go down to fetch his things from the
house; nor any one in the fields go home to fetch his 18
cloak. Alas for the women who at that time are with 19
child or have infants at the breast!

Unparalleled Distress

'But pray that your flight may not be in 20
winter, nor on the Sabbath ; for it WILL BE a 21
time of great SUFFERING, SUCH AS NEVER HAS
BEEN FROM THE BEGINNING OF THE WORLD TILL NOW (Dan.

10. *Turn against me*] See v. 29, n. Changing the figure, we might render 'make shipwreck of faith.'

14. *The whole world*] Lit. 'all the inhabited' (earth). The words appear to be used in Luke ii. 1 ; Acts xi. 28 ; Rom. x. 18 ; Rev. iii. 10, of the Roman Empire —'the world' as known to the ancients. For the diffusion of the gospel within these limits, even in N.T. times, see [Mark xvi. 20] ; Acts i. 8 ; Rom. xvi. 26 ; Col. i. 6, 23.

15. '*Abomination of Desolation*'] The reference is to an idol altar which Antiochus Epiphanes erected in the Temple upon the altar of God. See 1 Macc. i. 54, 59 ; vi. 7 ; 2 Macc. vi. 1–5. Mark has simply the cryptic 'Abomination of Desolation standing where he ought not.' Matthew adds the reference to Daniel, and to the Holy Place, *i.e.* either Jerusalem, or the Temple. Luke substitutes plain language, 'When you see Jerusalem being compassed by armies.'

20. *The Sabbath*] *i.e.* the Jewish Sabbath, on which the Law forbade long journeys. Matthew only.

xii. 1), and assuredly never will be again. And if 22
those days had not been cut short, no one would
escape; but for the sake of the elect those days will
be cut short.

The Coming of the Son of Man

'If at that time any one should say to you, 23
"See, here is the Christ!" or "Here!" give
no credence to it. For there will rise up false 24
Christs and false prophets, displaying wonderful signs and
prodigies, so as to deceive, if possible, even the elect.
Remember, I have forewarned you. If therefore they 25, 2
should say to you, "See, He is in the Desert!" do not go
out there: or "See, He is in the inner room!" do not
believe it. For just as the lightning flashes in the east 27
and shoots to the west, so will be the coming of the Son
of Man. Wherever the dead body is, there will the 28
vultures flock together.

'But immediately after those times of distress THE SUN 29
WILL BE DARKENED, THE MOON WILL NOT SHED HER LIGHT,
THE STARS WILL FALL FROM HEAVEN, AND THE FORCES WHICH
CONTROL THE HEAVENS WILL BE DISORDERED (Isa. xiii. 10;
xxxiv. 4). Then shall appear the Sign of the Son of Man 30
in the sky; and THEN SHALL ALL THE NATIONS OF THE
EARTH LAMENT (Zech. xii. 12), when they see THE SON OF
MAN COMING ON THE CLOUDS OF HEAVEN (Dan. vii. 13)
with great power and glory. And He will send out His 31
angels WITH A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and
THEY WILL BRING together the elect to Him FROM NORTH,
SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE
WORLD TO THE OTHER (Deut. xxviii. 64; xxx. 4).

'Now learn from the fig-tree the lesson it teaches. As 32
soon as its branches have become soft and it is bursting into
leaf, you all know that summer is near. So also, when you 33
see all these signs, you may be sure that it is near, at
your very door. I tell you in solemn truth that the present 34
generation will certainly not pass away until all this has
taken place. Sky and earth will pass away, but my words 35
shall not pass away.

'But as to that day and hour no one knows—not even 36

22. *Been cut short*] In God's decrees.
(vv. 23–28.) Cf. Luke xvii. 21–24, 37. See notes there.
31. *With a loud trumpet-blast*] v.L. 'with the great trumpet.' Cf. 'with the trumpet of God,' 1 Thess. iv. 16.
33. *It*] *i.e.* His Coming: Cf. Luke xxi. 31; or 'He': cf. James v. 9.

the angels of heaven, nor the Son, but the Father alone.
For as it was in the time of Noah (Gen. vii.), so it will 37
be at the Coming of the Son of Man. At that time, before 38
the Deluge, men were busy eating and drinking, taking
wives or giving them, up to the very day when Noah
entered the Ark, nor did they realise any danger till the 39
Deluge came and swept them all away; so will it be at
the Coming of the Son of Man. Then will two men be in 40
the field: one will be taken away, and one left behind.
Two women will be grinding at the millstone: one will 41
be taken away, and one left behind. Keep watch therefore, 42
for you do not know the day on which your Lord is coming.
But of this be assured, that if the master of the house had 43
known the hour at which the robber was coming, he would
have kept awake, and not have allowed his house to be
broken into. Therefore you also must be ready; for it is 44
at a time when you do not expect Him that the Son of
Man will come.

Faithful and unfaithful Servants

'Who therefore is the faithful and prudent 45
servant whom his master has put in charge of
his household to give them their rations at the
appointed time? Blessed is that servant whom his 46
master when he comes shall find so doing! In solemn 47
truth I tell you that he will give him the management of
all his property. But if the man, being a bad servant, 48
should say in his heart, "My master is a long time in
coming," and should begin to beat his fellow servants, 49
while he eats and drinks with drunkards; the master of that 50
servant will arrive on a day when he is not expecting him and
at an hour of which he is unaware. He will cut him 51
asunder, and will assign him a place among the hypo-
crites: there will be the weeping and the gnashing of teeth.

The wise and foolish Bridesmaids

'Then will the Kingdom of heaven be found 1 **25**
to be like ten bridesmaids who took their torches
and went out to meet the bridegroom. Five 2
of them were foolish and five were wise. For the foolish, 3
when they took their torches, did not provide themselves
with oil; but the wise, besides their torches, took oil in 4

36. *Nor the Son*] v.l. omits these words. In Mark xiii. 32 their genuineness is not questioned. Luke omits the whole verse.
(vv. 37–41.) Cf. Luke xvii. 26–37. See notes there.
(vv. 43–51.) Cf. Luke xii. 39–46.
xxv. 1–12. Matthew only.

their flasks. The bridegroom was a long time in coming, 5
so that meanwhile they all became drowsy and fell asleep.
But at midnight there was a loud cry, 6
'"The bridegroom! Go out and meet him!"
'Then all those bridesmaids roused themselves and 7
trimmed their torches.
'"Give us some of your oil," said the foolish ones to the 8
wise, "for our torches are going out."
'"But perhaps," replied the wise, "there will not be 9
enough for all of us. Go to the dealers rather, and buy
some for yourselves."
'So they went to buy. But meanwhile the bridegroom 10
came; those bridesmaids who were ready went in with him
to the wedding banquet; and the door was shut.
'Afterwards the other bridesmaids came and cried, 11
'"Sir, Sir, open the door to us."
'"In truth I tell you," he replied, "I do not know you." 12
'Keep watch therefore; for you know neither the day 13
nor the hour.

Privilege and Responsibility

'Why, it is like a man who, when going on 14
his travels, called his servants and entrusted
his property to their care. To one he gave 15
five talents, to another two, to another one—to each accord-
ing to his capacity; and then started from home. With- 16
out delay the one who had received the five talents went
and employed them in business, and gained five more. In 17
the same way he who had the two gained two more. But 18
the man who had received the one went and dug a hole
and buried his master's money.
'After a long lapse of time the master of those servants 19
returned, and had a reckoning with them. The one who 20
had received the five talents came and brought five more,
and said,
'"Sir, it was five talents that you entrusted to me: see, I
have gained five more."
'"You have done well, good and trustworthy servant," 21
replied his master; "you have been trustworthy in the
management of a little, I will put you in charge of much.
Come and share the joy of your master."

12. Cf. Matt. vii. 23; Luke xiii. 25–27.
(vv. 14–30.) Cf. Luke xix. 11–27. See notes there.
21. *Come and share*] Lit. 'Enter into.'

'The second, who had received the two talents, came and 22
said,
'"Sir, it was two talents you entrusted to me: see, I
have gained two more."
'"Good and trustworthy servant, you have done well," 23
his master replied; "you have been trustworthy in the
management of a little, I will put you in charge of much.
Come and share the joy of your master."
'Next, the man who had the one talent in his keeping 24
came and said,
'"Sir, I knew you to be a severe man, reaping where
you had not sown and garnering what you had not win-
nowed. So being afraid I went and buried your talent 25
in the ground: here you have what belongs to you."
'"You bad and slothful servant," replied his master, 26
"did you know that I reap where I have not sown, and
garner what I have not winnowed? Your duty then was 27
to deposit my money in some bank, and so when I came I
should have got back my money with interest. So take 28
away the talent from him, and give it to the man who has
the ten." (For to every one who has, more shall be given, 29
and he shall have abundance; but from him who has
nothing, even what he has shall be taken away.) "But as 30
for this worthless servant, put him out into the darkness
outside: there will be the weeping and the gnashing of
teeth."

The Great Assize

'When the Son of Man comes in His glory, 31
and all the angels with Him, then will He sit
upon His glorious throne, and all the nations 32
will be gathered into His presence. And He will separate
them from one another, just as a shepherd separates the
sheep from the goats; and will make the sheep stand at 33
His right hand, and the goats at His left.
'Then the King will say to those at His right, 34
'"Come, my Father's blessed ones, inherit the Kingdom
prepared for you ever since the creation of the world. For 35

24. *I knew you to be*] Lit. 'I had observed you, that you were.'
What] Lit. 'from (a threshing-floor) where.'
29. *Who has nothing*] *i.e.* 'who acts as though he had nothing and were responsible for nothing.' Cf. 1 Cor. ii. 14, n.
32. *Them*] The individuals composing the nations. The pronoun in the Greek here is masculine, but 'nations' is neuter. Similarly in Acts xxvi. 17 'whom' (after nations) is masculine: the Gospel message is sent to the individual who hears it.
34. *Prepared*] Or 'made sure.' So verse 41. See Hosea vi. 3, comparing the A.V. with the R.V.

I was hungry, and you gave me food ; I was thirsty, and you gave me drink ; I was a stranger, and you gave me a welcome ; I was ill-clad, and you clothed me ; I was ill, and you visited me ; I was in prison, and you came to see me."

' " When, Lord," the righteous will reply, " did we see Thee hungry, and feed Thee ; or thirsty, and give Thee drink ? When did we see Thee a stranger, and give Thee a welcome ? or ill-clad, and clothe Thee ? When did we see Thee ill or in prison, and come to see Thee ? "

' And the King will answer them,

' " In truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself."

' Then will He say to those at His left,

' " Begone from me, with the curse resting upon you, into the eternal fire, which has been prepared for the Devil and his angels. For I was hungry, and you gave me nothing to eat ; thirsty, and you gave me nothing to drink ; a stranger, and you gave me no welcome ; ill-clad, and you clothed me not ; ill or in prison, and you visited me not."

' Then will they also answer,

' " Lord, when did we see Thee hungry or thirsty or a stranger or ill-clad or ill or in prison, and not come to serve Thee ? "

' Then He will reply,

' " In truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me."

' And these shall go away into eternal punishment, but the righteous into eternal life.'

When Jesus had ended all these sayings, He said to His disciples,

' You know that in two days' time the Passover comes. And the Son of Man will be delivered up to be crucified.'

The Plot to murder Jesus

Then the High Priests and Elders of the people assembled in the court of the palace of the High Priest Caiaphas, and consulted how to get Jesus into their power by stratagem and to put Him to death. But they said,

37. *Thee*] Emphatic. So throughout verses 37, 38, 39.
(vv. 1–5.) Cf. Mark xiv. 1, 2 ; Luke xxii. 1, 2.

'Not during the Festival, lest there be a riot among the people.'

Affection's costly Gift

Now when Jesus was come to Bethany and 6
was at the house of Simon the Leper, a woman 7
came to Him with an alabaster jar of very
costly perfume, which she poured over His head as He
reclined at table.

'Why such waste?' indignantly exclaimed the disciples 8
on seeing it; 'this might have been sold for a considerable 9
sum, and the money given to the poor.'

Jesus heard it, and said to them, 10

'Why are you vexing her? It is a gracious thing
that she has done to me. The poor you always have 11
with you, but me you have not always. In pouring 12
this perfume over me, her object was to prepare
me for burial. In truth I tell you that wherever 13
in the whole world this gospel shall be proclaimed,
this deed of hers shall be spoken of in memory of
her.'

The Treachery of Judas

At that time one of the twelve, called Judas 14
Iscariot, went to the High Priests and said, 15
'What are you willing to give me if I betray
him to you?'

So they weighed out to him thirty shekels (Zech. xi. 12),
and from that moment he was on the watch for an oppor- 16
tunity to betray Him.

The Disciples prepare the Passover

On the first day of the Unleavened Bread 17
the disciples came to Jesus with the question,
'Where shall we make preparations for you
to eat the Passover?'

'Go into the city,' He replied, 'to a certain man, and tell 18
him, "The Teacher says, My time is close at hand. It is
at your house that I shall keep the Passover with my
disciples."'

The disciples did as Jesus directed them, and got the 19
Passover ready.

(vv. 6–13.) Cf. Mark xiv. 3–9; John xii. 1–11; also Luke vii. 36–50.

7. *A woman*] In John the woman is named, Mary, sister of Martha and Lazarus.

(vv. 14–16.) Cf. Mark xiv. 10, 11; Luke xxii. 3–6. Only Matthew represents Judas as bargaining for the price of betrayal.

(vv. 17–19.) Compare the more detailed descriptions of Mark xiv. 12–16; Luke xxii. 7–13. It is not certain that Matthew gives this as a case of miraculous foresight. Jesus may have made a prearrangement with a secret disciple.

'The Last Supper': The Traitor indicated

When evening came, He was at table with 20
the twelve disciples, and the meal was pro- 21
ceeding, when Jesus said,

'In solemn truth I tell you that one of you will betray me.'

Intensely grieved they began one after another to ask Him, 22
'Can it be I, Master?'

'One who has dipped his fingers in the bowl with me' 23
He answered, 'is the man who will betray me. The Son 24
of Man goes His way as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It were better for that man if he had never been born.'

Then Judas, the disciple who was betraying Him, asked, 25
'Can it be I, Rabbi?'

'It is you,' He replied.

The memorial Meal instituted

During the meal Jesus took a Passover loaf, 26
blessed it and broke it. He then gave it to the disciples, saying,

'Take this and eat it: it is my body.'

And He took a cup, and after a thanksgiving gave it to 27
them, saying,

'Drink from it, all of you; for this is my blood, poured 28
out for many for the forgiveness of sins—the blood of the Covenant. I tell you that I will never again drink the 29
juice of the vine till the day when I drink the new wine with you in my Father's Kingdom.'

So they sang a hymn and went out to the Mount of Olives. 30

Peter's Denial foretold

Then said Jesus, 31

'This night all of you will turn against me; for it is written, "I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED IN ALL DIRECTIONS" (Zech. xiii. 7). But after 32
I have risen to life again I will go before you into Galilee.

(vv. 20–30.) Cf. Mark xiv. 17–26; Luke xxii. 14–38. It will be observed that Luke's version of the Last Supper and the talk with the disciples varies considerably from that of Matthew and Mark. See notes on Luke xxii.

25. *It is you*] Lit. 'you have said'; a formula of assent. So verse 64, and xxvii. 11.

28. *The Covenant*] v.l. 'the New Covenant,' as in Luke xxii. 20.

30. *A hymn*] Probably part of the Hallel Psalms (cxiii.–cxviii.) chanted at intervals during the Passover meal. In this hour of troubled foreboding Jesus and the disciples united in the repeated, 'Praise ye the Lord' of the Psalms, and passed out into the night with the echo in their ears of the last words of their hymn, 'O give thanks unto the Lord; for He is good: for His mercy endureth for ever.'

32. So Mark. A prediction strange in itself, and as breaking the connection between verses 31 and 33. Luke avoids the Marcan tradition here; he places the resurrection appearances in Jerusalem.

'All may turn against you,' said Peter, 'but I will never do so.' 33

'In truth I tell you,' replied Jesus, 'that this very night, before the cock crows, you will three times disown me.' 34

'Even if I must die with you,' declared Peter, 'I will never disown you.' 35

In like manner protested all the disciples.

The Agony in Gethsemane

Then Jesus came with them to a place called Gethsemane. And He said to the disciples, 36

'Sit down here, whilst I go yonder and there pray.'

And He took with Him Peter and the two sons of Zebedee. Then He began to be full of anguish and distress, and He said to them, 37 38

'My soul is crushed with anguish to the point of death; wait here, and watch with me.'

Going forward a short distance He fell on His face and prayed. 'My Father,' He said, 'if it is possible, let this cup pass away from me; nevertheless, not as I will, but as Thou willest.' 39

Then He came to the disciples and found them asleep, and He said to Peter, 40

'So none of you could keep awake with me for a single hour! Keep awake, and pray that you may not enter into temptation: the spirit is right willing, but the body is frail.' 41

Again a second time He went away and prayed, 42

'My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done.'

He came and again found them asleep, for they were very weary. So He left them, and went away once more and prayed a third time, again using the same words. 43 44

Then He came to the disciples and said, 45

'Sleep on and rest. See, the moment is close at hand when the Son of Man is to be betrayed into the hands of

34. *Before the cock crows*] *i.e.* 'before daybreak.'
(vv. 36–46.) Cf. Mark xiv. 32–42; Luke xxii. 40–46.
41. *Temptation*] The temptation is the coming trial of His arrest. 'Keep awake, and pray, lest it surprise you unprepared.'
Body] Or 'human nature.' Lit. 'flesh.'
43. *They were very weary*] Lit. 'their eyes were heavy.'

sinful men. Rouse yourselves. Let us be going. My 46
betrayer is close at hand.'

Judas brings armed Men

While He was still speaking, Judas, one of 47
the twelve, came up, accompanied by a great crowd of men armed with swords and bludgeons, sent by the High Priests and Elders of the people. Now the betrayer had agreed upon a signal with them, 48
saying,

'The one whom I kiss is the man: lay hold of him.'

So he went straight to Jesus and said, 49

'Peace to you, Rabbi!'

And he kissed Him affectionately.

'Friend,' said Jesus, 'carry out your intention.' 50

Then they came and laid their hands on Jesus and seized Him. But one of those with Jesus drew his 51
sword and struck the High Priest's servant, cutting off his ear.

'Put back your sword again,' said Jesus, 'for all who 52
draw the sword shall perish by the sword. Or do you 53
suppose I cannot entreat my Father and He would instantly send to my help more than twelve legions of angels? In 54
that case how are the Scriptures to be fulfilled which declare that thus it must be?'

Jesus expostulates.

Then said Jesus to the crowds, 55

'Have you come out as if to fight with a robber, with swords and bludgeons to take me? Day after day I have been sitting teaching in the Temple, and you did not arrest me. But 56
all this has taken place in order that the writings of the Prophets may be fulfilled.'

The Apostles flee

Then the disciples all left Him and fled.

(vv. 47–56.) Cf. Mark xiv. 43–52; Luke xxii. 47–53; John xviii. 2–11.

49. *Affectionately*] Or 'effusively,' that is with a great pretence of affection. Cf. 'Faithful are the wounds of a friend, but the kisses of an enemy are profuse' (Prov. xxvii. 6, R.V.). The same word is used in Mark xiv. 45; Luke vii. 38, 45; xv. 20; Acts xx. 37. The simple and less emphatic word is employed in verse 48; Mark xiv. 44; Luke xxii. 47. John does not mention the kiss. Luke xxii. 47, 48 seems to suggest that Jesus prevented it.

50. *Carry out your intention*] The Greek is elliptical, 'That for which you are come,' and will hardly bear the A.V. 'Wherefore art thou come?' Probably, 'Do that for which you are come'; *i.e.* 'get it over'; an exclamation from a heart overstrained. Cf. John xiii. 27, 'That thou doest, do quickly.'

53. *Or do you suppose . . angels*] Matthew only. Compare the absolute mastery of the situation ascribed to Jesus in John xviii. 6.

56. *But . . fulfilled*] Mark xiv. 49 assigns to our Lord the elliptical 'But that the Scriptures might be fulfilled.' Matthew expands this saying in verse 54, and here adds his own familiar comment.

Jesus arrested and taken to Caiaphas

But the officers who had laid hold of Jesus 57
led Him away to Caiaphas the High Priest, at
whose house the Scribes and the Elders had
assembled. And Peter kept following Him at 58
a distance, till he came to the court of the High Priest's
palace, where he entered and sat down among the police
officers to see the issue.

False Testimony and gross Insults

Meanwhile the High Priests and the whole 59
Sanhedrin were seeking false testimony against
Jesus in order to put Him to death; but they 60
could find none, although many false witnesses came for-
ward. At length there came two who testified, 61

'This man said, "I am able to pull down the Sanctuary of God and three days afterwards to build a new one."'

Then the High Priest stood up and asked Him, 62

'Have you no answer to make? What is this evidence they are bringing against you?'

Jesus however remained silent. Again the High Priest 63
addressed Him.

'In the name of the living God,' he said, 'I now put you on your oath: tell us whether you are the Christ, the Son of God.'

'I am He,' replied Jesus. 'And I tell you all that 64
hereafter you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF THE DIVINE POWER, AND COMING ON THE CLOUDS OF HEAVEN' (Ps. cx. 1; Dan. vii. 13).

Then the High Priest tore his robes, and exclaimed, 65

'Impious words! What further need have we of witnesses! See, you have now heard His impiety. What is 66
your verdict?'

'He deserves to die,' they replied.

Then they spat in His face, and struck Him—some with 67
the fist, some with the open hand, saying, 68

'Christ, prove yourself a Prophet by telling us who it was that struck you.'

(vv. 57, 58 and 69–75.) Cf. Mark xiv. 53, 54, and 66–72; Luke xxii. 54–62; John xviii. 12–18.

63. *I now put you on your oath*] Cf. Exod. xxii. 11; Num. v. 19–22; 1 Kings viii. 31. Jesus by replying, instead of remaining silent, accepted the oath which the High Priest administered to Him. This clearly proves that the prohibition of v. 34 was not meant to apply to judicial oaths.

64. *I am He*] Lit. (it is as) 'you have said.' Cf. verse 25; xxvii. 11; John vi. 36. *Hereafter*] Or 'before long,' 'in the near future.' Lit 'from now.' Cf. Luke xxii. 69. These two passages suggest that Jesus put a spiritual interpretation on these Apocalyptic sayings.

68. *Prove yourself . . . struck you*] Lit. 'prophesy to us. Who is it that struck you?' In Mark and Luke, Jesus is blindfolded.

Peter disowns his Master

Peter meanwhile was sitting outside in the 69
court of the palace, when one of the maid-
servants came over to him and said,
'You too were with Jesus the Galilaean.'
He denied it before them all, saying, 70
'I do not know what you mean.'
Soon afterwards he went out and stood in the gateway, 71
when another girl saw him, and said, addressing the
people there,
'This man was with Jesus the Nazarene.'
Again he denied it with an oath. 72
'I do not know the man,' he said.
A short time afterwards the people standing there came 73
and said to Peter,
'Certainly you too are one of them, for your accent
shows it.'
Then he began with curses and oaths to declare, 74
'I do not know the man.'
Immediately a cock crowed, and Peter recollected the 75
words of Jesus, how He had said,
'Before the cock crows you will three times disown me.'
And he went out and wept aloud, bitterly.

Jesus taken before the Roman Governor

When morning came all the High Priests 1 2
and the Elders of the people consulted together
against Jesus to put Him to death; and binding 2
Him they led Him away and handed Him
over to Pilate the Governor.

The Remorse of Judas

Then when Judas, who had betrayed Him, 3
saw that He was condemned, smitten with
remorse he brought back the thirty shekels
to the High Priests and Elders and said, 4
'I have sinned in betraying to death one who is
innocent.'
'What does that matter to us?' they replied; 'it is
your business.'
Flinging the shekels into the Sanctuary, he left the place, 5
and went and hanged himself. When the High Priests had 6
gathered up the money, they said,

75. *Aloud bitterly*] Or 'with bitter sobs and cries.' The verb here used for 'wept' does not signify the silent shedding of tears, although another verb does in John xi. 35.
(vv. 1, 2.) Cf. Mark xv. 1; Luke xxiii. 1; John xviii. 28.
(vv. 3–10.) Cf. Acts i. 18, 19. The differences are apparent.

'It is illegal to put it into the Treasury, because it is the price of blood.'

So after consulting together they spent the money in 7
the purchase of the Potter's Field as a burial place for
people not belonging to the city; for which reason that 8
piece of ground received the name, which it still bears, of
'the Field of Blood.'

Then were fulfilled the words spoken by the Prophet 9
Jeremiah, 'AND I TOOK THE THIRTY SHEKELS, THE PRICE
OF THE ONE WHO WAS PRICED, ON WHOM SOME OF THE
ISRAELITES HAD SET A PRICE, AND GAVE THEM FOR THE 10
POTTER'S FIELD, AS THE LORD DIRECTED ME' (Zech. xi. 13).

Pilate questions Jesus

Meanwhile Jesus was brought before the 11
Governor, and the latter put the question,
'Are you the King of the Jews?'

'I am,' He answered.

When, however, the High Priests and the Elders 12
brought their charges against Him, He said not a word
in reply.

'Do you not hear,' asked Pilate, 'what a mass of 13
evidence they are bringing against you?'

But He made no reply to a single accusation, so that 14
the Governor was greatly astonished.

Jesus sentenced to Death

Now it was the Governor's custom at the 15
Festival to release some one prisoner, whom-
soever the populace desired; and at this time 16
they had a notorious prisoner called Barabbas. So 17
when they were now assembled Pilate appealed to
them.

'Whom shall I release to you,' he said, 'Barabbas, or
Jesus the so-called Christ?'

For he knew that it was from envious hatred that Jesus 18
had been brought before him.

While he was sitting on the tribunal a message came to 19
him from his wife.

'Have nothing to do with that innocent man,' she said,

(vv. 11–14.) Cf. Mark xv. 2–5; Luke xxiii. 3–5; John xviii. 33–38.

11. *I am*] Cf. xxvi. 25, 64.

(vv. 15–23.) Cf. Mark xv. 6–14; Luke xxiii. 18–23; John xviii. 39, 40.

17. *Barabbas*] A very interesting v.l. known to Origen and having some support from manuscripts and versions is 'Jesus Barabbas.' The omission of the name 'Jesus' from motives of reverence is more likely than its insertion. 'Jesus Barabbas' is quite probably genuine.

19. Pilate's wife's dream and the hand-washing of verse 24; Matthew only.

'for during the night I have suffered terribly in a dream through him.'

The High Priests, however, and the Elders persuaded 20
the crowd to ask for Barabbas and to demand the death of
Jesus. So when the Governor in reply asked them, 'Which 21
of the two shall I release to you?'—they cried,

'Barabbas!'

'What then,' said Pilate, 'shall I do with Jesus, the 22
so-called Christ?'

With one voice they shouted,

'Let him be crucified!'

'But what crime has he committed?' asked Pilate. 23
They however kept on furiously shouting,

'Let him be crucified!'

So when he saw that he could gain nothing, but that 24
on the contrary there was a riot threatening, he took
some water and washed his hands in sight of them all,
saying,

'I am not responsible for this bloodshed: you must answer for it.'

'His blood,' replied all the people, 'be on us and on 25
our children!'

Then he released Barabbas to them; but he had Jesus 26
scourged, and gave Him up to be crucified.

Jesus made Sport of

Then the Governor's soldiers took Jesus into 27
the Praetorium, and called together the whole
battalion to make sport of Him. Stripping off 28
His garments, they put on Him a scarlet cloak. They 29
twisted a wreath of thorny twigs and put it on His head,
and as a sceptre they put a cane in His right hand, and
kneeling to Him they shouted in mockery,

'Hail, King of the Jews!'

Then they spat upon Him, and taking the cane they 30
repeatedly struck Him on the head with it. At last, having 31
finished their sport, they took off the cloak, clothed Him
again in His own garments, and led Him away for
crucifixion.

Going out they met a Cyrenean named Simon, whom 32

(vv. 24–30.) Cf. Mark xv. 15–19; Luke xxiii. 24, 25; John xix. 1–16.

24. *Not responsible for this bloodshed*] Lit. 'guiltless of this blood.' v.l. 'guiltless of the blood of this innocent man.'

(vv. 31–34.) Cf. Mark xv. 20–23; Luke xxiii. 26–33; John xix. 16, 17.

Jesus taken to Golgotha and crucified

they compelled to carry the cross of Jesus; and 33
so they came to a place called Golgotha, which
means 'Skull-ground.' Here they gave Jesus 34
a mixture of wine and gall to drink, but having tasted it He
refused to drink it. After crucifying Him, they divided 35
His garments among them by lot, and sat down there on 36
guard. Over His head they placed a written statement of 37
the charge against Him:

THIS IS JESUS THE KING OF THE JEWS.

At the same time two robbers were crucified with Him, 38
one at His right hand and the other at His left.

The Crowd reviles Him

And the passers-by reviled Him. They 39
shook their heads at Him and said, 40
'You who would pull down the Sanctuary
and build a new one within three days, save yourself. If
you are God's Son, come down from the cross.'

In like manner the High Priests also, together with the 41
Scribes and the Elders, taunted Him.

'He saved others,' they said, 'himself he cannot save! 42
He is the King of Israel! Let him now come down from
the cross, and we will believe in him. His trust is in God: 43
let God deliver him now, if He will have him; for he
said, "I am God's Son."'

Insults of the same kind were heaped on Him even by 44
the robbers who were crucified with Him.

Jesus dies

Now from noon until three o'clock in the 45
afternoon there was darkness over the whole
land; and about three o'clock Jesus cried out in a loud voice, 46
'ELI, ELI, LEMA SABACHTHANI?' that is to say, 'MY
GOD, MY GOD, WHY HAST THOU FORSAKEN ME?' (Ps. xxii. 1).

'The man is calling for Elijah,' said some of the by- 47
standers.

34. *Wine*] v.l. 'Sour wine' as in the three other Evangelists. Mark has 'wine mixed with myrrh'—a narcotic to deaden the pain of crucifixion.
(vv. 35–38.) Cf. Mark xv. 24–27; Luke xxiii. 33, 34, 38; John xix. 18–24.
(vv. 39–44.) Cf. Mark xv. 29–32; Luke xxiii. 35–37 and 39–43; John xix. 25–27.
42. *Himself he cannot save*] Or 'Can he not save himself?'
(vv. 45–50.) Cf. Mark xv. 33–37; Luke xxiii. 44–46; John xix. 28–30.
45. *Land*] Or 'earth.'
46. *Eli, Eli, Lema Sabachthani?*] The first words of Psalm xxii.; they may be rendered 'Why didst Thou forsake me?' It is at least possible that the second part of the Psalm, vv. 22–31, with its notes of praise and victory, was also in our Lord's thought, if not even upon His lips.
47. *The man*] Or, more contemptuously still, 'The fellow.'

One of them ran forthwith, and filling a sponge with 48
sour wine put it on the end of a cane and offered it Him to
drink; while the rest said, 49

'Stay! Let us see whether Elijah is coming to deliver
him.'

Then Jesus uttered another loud cry, and yielded up 50
His spirit.

Marvels follow

Immediately the curtain of the Sanctuary 51
was torn in two from top to bottom: the earth
quaked; the rocks split; the tombs opened; 52
and many of the saints who were asleep in death awoke.
And coming out of their tombs after Christ's resurrec- 53
tion they entered the holy city and showed themselves
to many.

The Soldiers are terrified

As for the Captain and his soldiers who were 54
with him keeping guard over Jesus, when they
witnessed the earthquake and the other occur-
rences, they were filled with terror, and exclaimed,

'Assuredly He was God's Son.'

And there were there, looking on from a distance, a 55
number of women who had followed Jesus from Galilee in
attendance upon Him; among them being Mary of Magdala, 56
Mary the mother of James and Joses, and the mother of
the sons of Zebedee.

Joseph of Arimathaea buries the Body of Jesus

Towards sunset there came a wealthy 57
man from Arimathaea, named Joseph, who
had himself become a disciple of Jesus. He 58
went to Pilate and begged to have the body of
Jesus, and Pilate ordered it to be given to him. So Joseph 59

48. *Sour wine*] Probably the posca, a thin sour wine, the ordinary drink of the Roman soldiers. The act of kindness is met by a jeering protest. In Mark xv. 36 it appears as an attempt to keep life in Him a little longer 'in case Elijah may really come.'
(vv. 51–56.) Cf. Mark xv. 38–41; Luke xxiii. 45, 47–49.

51. *Curtain of the Sanctuary*] There were two curtains or veils, one at the entrance into the Holy Place, the other separating this from the Holy of Holies. Only the rending of the former could be seen by all; perhaps, however, the latter is meant, seen and reported by the priests who at the moment were in the Holy Place. Cf. Heb. ix. 8; x. 19, 20.

'*Was torn in two*'] by invisible hands; though the verb may be understood as intransitive rather than strictly passive, as in Acts xiv. 4; xxiii. 7: 'the curtain tore asunder.'

52. *Awoke*] Or, 'were roused from sleep.'

The earth quaked; the rocks split; the tombs opened] Matthew only.

56. *Joses*] v.l. 'Joseph.'
(vv. 57–61.) Cf. Mark xv. 42–47; Luke xxiii. 50–56; John xix. 38–42.

57. *Towards sunset*] Lit. 'when evening was come,' *i.e.* just before the Sabbath began; but by 'evening' is meant the interval between three o'clock and sunset. See Exod. xii. 6 and margin; Deut. xxi. 23.

took the body and wrapped it in clean linen. He then 60
laid it in his own new tomb which he had hewn in the
solid rock, and after rolling a great stone against the door
of the tomb he went home. Mary of Magdala and the 61
other Mary were both present there, sitting opposite to
the sepulchre.

The High Priests take Precautions

On the next day, the day after the Prepara- 62
tion, the High Priests and the Pharisees came in
a body to Pilate.

'Sir,' they said, 'we recollect that that impostor 63
said while still alive: "After three days I shall rise
to life again." So give orders for the sepulchre to be 64
securely guarded till the third day, for fear his disciples
should go and steal the body and then tell the people
that he has come back to life; and so the last imposture will
be more serious than the first.'

'You can have a guard,' said Pilate: 'go and make all 65
safe, as best you can.'

So they went there and made the sepulchre secure, 66
sealing the stone, besides setting the guard.

The Women find the Tomb empty

After the Sabbath, in the early dawn of the 1 28
first day of the week, Mary of Magdala and the
other Mary came to see the sepulchre. But to 2
their surprise there had been a great earthquake; for
an angel of the Lord had descended from heaven, and had
come and rolled back the stone, and was sitting upon it.
His appearance was like lightning, and his raiment white 3
as snow. For fear of him the guards trembled violently, 4
and became like dead men. But the angel said to the 5
women,

'Dismiss your fears. I know that it is Jesus that you
are looking for—the crucified One. He is not here: 6
He has come back to life, as He foretold. Come and
see the place where He lay. And go quickly and tell 7
His disciples that He has risen from the dead and is going
before you into Galilee: there you shall see Him. Remem-
ber, I have told you.'

60. *New tomb*] There was a felt appropriateness in no one having been buried there before. Cf. John xix. 41; Luke xxiii. 53; Mark xv. 46.
(vv. 1–4.) Cf. Mark xvi. 1–4; Luke xxiv. 1–3; John xx. 1.
(vv. 5–7.) Cf. Mark xvi. 5–7; Luke xxiv. 4–8.
6. *Where He lay*] v.l. 'where the Lord lay.'
Cf. Mark xvi. 8; Luke xxiv. 9–11; John xx. 2.

Jesus Himself meets them

They quickly left the tomb and ran, still 8
terrified but full of great joy, to carry the news
to His disciples. And then suddenly they 9
saw Jesus coming to meet them.

'Peace be to you,' He said.

And they came and clasped His feet, bowing to the
ground before Him. Then He said, 10

'Dismiss all fear! Go and take word to my brethren to
go into Galilee; there they shall see me.'

The High Priests bribe the Sentries

While they went on this errand, some of the 11
guards came into the city and reported to the
High Priests all that had happened. So the 12
latter held a conference with the Elders, and after consultation with them they heavily bribed the soldiers, telling 13
them to say,

'His disciples came during the night and stole his body
while we were asleep.'

'And if this,' they added, 'is reported to the Governor, 14
we will satisfy him and screen you from punishment.'

So they took the money and did as they were instructed; 15
and this story was spread about among the Jews, and is
current to this day.

The World-wide Mission of the Apostles

As for the eleven disciples, they departed for 16
Galilee, to the hill where Jesus had arranged
to meet them. There they saw Him and 17
prostrated themselves before Him. Yet some
doubted.

Jesus however came near and said to them, 18

'All authority in heaven and on earth has been given
to me. Go therefore and make disciples of all the nations; 19
baptize them into the name of the Father, and of the Son,
and of the Holy Spirit; and teach them to observe every 20
command which I have given you. And remember, I am
with you always, day by day, until the Close of the Age.'

(vv. 9–10.) Cf. Mark xvi. 9–11; John xx. 11–18.

14. *Is reported, &c.*] Lit. 'shall have been heard before the Governor' (as sitting judicially).

19. *Therefore*] v.L. omits this word.

Into] Or 'unto.' Baptism here into the threefold name is unique in the N.T. Elsewhere Christian baptism is into, or upon the one name of Jesus Christ. It is interesting to note that Eusebius, who quotes this passage more than once, evidently read here: 'Go ye therefore and make disciples of all the nations in my name, teaching them,' etc.

THE GOSPEL ACCORDING TO ST. MARK

CHARACTERISTICS OF ST. MARK

In *substance* a noteworthy feature is the small space given to the teaching of Jesus. Perhaps the Roman Church already possessed a copy of Q (see p. xvi), but needed more information about the historical facts, a tale told and retold in every bazaar of Palestine. Yet, though we miss from *St. Mark* the Sermon on the Mount, the Lord's Prayer, all the parables except four, and find in chapter xiii. the only extended discourse, even the first section of the ministry (i. 21–iii. 6) shows plainly the stress laid upon teaching as the chosen work of Christ, and a misgiving lest the Teacher should be submerged in the Healer. It is to Mark also that we owe the clearest outline of our Lord's ministry as it actually happened, up to the confession of Caesarea Philippi and thenceforward along the way of the Cross. More than one-third of the Gospel is devoted to the last week in Jerusalem: the fragmentary narrative becomes a diary.

In *form* the story is marked by a vividness of narration, both as a whole and in its parts. This shortest of the Gospels yet finds room for lifelike touches—a look, movement, emotion, or pregnant word—which are absent from Matthew and Luke. Compare, for example, the three records of the cure of the Gerasene demoniac and of the epileptic boy (Mark v. and ix.). Surely Mark received his graphic tale from the lips of an eye-witness?

For the problem of the last twelve verses see note at xvi. 9.

1 The beginning of the gospel of Jesus Christ,
John the Baptist preaches Repentance
the Son of God.
As it is written in Isaiah the Prophet, 2
'SEE, I AM SENDING MY MESSENGER BEFORE
THY FACE,
WHO WILL PREPARE THY WAY' (Mal. iii. 1);
'THE VOICE OF ONE CRYING ALOUD: 3
"IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT"' (Isa. xl. 3).
So John the Baptizer came, and was in the Desert, pro- 4
claiming a baptism of the penitent for forgiveness of sins.
There went out to him people of all classes from Judaea, 5
and from the inhabitants of Jerusalem, and were baptized
by him in the river Jordan, making open confession
of their sins.
He predicts Christ's Appearing and Work
John's clothing was of camel's hair, and 6
he wore a leather girdle; and his food was
locusts and wild honey. His proclamation 7
was,
'There is One coming after me mightier than I—One
whose sandal-strap I am unworthy to stoop down and
unfasten. I have baptized you with water, but He will 8
baptize you with the Holy Spirit.'
The Baptism of Jesus
At that time Jesus came from Nazareth in 9
Galilee and was baptized by John in the Jordan;
and immediately on His coming up out of the 10
water He saw the sky parting asunder, and the Spirit like a

(vv. 1–6.) Cf. Matt. iii. 1–10; Luke iii. 1–14.
1. *The Son of God*] v.l. omits these words.
3. *Crying aloud in the Desert*] See Matt. iii. 3, n.
4. *The Baptizer*] Lit. 'the baptizing' (man).
(vv. 7, 8.) Cf. Matt. iii. 11, 12; Luke iii. 15–18.
(vv. 9–11.) Cf. Matt. iii. 13–17; Luke iii. 21, 22.
10. *Immediately*] The Greek word here used (which may also be rendered by 'forthwith,' 'straightway,' 'directly,' 'at once') occurs very frequently in this Gospel. It is found in Matthew 15 times, in Luke 7 times, in John 4 times, but in Mark 37 times.

dove coming down upon Him ; and a voice came from the 11
sky, saying,

' Thou art My Son, the Beloved : in Thee is My delight '
(Ps. ii. 7 ; Isa. xlii. 1).

Jesus is tempted in the Desert

At once the Spirit impelled Him to go out 12
into the Desert, where He remained for forty 13
days, tempted by Satan ; and He was among the
wild beasts, but the angels waited upon Him.

Jesus begins to preach

Then, after John had been thrown into 14
prison, Jesus came into Galilee proclaiming
the gospel of God.

' The time has fully come,' He said, ' and the Kingdom of 15
God is close at hand : repent, and believe this Good News.'

Four Disciples called

One day, passing along the shore of the Lake 16
of Galilee, He saw Simon and Andrew, Simon's
brother, throwing their nets in the Lake ; for
they were fishermen.

' Come and follow me,' said Jesus, ' and I will make 17
you fishers for men.'

At once they left their nets and followed Him. Going 18, 1
on a little further He saw James the son of Zebedee
and his brother John : they also were in their boat mending
the nets, and He immediately called them. They therefore 20
left their father Zebedee in the boat with the hired men, and
followed Him.

Jesus cures a Demoniac

So they came to Capernaum. And on the 21
next Sabbath He went to the synagogue and
began to teach. The people listened with 22
amazement to His teaching ; for there was authority about
it : it was very different from that of the Scribes. All at 23
once, a man with a foul spirit in their synagogue screamed
out :

' What have you to do with us, Jesus the Nazarene ? 24
Have you come to destroy us ? I know who you are—
God's Holy One.'

(vv. 12, 13.) Cf. Matt. iv. 1–11 ; Luke iv. 1–13.
(vv. 14–20.) Cf. Matt. iv. 12–22 ; Luke iv. 14.
14. *Thrown into prison*] See Matt. iv. 12, n.
(vv. 21–28.) Cf. Luke iv. 31–37.
It is significant that this Gospel which records so little of the teaching of Jesus opens with a vivid picture of Him as Teacher, etched in in two strokes. There is no hint of what He taught : simply, He taught, and men were amazed ; but the ' spreading fame ' of verse 28 was not the fame of the Teacher, but of one who could cast out demons. The sequel plainly shows how the desire to preach had constantly to contend with the importunity of sick folk wanting to be healed.

But Jesus rebuked the spirit, saying, 25
'Silence! come out of him.'
So the foul spirit, after throwing the man into con- 26
vulsions, came out of him with a loud cry. And all were 27
awe-struck, so that they began to ask one another,
'What does this mean? Here is a new sort of teaching —and a tone of authority! Even to foul spirits he issues orders and they obey him!'
And His fame spread at once everywhere through all the 28
surrounding country of Galilee.

Peter's Mother-in-Law cured

Then on leaving the synagogue they came 29
at once, with James and John, to the house of
Simon and Andrew. Now Simon's mother-in- 30
law was ill in bed with a fever, and without delay they told
Him about her. So He went to her, and taking her hand 31
He raised her to her feet: the fever left her, and she began
to wait upon them.

Many other Cures

When it was evening, after sunset, people 32
came bringing Him all who were ill and the
demoniacs; and the whole town was assembled 33
at the door. And He cured numbers of people who were ill 34
with various diseases, and He drove out many demons; not
allowing the demons to speak, because they knew Him.

Jesus preaches throughout Galilee

In the morning He rose early, while it was 35
still quite dark, and leaving the house He
went away to a solitary place and there prayed.
And Simon and the others searched everywhere 36
for Him. When they found Him they said, 37
'Every one is looking for you.'
He replied, 'Let us go elsewhere, to the neighbouring 38
country towns, in order that I may preach there also;
because for that purpose I came forth.'
And He went through all Galilee, preaching in the syna- 39
gogues and expelling the demons.

A Leper cleansed

One day there came a leper to Jesus en- 40
treating Him, and pleading on his knees.
'If you are willing,' he said, 'you are
able to cleanse me.'

(vv. 29–31.) Cf. Matt. viii. 14, 15; Luke iv. 38, 39.
(vv. 35–39.) Cf. Luke iv. 42–44. Not in Matthew, except iv. 23.
38. *I came forth*] *i.e.* from Capernaum. The same verb as in verse 35. Luke alters to 'was sent,' *i.e.* from God.

Moved with pity Jesus reached out His hand and touched him. 41

'I am willing,' He said; 'be cleansed.'

The leprosy at once left him, and he was cleansed. Jesus at once sent him away, sternly charging him, and saying, 42, 43, 44

'Be careful not to tell any one, but go and show yourself to the Priest, and for your purification present the offerings that Moses appointed as evidence to them.'

But the man went out and began to tell every one and to spread the news in all directions, so that it was no longer possible for Jesus to go openly into any town. He had to remain outside in unfrequented places, and people came to Him from all parts. 45

A paralysed Man cured

After some days He entered Capernaum again, and it soon became known that He was at home; and such numbers of people came together that there was no longer room for them even round the door. He was speaking the word to them, when there came a party of people bringing a paralysed man—four men carrying him. Finding themselves unable, however, to bring him to Jesus because of the crowd, they untiled the roof just over His head, and after clearing an opening they lowered the mat on which the paralytic was lying. 1, 2, 2, 3, 4

Seeing their faith, Jesus said to the paralytic, 5

'My son, your sins are pardoned.'

Now there were some of the Scribes sitting there, who reasoned in their hearts, 6

'Why does this man use such words? he is blaspheming. Who can pardon sins but One—that is, God?' 7

At once becoming aware that they were thus reasoning in their minds, Jesus asked them, 8

'Why do you thus argue in your minds? Which is easier?—to say to this paralytic, "Your sins are pardoned," or to say, "Rise, take up your mat, and walk"? But that you may know that the Son of Man has authority on earth to pardon sins'— 9, 10

43. *Sent him away*] Lit. 'In indignation against him, He forthwith drove him away.' The impulse of compassion and the ready act of healing are followed by apprehension of that hindrance to His chosen work of teaching, from which His withdrawal from Capernaum was an escape; and verse 45 shows that the misgiving was well founded.

(vv. 1–12.) Cf. Matt. ix. 1–8; Luke v. 17–26.

10. *Son of Man*] See ii. 28, n.

He turned to the paralytic, and said,

'To you I say, "Rise, take up your mat and go home."' 11

The man rose, and immediately under the eyes of all 12
took up his mat and went out, so that they were all filled with astonishment, gave the glory to God, and said,

'We never saw anything like this.'

The Call of Levi

Again He went out to the shore of the Lake, 13
and the whole multitude kept coming to Him, and He taught them. And as He passed by, He 14
saw Levi the son of Alphaeus sitting at the Toll Office, and said to him,

'Follow me.'

So he rose and followed Him.

When He was at table in Levi's house, a large num- 15
ber of tax-gatherers and sinners were at table with Jesus and His disciples; for there were many such who followed Him. But when the Scribes of the Pharisee sect 16
saw Him eating with the sinners and the tax-gatherers, they said to His disciples,

'He is eating and drinking with the tax-gatherers and sinners!'

Jesus heard the words, and He said, 17

'It is not the healthy who require a doctor, but the sick: I did not come to call the righteous, but sinners.'

The Disciples' Neglect of Fasting

Now John's disciples and those of the 18
Pharisees were keeping a fast. And they came and asked Him,

'How is it that John's disciples and those of the Pharisees are fasting, and yours are not?'

'Can a wedding party fast while the bridegroom is among 19
them?' replied Jesus. 'As long as they have the bridegroom with them, fasting is impossible. But a time will 20
come when the bridegroom will be taken away from them; then they will fast. No one mends an old garment with a 21
patch of unshrunk cloth. Otherwise the added patch tears away from it—the new from the old—and a worse hole is made. And no one pours new wine into old wineskins. 22
Otherwise the wine will burst the skins, and both wine and skins are lost. New wine needs fresh skins!'

(vv. 13–17) Cf. Matt. ix. 9–13; Luke v. 27–32; xv. 1.
16. *And drinking*] v.L. omits.
(vv. 18–22.) Cf. Matt. ix. 14–17; Luke v. 33–39.

A Charge of Sabbath-breaking

One Sabbath He was walking through the 23
wheatfields, when His disciples began to pluck
the ears of wheat as they went. So the 24
Pharisees said to Him,

'Look! why are they doing what on the Sabbath is unlawful?'

'Have you never read,' Jesus replied, 'what David did 25
when he had need and he and his men were hungry: how 26
he entered the house of God in the High-priesthood of Abiathar, and ate the Presented Loaves—which none but the priests are allowed to eat—and gave some to his men also?' (1 Sam. xxi. 6).

And Jesus said to them: 27

'The Sabbath was made for man, not man for the Sabbath; so that the Son of Man is Lord even of the 28
Sabbath.'

A Second Charge of Sabbath-breaking

At another time, when He went to the 1 3
synagogue, there was a man there with one hand
shrivelled up. They closely watched Him to 2
see whether He would cure him on the Sabbath, so as to have a charge to bring against Him.

'Come forward,' said He to the man with the shrivelled 3
hand.

Then He asked them, 4

'Are we allowed to do good on the Sabbath, or to do evil? to save a life, or to destroy one?'

They remained silent. Grieved and indignant at the 5
hardening of their hearts, He looked round on them with anger, and said to the man,

'Stretch out your hand.'

He stretched it out, and the hand was completely restored. But the Pharisees left the synagogue and at once held a 6
consultation with the Herodians against Jesus, to devise some means of destroying Him.

(vv. 23–28.) Cf. Matt. xii. 1–8; Luke vi. 1–5.

27. *The Sabbath was made for man*] An emancipating saying, preserved in Mark alone.

28. *Son of Man*] The logic of the situation would rather require 'man'; so at ii. 10. Cf. Matt. xii. 8. The Messianic title 'Son of Man' occurs only in these two places in Mark before its decisive adoption at viii. 31; and it is possible that in these it should rather be interpreted as the Hebrew or Aramaic equivalent for 'man.' Cf. Ezek. ii. 1, &c.

(vv. 1–6.) Cf. Matt. xii. 9–14; Luke vi. 6–11.

6. *Herodians*] Matt. xxii. 16· Mark xii. 13. Cf. Mark viii. 15. The adherents of Herod Antipas, who looked for a restoration of the monarchy under the dynasty of the Herods. This unnatural alliance between religious strictness and worldly policy made Galilee unsafe for Jesus. Hence, perhaps, the subsequent wanderings.

Other Cures

So Jesus withdrew with His disciples to the 7
Lake, and a vast crowd of people from Galilee
followed Him. And from Judaea and Jerusalem and 8
Idumaea and from beyond the Jordan and from the district
of Tyre and Sidon there came to Him a vast crowd, hearing
of all that He was doing. Therefore He gave directions 9
to His disciples to keep a small boat always ready because
of the throng, to prevent their crushing Him. For He 10
had cured many of the people, so that all who had any
ailments pressed upon Him, to touch Him. And the foul 11
spirits, whenever they saw Him, threw themselves down
at His feet, screaming out :

'You are the Son of God.'

But He absolutely forbade them to say who He was. 12

Twelve Disciples chosen

Then He went up the hill, and called those 13
whom He Himself chose, and they came to
Him. And He appointed twelve of them, that 14
they might be with Him, and that He might send them
forth to preach, with authority to expel the demons. 15
These twelve were Simon (to whom He gave the surname 16
of Peter), James the son of Zebedee, and John the 17
brother of James (these two He surnamed Boanerges, that
is 'Sons of Thunder'), Andrew, Philip, Bartholomew, 18
Matthew, Thomas, James the son of Alphaeus, Thaddaeus,
Simon the Cananaean, and Judas Iscariot, the man who 19
betrayed Him.

The Family of Jesus try to restrain Him

And He went into a house. But again the 20
crowd assembled, so that there was no oppor-
tunity for them even to snatch a meal. Hear- 21
ing of this, His relatives set out to seize Him by force, for
they said,

'He is out of His mind.'

The Scribes, too, who had come down from Jerusalem said, 22

He replies to a Slander

'He has Beelzebul in him ; and it is by
the power of the Prince of the demons that he
expels the demons.'

(vv. 7–12 and 16–19.) Cf. Matt. x. 2–4 ; iv. 24, 25 ; Luke vi. 14–19.
(vv. 13–15.) Cf. Luke vi. 12, 13.
14. *Twelve of them*] v.l. adds 'whom also He named Apostles.'
18. *Cananaean*] See Matt. x. 4, n.
20. *To snatch a meal*] Lit. 'to eat bread.'
21. See the sequel in verses 31–35.
22. *Beelzebul*] See Matt. x. 25, n.
(vv. 22–30.) Cf. Matt. xii. 22–37 ; Luke vi. 43–45 ; xi. 17–23.

So He called them to Him, and with a parable He appealed to them, saying, 23

'How is it possible for Satan to expel Satan? For if civil war breaks out in a kingdom, nothing can make that kingdom last; and if a family splits into parties, that family cannot continue. So if Satan has risen in arms and has made war upon himself, stand he cannot, but meets his end. Indeed, no one can go into a strong man's house and carry off his property, unless he first binds the strong man, and then he will plunder his house. In truth I tell you that all their sins may be pardoned to the sons of men, and all their blasphemies, however they may have blasphemed; but whoever blasphemes against the Holy Spirit remains for ever unpardoned: he is guilty of an eternal sin.' 24 25 26 27 28 29

This was because they said, 30

'He is possessed by a foul spirit.'

The true Kinsfolk of Jesus

By this time His mother and His brothers arrive, and standing outside they send a message to Him to call Him. Now a crowd was sitting round Him; so they tell Him, 31 32

'Your mother and your brothers and sisters are outside, inquiring for you.'

'Who are my mother and my brothers?' He replied. 33

And, fixing His eyes on the people who were sitting round Him in a circle, He said, 34

'Here are my mother and my brothers. For wherever there is one who has been obedient to God, there is my brother, my sister, and my mother.' 35

A Series of Parables: 'The Sower'

Once more He began to teach by the side of the Lake, and a vast multitude of people came together to listen to Him. He therefore went on board the boat and sat there, a little way from the land; and all the people were on the shore close to the water. Then He taught them much by means of parables; and in His teaching He said, IV. 1 2

'Listen! A sower went out to sow. As he sowed, some 3, 4

29. To attribute His deeds of mercy to the power of Satan is to put the critics beyond the reach of further appeal. No moral discernment is left. They say with Milton's Satan:

> 'All good to me is lost;
> Evil be thou my good.' Cf. Heb. vi. 4–6; x. 26–31.

(vv. 31–35.) Cf. Matt. xii. 46–50; Luke viii. 19–21.
(vv. 1–25.) Cf. Matt. xiii. 1–23; Luke viii. 4–18.

of the seed fell by the way-side, and the birds came and pecked it up. Some fell on the rocky ground where it found 5
but little earth, and it shot up quickly because it had no depth of soil; but when the sun was risen, it was scorched, 6
and through having no root it withered away. Some, again, 7
fell among the thorns; and the thorns sprang up and stifled it, so that it yielded no crop. But some of the seed fell 8
into good ground, and gave a return: it came up and increased, and yielded thirty, sixty, or a hundred-fold.'

'Listen,' He added, 'every one who has ears to hear!' 9

When He was alone, the Twelve and the others who were 10
about Him asked Him to explain His parables.

'To you,' He replied, 'has been entrusted the secret 11
truth concerning the Kingdom of God; but to those others
outside your number all this is spoken in parables; that 12

'"THEY MAY LOOK AND LOOK BUT NOT SEE,
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,
LEST PERCHANCE THEY SHOULD TURN AND BE PARDONED"' (Isa. vi. 10).

'Do you all miss the meaning of this parable?' He 13
added; 'how then will you understand the rest of my parables?'

'The Sower' explained

'What the sower sows is the word. Those 14
who receive the seed by the way-side are 15
those in whom the word is sown, but, when they have heard it, Satan comes at once and carries away the word sown in them. In the same way those who 16
receive the seed on the rocky places are those who, when they have heard the word, at once accept it joyfully, but 17
they have no root within them. They last for a time; then, when suffering or persecution comes because of the word, they stumble and fall. Others there are who receive the 18
seed among the thorns: these are they who have heard the word, but worldly cares and the deceitfulness of 19
wealth and absorption in other attractions come in and stifle the word, and it becomes unfruitful. Those, on 20
the other hand, who have received the seed on the good ground, are all who hear the word and welcome it, and yield a return of thirty, sixty, or a hundred-fold.'

(vv. 10–13.) These verses and verses 33, 34, raise well-known difficulties as to our Lord's purpose in teaching by parables. See the Commentaries.

11. *The secret truth*] *i.e.* 'the truth hitherto unrevealed.' Cf. Rom. xvi. 25–27.

Lamps are for giving Light

He went on to say, 21
'Is the lamp brought in to be put under the bushel measure or under the bed? Is it not that it may be placed on the lampstand? Why, there 22
is nothing hidden except to be disclosed, nor has anything been made a secret but that it may come to light. Listen, 23
every one who has ears to hear!'

He also said to them, 24
'Take care what you hear. With what measure you measure, it will be measured to you, and that with interest. For he who has will have more given him; and from him 25
who has not, even what he has will be taken away.'

'The Seed growing of itself'

Another saying of His was this: 26
'The Kingdom of God is as if a man scattered seed over the ground: he spends 27
days and nights, now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the 28
land produces the crop—first the blade, then the ear; afterwards the perfect grain in the ear. But no sooner is the crop 29
ripe, than he sends the reapers, because the time of harvest has come.'

'The Mustard Seed'

Another saying of His was this: 30
'How are we to picture the Kingdom of God? or by what parable shall we represent it? It is like a mustard-seed, which, when sown in the 31
earth, is the smallest of all the seeds in the world; yet 32
when sown it springs up and becomes larger than all the herbs, and throws out great branches, so that the birds lodge under its shadow.'

With many such parables He would speak the word 33
to them according to their capacity for receiving it. But 34
except in parables He spoke nothing to them; while to His own disciples He explained everything, in private.

A Storm subdued

The same day, in the evening, He said to 35
them,
'Let us cross to the other side.'

So they got away from the crowd, and took Him, as 36
He was, in the boat; and other boats accompanied Him. But a heavy squall came on, and the waves were now 37

29. *Reapers*] Lit. 'sickle.'
(vv. 30–32.) Cf. Matt. xiii. 31–33; Luke xiii. 18–21.
(vv. 35–41.) Cf. Matt. viii. 18, 23–27; Luke viii. 22–25.

dashing into the boat, so that it was fast filling. But He 38
Himself was in the stern asleep, with His head on the
cushion : so they woke Him.

'Rabbi,' they cried, 'is it nothing to you that we are
drowning ?'

So He roused Himself, and rebuked the wind, and said to 39
the waves,

'Silence ! Be still !'

The wind sank, and there was perfect calm.

'Why are you so timid ?' He asked ; 'have you still no 40
faith ?'

Then they were filled with terror, and began to say to one 41
another,

'Who then is this ? For even wind and sea obey Him.'

A Gerasene Demoniac cured

So they arrived at the opposite shore of the 1 **5**
Lake, in the country of the Gerasenes. At 2
once, on His landing, there came from the
tombs to meet Him a man possessed by a foul spirit. This 3
man lived among the tombs, nor could any one now secure
him even with a chain ; for many a time he had been left 4
securely bound in fetters and chains, but afterwards the
chains lay torn link from link, and the fetters in fragments,
and there was no one strong enough to master him. And 5
constantly, day and night, he remained among the tombs
or on the hills, shrieking, and mangling himself with sharp
stones. When he saw Jesus in the distance, he ran and 6
threw himself at His feet, crying out in a loud voice, 7

'What hast Thou to do with me, Jesus, Son of God
Most High ? In God's name I implore Thee not to
torment me.'

For He had said to him, 8

'Foul spirit, come out of the man.'

Jesus also questioned him. 9

'What is your name ?' He said.

'Legion,' he replied, 'for there are a host of us.'

And he earnestly entreated Him not to send them away 10
out of the country.

38. *Rabbi*] Lit. 'Teacher.'

(vv. 1–20.) Cf. Matt. viii. 28–34 ; Luke viii. 26–39.

1. *Gerasenes*] So Luke viii. 26. Matthew has Gadarenes. Gadara and Gerasa were cities of Decapolis (verse 20), but distant respectively from the Lake six and thirty miles. The spot is now generally identified with another Gerasa, the ruined Kersa on the east of the Lake, which may have been included in the territory of Gadara.

Feeding there, on the mountain slope, was a great herd of swine. So they besought Jesus. 11 12

'Send us to the swine,' they said, 'that we may enter them.'

He gave them leave; and the foul spirits came out and entered the swine; and the herd—about 2000 in number—rushed headlong down the steep into the Lake and were drowned in the Lake. The swineherds fled, and spread the news in town and country. So the people went to see what had happened. And when they came to Jesus, they beheld the demoniac quietly seated, clothed and of sane mind—the man who had had the legion; and they were awe-struck. And those who had seen it told them what had happened to the demoniac, and all about the swine. Then they began to entreat Him to depart from their district. 13 14 15 16 17

As He was embarking, the man who had been possessed asked permission to accompany Him. But He would not allow it. 18 19

'Go home to your family,' He said, 'and report to them all that the LORD has done for you, and the mercy He has shown you.'

The man departed, and proclaimed everywhere in Decapolis all that Jesus had done for him; and all were astonished. 20

Jairus's Daughter

When Jesus had re-crossed in the boat to the other side, a vast multitude collected round Him; and He was on the shore of the Lake, when there came one of the rulers of the synagogue (he was called Jairus) who, on beholding Him, threw himself at His feet, and besought Him with many entreaties. 21 22 23

'My little daughter,' he said, 'is at the point of death: I pray you come and lay your hands upon her, that she may recover and live.'

19. 'Legion' could not so quickly be changed into an Apostle.

20. The man obeys, with a difference. His commission was to tell his friends; he proceeds to publish (lit. 'herald,' 'preach') the matter throughout the whole of Decapolis. He was to see in his cure the power and mercy of God; but he thinks only of what Jesus had done for him. A difference of the Greek tense in the 'has done' of verse 19, and the 'had done' of verse 20, suggests that, bidden to lay stress on the abiding change in himself, rather than on the story of what befell on the hillside, he chose to tell and re-tell the details of that story till men were agape with wonder. His message was lacking in reserve and in truth; and in both because it lacked obedience.

Decapolis] The 'Ten-city' land; originally a league of ten Greek cities in eastern Palestine.

(vv. 21–43.) Cf. Matt. ix. 18–26; Luke viii. 40–56.

A Woman cured

And Jesus went with him. And a dense crowd followed Him, and thronged Him on all sides. 24

Now a woman who for twelve years had been troubled with hæmorrhage, and had suffered much from a number of doctors and had spent all she had without receiving benefit but rather growing worse, heard of Jesus. And she came in the crowd behind Him and touched His cloak; for she said, 25 26 27 28

'If I but touch His clothes, I shall be cured.'

In a moment the flow of her blood ceased, and she felt in herself that her complaint was cured. Immediately Jesus, well knowing that healing power had gone from Him, turned round in the crowd and asked, 29 30

'Who touched my clothes?'

'You see the multitude pressing you on all sides,' His disciples exclaimed, 'and yet you ask, "Who touched me?"' 31

But He continued looking about to see the person who had done this, until the woman, frightened and trembling, knowing what had happened to her, came and threw herself at His feet, and told Him all the truth. 32 33

'Daughter,' He said, 'your faith has cured you: go in peace, and be free from your complaint.' 34

Jairus's Daughter

While He is yet speaking, men come from the house to the ruler, and say, 35

'Your daughter is dead: why trouble the Rabbi further?'

But Jesus, disregarding their words, said to the ruler, 36

'Do not be afraid; only have faith.'

And He allowed no one to accompany Him except Peter and the brothers James and John. So they come to the ruler's house. Here He gazes on a scene of uproar, with people weeping aloud and wailing. He goes in. 37 38 39

'Why all this outcry and loud weeping?' He asks; 'the child is asleep, not dead.'

And they jeered at Him. But He puts them all out, takes the child's father and mother and those He has brought with Him, and enters the room where the child lies. Then, taking her by the hand, He says to her, 40 41

(vv. 25, 26.) Matthew (ix. 20) and Luke (viii. 43) tone down this description.
36. *Disregarding*] Or 'overhearing.'

'Talithà, koum'; that is to say, 'Little girl, I bid you to wake!'

Instantly the little girl rises to her feet and begins to 42
walk (for she was twelve years old). They were at once beside themselves with utter astonishment; but He gave 43
strict injunctions that the matter should not be made known, and directed them to give her something to eat.

A Visit to Nazareth

Leaving that place He came into His own 1 6
country, accompanied by His disciples. On 2
the Sabbath He began to teach in the synagogue; and many, as they heard Him, were astonished.

'Where did He acquire all this?' they asked. 'What is this wisdom that has been given to Him? And what are these miracles which His hands perform? Is not this 3
the carpenter, Mary's son, the brother of James and Joses, Jude and Simon? And do not His sisters live here among us?'

So they took offence at Him. But Jesus said to them, 4
'There is no Prophet without honour except in his own country, and among his own relatives, and in his own home.'

And He could not do any miracle there, except that He 5
laid His hands on a few sick folk and cured them; and He 6
wondered at their unbelief. So He went round the adjacent villages, teaching.

Then summoning the twelve to Him, He proceeded to 7
send them out by twos, and gave them authority over the foul spirits. He charged them to take nothing for the 8
journey except a stick; no bread, no bag, and not a penny in their pockets, but to go wearing sandals. 9

'And do not,' He said, 'put on an extra inner garment. Wherever you enter a house, make it your home till you 10
leave that place. But wherever they will not receive you or 11

(vv. 1–6.) Cf. Matt. xiii. 54–58.
1. *Own country*] Cf. Matt. xiii. 54, n.
2. *Many*] v.l. 'the many.' Cf. Matt. xxiv. 12.
These] Lit. 'such.'
6. Cf. Matt. ix. 35–38.
(vv. 7–13.) Cf. Matt. x. 1, 5–15; Luke ix. 1–6.
8. *Stick*] Matthew and Luke prohibit even this useful help in a journey.
Not a penny] Lit. 'bronze.'
Pockets] Lit. 'waist-scarf' or 'girdle.'
9. *Sandals*] *i.e.* stout soles (or shoes without uppers) fastened on with leather straps passing round the ankles. In the N.T. the word is only found elsewhere in Acts xii. 8.

listen to you, when you leave shake off the very dust from under your feet as a protest against them.'

So they set out, and preached, in order that men might repent. Many demons they expelled, and many invalids they anointed with oil and cured.

The Murder of John the Baptist

King Herod heard of all this (for the name of Jesus had become widely known), and he said,

'John the Baptizer has come back to life, and that is why these miraculous Powers are working in him.'

Others asserted that he was Elijah.

Others again said,

'He is a Prophet, like one of the great Prophets.'

But when Herod heard of him, he said,

'That John, whom I beheaded, has come back to life.'

For Herod himself had sent and arrested John and had kept him in prison in chains, for the sake of Herodias, his brother Philip's wife; because he had married her. For John told Herod,

'You have no right to be living with your brother's wife.'

Therefore Herodias bore a grudge against him and wished to take his life, but could not; for Herod stood in awe of John, knowing him to be an upright and holy man, and he protected him. After listening to him he was in great perplexity, and yet he found a pleasure in listening. At length Herodias found her opportunity. Herod on his birthday gave a banquet to the nobles of his court and to the tribunes and the principal people in Galilee, at which Herodias's own daughter came in and danced, and so charmed Herod and his guests that he said to her,

'Ask me for anything you please, and I will give it to you.'

He even swore to her,

(vv. 14–16.) Cf. Matt. xiv. 1, 2; Luke ix. 7–9.

14. *He said*] v.l. 'People said.'

(vv. 17–20.) Cf. Matt. xiv. 3–5; Luke iii. 19, 20.

20. *Was in great perplexity*] v.l. 'did many things'; *i.e.* in many things he obeyed his instructions.

(vv. 21–29.) Cf. Matt. xiv. 6–12.

21. *Tribunes*] No one English word—'major,' 'colonel,' 'brigadier,' or any other—represents the Latin 'tribunus' for which the Greek word here used stands. In John xviii. 12 and Acts xxi. 31, we find a tribune commanding a whole battalion. A battalion as a rule consisted of 480 men under six centurions.

22. *Herodias's own daughter*] The best authorities have the impossible reading 'his daughter Herodias,' giving to Salome her mother's name, and making her the daughter instead of the niece of Herod Antipas.

'Whatever you ask me for I will give you, up to half my kingdom.'

She at once went out and said to her mother: 24

'What shall I ask for?'

'The head of John the Baptizer,' she replied.

The girl immediately came in, in haste, to the king and 25 made her request.

'My desire is,' she said, 'that you will give me, here and now, on a dish, the head of John the Baptist.'

Then the king, though intensely sorry, yet for the sake of 26 his oaths, and of his guests, would not break faith with her. He at once sent a soldier of his guard with orders to bring 27 John's head. So he went and beheaded him in the prison, and brought his head on a dish and gave it to the young girl, 28 who gave it to her mother. When John's disciples heard 29 of it, they came and took away his body and laid it in a tomb.

The Apostles return from their Mission

When the apostles re-assembled round Jesus, 30 they reported to Him all they had done and all they had taught. Then He said to them, 31

'Come away, all of you, to a quiet place, and rest awhile.'

For there were many coming and going, so that they had no time even for meals. Accordingly they went away in the 32 boat to a solitary place. But the people saw them going, 33 and many recognized them; so they hastened there on foot from all the neighbouring towns, and arrived before them. So when Jesus landed, He saw a vast multitude; 34 and His heart was moved with pity for them, because they were like sheep without a shepherd, and He proceeded to teach them many things.

5000 People fed

By this time it was late; so His disciples 35 came to Him, and said,

'This is a lonely place, and the hour is now late: send them away that they may go to the farms and 36 villages near and buy themselves something to eat.'

'Give them food yourselves,' He replied. 37

'Are we,' they asked, 'to go and buy two hundred shillings' worth of bread and give them food?'

'How many loaves have you?' He inquired; 'go and 38 see.'

So they found out, and said,

(vv. 30–44.) Cf. Matt. xiv. 13–21; Luke ix. 10–17; John vi. 1–14.

'Five; and a couple of fish.'

So He directed them to make all recline in companies on 39
the green grass. And they settled down in groups of 40
hundreds and of fifties. Then He took the five loaves and 41
the two fish, and lifting His eyes to Heaven He blessed
the food. Then He broke the loaves into portions, which
He handed to the disciples to distribute; giving pieces
also of the two fish to them all. All ate and were fully 42
satisfied. And they took up broken portions enough to 43
fill twelve baskets, besides pieces of the fish. Those who 44
ate the bread were five thousand men.

Jesus prays in Solitude

Immediately afterwards He made His dis- 45
ciples go on board the boat and cross over to
Bethsaida, leaving Him behind to dismiss the
crowd. He then bade the people farewell, and went away 46
up the hill to pray.

He walks on the Lake

When evening was come, the boat was half 47
way across the Lake, while He Himself was on
shore alone. But seeing them distressed with 48
rowing (for the wind was against them), about the fourth
watch of the night He came towards them walking on the
Lake, as if intending to pass them by. They saw Him 49
walking on the water, and thinking that it was a ghost they
cried out; for they all saw Him and were terrified. He, 50
however, immediately spoke to them.

'There is no danger,' He said; 'it is I; do not be alarmed.'

Then He went up to them and entered the boat, and 51
the wind lulled; and they were beside themselves with
amazement; for they had not learned the lesson taught by 52
the loaves, but their minds were dull.

Cures in Gennesaret

Having crossed over they drew to land at 53
Gennesaret and made fast to the shore. But no 54
sooner had they left the boat than the people
immediately recognized Him. And they scoured the whole 55
district, and began to bring to Him on their mats those who
were ill, wherever they heard He was. And enter wherever 56
He might—village or town or hamlet—they laid their sick in
the open places, and entreated Him to let them touch were

40. *Groups*] Lit. 'garden beds.' A picturesque description of the brightly dressed groups upon the green grass.

(vv. 45–52.) Cf. Matt. xiv. 22–33; John vi. 15–21.

(vv. 53–56.) Cf. Matt. xiv. 34–36.

it but the tassel of His robe; and all, whoever touched Him, were restored to health.

Purity, inward and spiritual

Then the Pharisees, with certain Scribes who 1
had come from Jerusalem, came to Him in a
body. They had noticed that some of His dis- 2
ciples were eating their food with 'unclean' (that is
to say, unwashed) hands. (For the Pharisees and all the 3
Jews—being, as they are, zealous for the traditions of the
Elders—never eat without first carefully washing their
hands, and when they come from market they will not eat 4
without bathing first; and they have a good many other
customs which they have received traditionally and cling to,
such as the washing of cups and pots and of bronze vessels,
and of beds). So the Pharisees and Scribes put the question 5
to Him:

'Why do your disciples transgress the traditions of the Elders, and eat their food with unclean hands?'

'Rightly did Isaiah prophesy of you hypocrites,' He 6
replied; 'as it is written,

'"THIS PEOPLE HONOUR ME WITH THEIR LIPS,
WHILE THEIR HEART IS FAR FROM ME:
IN VAIN DO THEY WORSHIP ME 7
WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE HUMAN RULES" (Isa. xxix. 13).

'You neglect God's Commandment: you hold fast to 8
men's traditions.'

'Praiseworthy indeed!' He added, 'to set at nought 9
God's Commandment in order to observe your own
traditions! For Moses said, "HONOUR THY FATHER AND 10
THY MOTHER" (Exod. xx. 12), and again, "HE WHO REVILES
FATHER OR MOTHER, LET HIM BE PUT TO DEATH" (Exod. xxi.
17). But you say, "If a man says to his father or mother, 11
This thing is Korban (that is, consecrated to God); other-
wise you should have received it from me—" you no 12

(vv. 1–23.) Cf. Matt. xv. 1–20.

3. *Carefully washing their hands*] Or 'up to the wrist,' which, however, is a doubtful rendering of the literal 'with the fist,' perhaps rubbed vigorously into the palm of the other hand—a bit of the prescribed ritual.

4. *Bathing*] v.l. 'sprinkling themselves.'

Of beds] v.l. omits these words. Of course they do not mean what we English call 'beds.' They were mere mattresses or thick rugs. Travellers in Eastern countries often witness the complete submersion of 'beds,' which are then dried in the sun.

5. *Food*] Lit. 'bread,' as often in Hebrew. See *e.g.* Num. xxviii. 2, 24, R.V. and margin.

11. *Consecrated to God*] Lit. 'a gift' (*i.e.* to God).

longer allow him to do anything for his father or mother,
thus nullifying God's precept by your tradition which you 13
have handed down. And many things of that kind you do.'
Then Jesus called the people to Him again. 14
'Listen to me, all of you,' He said, 'and understand.
There is nothing outside a man which entering into him can 15
make him unclean; but it is the things which come out of
a man that make him unclean.'
After He had left the crowd and gone indoors, His dis- 17
ciples began to ask Him about this parable.
'Is it so that you also are without understanding?' He 18
replied; 'do you not see that anything whatever that enters
a man from outside cannot make him unclean, because it 19
does not go into his heart, but into his stomach, and passes
away?'
By these words Jesus pronounced all kinds of food
clean.
'It is what comes out of a man,' He added, 'that makes 20
him unclean. For from within, out of men's hearts, their 21
evil purposes proceed—fornication, theft, murder, adultery, 22
covetousness, wickedness, deceit, licentiousness, envy,
slander, pride, reckless folly: all these wicked things come 23
out from within and make a man unclean.'
Then He rose and left that place and went into the 24
neighbourhood of Tyre and Sidon.

A Gentile Girl cured

Here He entered a house and wished no one
to know it, but He could not escape observation.
Forthwith a woman whose little daughter was 25
possessed by a foul spirit heard of Him, and came and flung
herself at His feet. She was a Gentile woman, a Syro- 26
phoenician by nation: and she begged Him to expel the
demon from her daughter.
'Let the children first eat all they want,' He said; 'it 27
is not right to take the children's bread and throw it to the
dogs.'
'True, Sir,' she replied, 'but even the dogs under the 28
table eat the children's scraps.'

17. See Matt. xv. 12, n.
v.l. adds verse 16, 'Listen, every one who has ears to hear!'
(vv. 24–30.) Cf. Matt. xv. 21–28.
24. *And Sidon*] v.l. omits these words.
26. *Gentile*] Lit. 'Greek.'
27. *Dogs*] Lit. 'puppies.' Cf. Matt. xv. 26, n.

'For those words of yours, go home,' He replied; 'the 29
demon has gone out of your daughter.'

So she went home, and found the child laid on the bed, 30
and the demon gone.

A deaf Stammerer cured

Returning from the neighbourhood of 31
Tyre, He came by way of Sidon to the Lake
of Galilee, passing through the district of
Decapolis. Here they brought to Him a deaf man who 32
stammered, on whom they begged Him to lay His hands.
So Jesus taking him aside, apart from the crowd, put His 33
fingers into his ears, and spat, and moistened his tongue;
and looking up to heaven He sighed, and said to him, 34
'Ephphatha!' (that is, 'Open!').

And the man's ears were opened, and his tongue became 35
untied, and he began to speak clearly. Then Jesus charged 36
them to tell no one; but the more He charged them, all
the more did they spread the news far and wide. The 37
amazement was extreme.

'How well he has done everything,' they exclaimed;
'he even makes deaf men hear and dumb men speak!'

4000 People fed

8 About that time there was again an immense 1
crowd, and they found themselves with
nothing to eat. So He called His disciples to
Him. 'My heart aches for the people,' He said; 'for this 2
is now the third day they have remained with me, and they
have nothing to eat. If I were to send them home hungry, 3
they would faint on the way, some of them having come a
great distance.'

'Where can we possibly get bread here in this remote 4
place to satisfy such a crowd?' answered His disciples.

'How many loaves have you?' He asked. 5

'Seven,' they said.

So He passed the word to the people to sit down on the 6
ground. Then taking the seven loaves He blessed them,
and broke them into portions and proceeded to give them to
His disciples for them to distribute, and they distributed
them to the people. They had also a few small fish. He 7
blessed them, and He told His disciples to distribute these

(vv. 31–37.) Mark only.
(vv. 1–9.) Cf. Matt. xv. 32–38.
2. *The third day . . with me*] *i.e.* 'they have been with me ever since the day before yesterday,' not 'for three days' in the English sense of the phrase. Cf. Luke ii. 46, n, and Acts xxviii. 12, n.

also. So the people ate an abundant meal; and what 8
remained over they took up—seven large baskets of broken
pieces. The number fed was about 4000. Then He sent 9
them away, and at once going on board with His disciples 10
He came into the district of Dalmanutha.

'A Sign from Heaven'

The Pharisees followed Him and began to 11
dispute with Him, asking Him for a sign from
heaven, to make trial of Him. But with a deep 12
and troubled sigh, He said,

'Why do the men of to-day ask for a sign? In truth I
tell you that no sign shall be given to the men of to-day.'

So He left them, went on board again, and crossed to the 13
other side of the Lake.

The Leaven of the Pharisees and of Herod

Now they had forgotten to take bread, nor 14
had they more than a single loaf with them in
the boat; and when He admonished them, 15
'See that you are on your guard against the
leaven of the Pharisees and the leaven of 16
Herod,' they reasoned with one another and remarked,

'We have no bread!'

He perceived what they were saying, and He said to them, 17

'What is this discussion about having no bread? Do
you not yet see and understand? Are you so dull of mind?
YOU HAVE EYES! CAN YOU NOT SEE? YOU HAVE EARS! CAN 18
YOU NOT HEAR? (Jer. v. 21) and have you no memory?
When I broke up the five loaves for the 5000 men, how many 19
baskets did you take up full of broken portions?'

'Twelve,' they said.

'And when the seven for the 4000, how many hampers 20
full of portions did you take away?'

'Seven,' they answered.

'Do you not yet understand?' He said. 21

A blind Man at Bethsaida receives Sight

And they came to Bethsaida. And a blind 22
man was brought to Jesus and they entreated
Him to touch him. So He took the blind man 23
by the arm and brought him out of the village,
and spitting into his eyes He put His hands on him and
asked him,

'Can you see anything?'

(vv. 10–12.) Cf. Matt. xv. 39–xvi. 4.
(vv. 11, 12.) Cf. Matt. xii. 40, n.
(vv. 13–21.) Cf. Matt. xvi. 4–12.
(vv. 22–26.) Mark only.

He looked up and said, 24
'I can see people: I see them like trees—only walking.'
Then for the second time He put His hands on the man's 25
eyes, and the man, looking steadily, recovered his sight and
saw everything distinctly. So He sent him home, and added, 26
'Do not even go into the village.'

Peter acknowledges Jesus as the Christ

From that place Jesus and His disciples went 27
to the villages belonging to Caesarea Philippi.
On the way He began to ask His disciples,
'Who do people say that I am?'
'John the Baptist,' they replied, 'but others say Elijah, 28
and others, that you are one of the Prophets.'
Then He asked them, 29
'But you yourselves, who do you say that I am?'
'You are the Christ,' answered Peter.
And He strictly forbade them to tell this about Him 30
to any one.

Jesus predicts His own Death and Resurrection

And now for the first time He told them, 31
'The Son of Man must suffer much cruelty,
and be rejected by the Elders and the High
Priests and the Scribes, and be put to death,
and on the third day rise to life.'
This He told them plainly; whereupon Peter took Him 32
aside and began to remonstrate with Him. But turning 33
round and seeing His disciples, He rebuked Peter.
'Get behind me, Satan,' He said, 'for your thoughts are
not God's thoughts, but men's.'

Self-renunciation the Way to Life

Then calling to Him the crowd and also His 34
disciples, He said to them,
'If any one wishes to follow me, let him
renounce self and take up his cross, and so be my follower.
For whoever desires to save his life shall lose it, but he who 35
loses his life for my sake, and for the sake of the gospel,
shall save it. Why, what does it benefit a man to gain 36
the whole world and forfeit his life? For what could a 37
man give to buy back his life? Every one who has been 38
ashamed of me and of my teachings in this apostate and
sinful age, of him the Son of Man also will be ashamed
when He comes in His Father's glory with the holy angels.'

(viii. 27–ix. 1.) Cf. Matt. xvi. 13–28; Luke ix. 18–27; John vi. 66–71.
35. *Life*] See Matt. xvi. 25, n.
36. *Forfeit*] Cf. Luke ix. 25, n.

He went on to say,
'I tell you in truth that some of those who are standing here will not taste death till they have seen the Kingdom of God already come in power.' 1 9

The Transfiguration

Six days later, Jesus took with Him Peter, James, and John, and brought them alone, apart from the rest, up a high mountain; and in their presence His appearance underwent a change. His garments also became dazzling with brilliant whiteness—such whiteness as no bleaching on earth could give. Moreover there appeared to them Elijah, with Moses; and the two were conversing with Jesus, when Peter said to Jesus, 2 3 4 5
'Rabbi, it is well that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah.'
For he knew not what to say: they were filled with such awe. Then there came a cloud spreading over them, and a voice issued from the cloud, 6 7
'This is my Son, the Beloved: listen to Him.'
Instantly they looked round, and now they could no longer see any one, but only Jesus with them. 8

The Coming of Elijah

As they were coming down from the mountain, He very strictly forbade them to tell any one what they had seen 'until after the Son of Man has risen from among the dead.' So they kept the matter to themselves, although discussing one with another what was meant by this rising from the dead. They also asked Him, 9 10 11
'How is it that the Scribes say that Elijah must first come?'
'Elijah,' He replied, 'does indeed come first and reforms everything; but how is it that it is written of the Son of Man that He will endure much suffering and be held in contempt? Yet I tell you that not only has Elijah come, but they have also done to him whatever they chose, as the Scriptures say about him.' 12 13

Cure of an Epileptic

As they came to rejoin the disciples, they saw an immense crowd surrounding them and a party of Scribes disputing with them. Immediately the whole multitude on beholding Him 14 15

(vv. 2–13.) Cf. Matt. xvii. 1–13.
5. *It is well*] See Matt. xvii. 4, n.
Tents] Or 'booths.'
(vv. 14–29.) Cf. Matt. xvii. 14–21; Luke ix. 37–43.

were awestruck, and they ran forward and greeted Him.

'What are you discussing?' He asked them. 16

'Rabbi,' answered one of the crowd, 'I have brought 17
you my son. He has a dumb spirit in him; and wherever 18
it comes upon him, it dashes him to the ground, and he foams at the mouth and grinds his teeth, and he is pining away. I begged your disciples to expel it, but they were unable.'

'O unbelieving generation!' replied Jesus; 'how long 19
must I be with you? how long must I bear with you? Bring him to me.'

So they brought him to Jesus. And the spirit, when he 20
saw Jesus, immediately threw the youth into convulsions, so that he fell on the ground and rolled about, foaming at the mouth. Then Jesus asked the father, 21

'How long has he been like this?'

'From early childhood,' he said; 'and often it has 22
thrown him into the fire or into pools of water to destroy him. But, if you can, have pity on us and help us.'

'"If I can!"' replied Jesus. 'Why, everything is 23
possible to him who believes.'

Immediately the father cried out, 24

'I do believe: aid my weak faith.'

Then Jesus, seeing that a crowd was rapidly gathering, 25
rebuked the foul spirit, and said to it,

'Dumb and deaf spirit, I command you, come out of him and never enter into him again.'

So with a loud cry it threw the boy into fit after 26
fit, and came out. The boy looked as if he were dead, so that most of them said he was dead; but Jesus 27
took his hand and raised him up, and he stood on his feet.

After the return of Jesus to the house His disciples asked 28
Him privately,

'How is it that we could not expel the spirit?'

'An evil spirit of this kind,' He answered, 'can only be 29
driven out by prayer.'

18. *Dashes him to the ground*] Or 'tears him with spasms.'
24. *Cried out*] v.l. adds 'with tears.'
29. *By prayer*] v.l. adds 'and fasting'; as in Matt. xvii. 21.

Jesus again predicts His own Death and Resurrection

Departing thence they passed through Galilee, and He was unwilling that any one should know it; for He was teaching His disciples, and telling them, 30 31

'The Son of Man is to be betrayed into the hands of men, and they will put Him to death; and after being put to death, in three days He will rise to life again.'

They, however, did not understand what He meant, and were afraid to question Him. 32

A Lesson in Humility

So they came to Capernaum; and when in the house He asked them, 33

'What were you arguing about on the way?'

But they remained silent; for on the way they had debated with one another who was the chief of them. 34

Then sitting down He called the twelve, and said to them, 35

'If any one wishes to be first, he must be last of all and servant of all.'

And taking a young child He set him in their midst, threw His arms round him, and said, 36

'Whoever for my sake receives one such young child as this receives me; and whoever receives me, receives not so much me as Him who sent me.' 37

Intolerance Rebuked

'Rabbi,' said John to Him, 'we saw a man making use of your name to expel demons, and we tried to hinder him, because he did not follow us.' 38

'Hinder him not,' replied Jesus, 'for there is no one who will perform a miracle in my name and be able the next minute to speak evil of me. He who is not against us is for us; and whoever gives you a cup of water to drink because you belong to Christ, I tell you that he will certainly not lose his reward. 39 40 41

(vv. 30–32.) Cf. Matt. xvii. 22, 23; Luke ix. 43–45.

(vv. 33–37.) Cf. Matt. xviii. 1–5; Luke ix. 46–48.

37. *For my sake*] Or 'as being mine,' 'in my name.' Cf. verse 39; Matt. xviii. 5; xxiv. 5.

(vv. 38–40.) Cf. Luke ix. 49, 50; not in Matthew.

40. In another connection, Matthew (xii. 30) and Luke (xi. 23) give a saying which, if applied to the same circumstances, would contradict the declaration that neutrality is not necessarily hostility, 'He that is not with me is against me'; but that was addressed to a situation of avowed and virulent hostility to Jesus, in which indifference meant alliance with His foes. Interpretation must always pay heed to context. Cf. iii. 29, n.

Stones of Stumbling

'Whoever shall occasion the fall of one of these little ones who believe, it would be better for him if with a millstone hanging round his neck he had been thrown into the sea. If your hand should cause you to fall, cut it off: it would be better for you to enter into Life maimed, than possessing both your hands to go into Gehenna, into the fire which cannot be put out. Or if your foot should cause you to fall, cut it off: it would be better for you to enter into Life crippled, than possessing both your feet to be thrown into Gehenna. Or if your eye should cause you to fall, tear it out. It would be better for you to enter into the Kingdom of God with one eye, than possessing two eyes to be thrown into Gehenna, where THEIR WORM DOES NOT DIE AND THE FIRE IS NOT PUT OUT (Isa. lxvi. 24). Every one shall be salted with fire. Salt is a good thing, but if the salt should become tasteless, with what will you restore the saltness? Have salt within you and live at peace with one another.'

A Question about Divorce

Setting out from that place, He enters the district of Judaea and crosses the Jordan: again the people flock to Him, and again, as usual, He taught them. Presently a party of Pharisees come to Him with the question—seeking to entrap Him,

'May a man divorce his wife?'

'What rule did Moses lay down for you?' He answered.

'Moses,' they said, 'permitted a man to draw up a written notice of divorce, and to send his wife away' (Deut. xxiv. 1).

'It was in consideration of your stubborn hearts,' said Jesus, 'that Moses made this law for you; but at the creation, "MALE AND FEMALE DID GOD MAKE THEM (Gen. i. 27). FOR THIS REASON A MAN SHALL LEAVE HIS FATHER

(vv. 42–50.) Cf. Matt. xviii. 6–9; Luke xvii. 1, 2.

42. *Believe*] v.L. adds 'in me.'

Millstone] Lit. 'ass-millstone.'

43. *Gehenna*] Cf. Matt. v. 22, n.

v.L. adds after verse 43, and again after verse 45, 'Where their worm does not die and the fire is not put out,' as in verse 48.

49. *With fire*] *i.e.* with some kind of discipline or (it may be) self-chastisement. Cf. Mal. iii. 2, 3; 1 Pet. i. 7; iv. 12. v.L. adds 'and every sacrifice shall be salted with salt.' In the moral making of a man he must suffer pain, self-inflicted or inflicted upon him, sharp and fierce as the pain of fire; but the fire acts as the purifying and preserving salt of God.

1. Cf. Matt. xix. 1, 2; Luke xvii. 11.

(vv. 2–12.) Cf. Matt. xix. 3–12.

7. *Shall*] Or 'will.'

AND HIS MOTHER, AND SHALL CLING TO HIS WIFE, AND THE TWO SHALL BE ONE" (Gen. ii. 24); so that they are two no longer, but one. What, therefore, God has joined together let not man separate.'

Indoors the disciples began questioning Jesus again on the same subject. He replied,

'Whoever divorces his wife and marries another woman, commits adultery against the first wife; and if a woman divorces her husband and marries another man, she commits adultery.'

Children welcomed and blessed

One day people were bringing young children to Jesus for Him to touch them, but the disciples interfered. Jesus, however, on seeing this, was moved to indignation, and said to them,

'Let the little children come to me: do not hinder them; for to those who are childlike the Kingdom of God belongs. In truth I tell you that whoever does not receive the Kingdom of God like a little child will certainly not enter it.'

Then He took them in His arms and blessed them lovingly, laying His hands upon them.

The Quest for Eternal Life

As He went out on the road, there came a man running up to Him, who knelt at His feet and asked,

'Good Rabbi, what am I to do in order to inherit eternal life?'

'Why do you call me good?' asked Jesus in reply; 'there is no one good except One—that is, God. You know the Commandments—"DO NOT MURDER"; "DO NOT COMMIT ADULTERY"; "DO NOT STEAL"; "DO NOT LIE IN GIVING EVIDENCE"; "DO NOT DEFRAUD"; "HONOUR THY FATHER AND THY MOTHER"' (Deut. v. 16–20).

'Rabbi,' he replied, 'all these Commandments I have carefully obeyed from my youth.'

Then Jesus looked at him and loved him, and said,

'One thing is lacking in you: go, sell all you possess

7. And shall cling to his wife] v.L. omits these words.
8. One] Lit. 'one flesh.'
(vv. 13–16.) Cf. Matt. xix. 13–15; Luke xviii. 15–17.
16. Took them in His arms] Or 'threw His arms round them.' The same word is used in ix. 36.
(vv. 17–31.) See notes on Matt. xix. 16–30.
17. A man] Or 'one man.' Cf. Matt. vi. 27, n.

and give the proceeds to the poor, and you shall have riches in heaven; and come and follow me.'

At these words his brow darkened, and he went away 22
sad; for he possessed great wealth.

Then looking round on His disciples Jesus 23
said,

The Dangers of Wealth

'How hard will it be for the possessors of riches to enter the Kingdom of God!'

The disciples were amazed at His words. Jesus, how- 24
ever, said again,

'Children, how hard it is for those who trust in riches
to enter the Kingdom of God! It is easier for a camel to 25
go through the eye of a needle than for a rich man to enter the Kingdom of God.'

They were astonished beyond measure, and said to one 26
another,

'Who then can be saved?'

Jesus, looking on them, said, 27

'With men it is impossible, but not with God; for everything is possible with God.'

Self-sacrifice for Christ enriches

Peter said to Him, 'See, we gave up every- 28
thing and have followed you.'

'In truth I tell you,' replied Jesus, 'that there 29
is no one who has forsaken house, or brothers or sisters, or mother or father, or children or lands, for my sake and for the sake of the gospel, but will receive a hundred 30
times as much now in this present life—houses, brothers, sisters, mothers, children, lands—and persecution with them—and in the coming age eternal life. But many who 31
are now first will be last, and the last, first.'

Jesus a third time predicts His Death and Resurrection

They were on the road going up to Jerusalem, 32
and Jesus was walking ahead of them; they were awe-struck, and those who followed did so in fear. Then, once more calling to Him the twelve, He began to tell them what was about to happen to Him.

'See,' He said, 'we are going up to Jerusalem, where 33

24. *For those who trust in riches*] v.l. omits these words.

(vv. 32–34.) Again one of the vivid pictures which we owe to Mark alone. For 'And as they followed,' R.V. has 'And they that followed': Jesus a little in front, absorbed and unapproachable; then the disciples, awe-struck at the indication of a new purpose they could not understand; then a larger company, their eagerness to follow Jesus now chilled by vague foreboding of coming disaster.

the Son of Man will be betrayed to the High Priests and the Scribes. They will condemn Him to death, and will hand Him over to the Gentiles; they will mock Him, 34
spit on Him, scourge Him, and put Him to death; but on the third day He will rise to life again.'

Preeminence in the Kingdom

Then James and John, the sons of Zebedee, 35
came up to Him and said,
'Rabbi, we wish you would grant us what we may ask of you.'
'What would you have me do for you?' He asked. 36
'Allow us,' they replied, 'to sit one at your right hand 37
and the other at your left hand, in your glory.'
'You know not,' said He, 'what you are asking. Are 38
you able to drink out of the cup from which I am to drink, or to be baptized with the baptism with which I am to be baptized?'
'We are able,' they replied. 39
'Out of the cup,' said Jesus, 'from which I am to drink
you shall drink, and with the baptism with which I am to
be baptized you shall be baptized; but as to sitting at my 40
right hand or at my left, that is not mine to give: it will be for those for whom it has been reserved.'

Humble Service true Greatness

The other ten, hearing of it, were at first 41
highly indignant with James and John. Jesus, 42
however, called them to Him and said to them,
'You are aware how those who are deemed rulers among the Gentiles lord it over them, and their great men make them feel their authority; but it is not so among you. No, 43
whoever desires to be great among you must be your servant; and whoever desires to be first among you must 44
be the bondservant of all. For indeed the Son of Man did 45
not come to be served, but to serve others, and to give His life as the redemption-price for many.'

A blind Man receives Sight

They came to Jericho; and as He was 46
leaving that town—Himself and His disciples and a great crowd—Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the way-side.
Hearing that it was Jesus the Nazarene, he began to cry out, 47
'Son of David, Jesus, have pity on me.'

(vv. 35–45.) Cf. Matt. xx. 20–28.
45. See Matt. xx. 28, n.
(vv. 46–52.) Cf. Matt. xx. 29–34; Luke xviii. 35–43.

Many angrily told him to leave off shouting; but he only cried out all the louder,
'Son of David, have pity on me.'
Then Jesus stood still. 49
'Call him,' He said.
So they called the blind man.
'Cheer up,' they said; 'rise, he is calling you.'
The man flung away his cloak, sprang to his feet, and came to Jesus. 50
'What shall I do for you?' said Jesus. 51
'Rabboni,' replied the blind man, 'let me recover my sight.'
'Go,' said Jesus, 'your faith has cured you.' 52
Instantly he regained his sight, and followed Him along the road.

An Ass's Colt is borrowed

When they were getting near Jerusalem and had arrived at Bethphagé and Bethany, at the Mount of Olives, Jesus sent two of His disciples on in front, with these instructions. 1 2
'Go to the village facing you, and immediately on entering it you will find an ass's colt tied up which no one has ever yet ridden: untie it and bring it here. And if any one asks you, "Why are you doing that?" say, "The Master needs it, and will send it back here without delay."' 3
So they went and found a young ass tied up at the front door of a house. They were untying it, when some of the bystanders called out, 4 5
'What are you doing, untying the colt?'
And they told them what Jesus had said, and they let them take it. 6

Jesus rides into Jerusalem

So they brought the colt to Jesus, and threw their garments over it; and He mounted. 7
Then many spread their garments to carpet the road, and others leafy branches which they had cut down in the fields; while those who led the way and those who followed kept shouting, 8 9
'HOSANNA!
BLESSED BE HE WHO COMES IN THE LORD'S NAME
(Ps. cxviii. 25, 26).

51. *Rabboni*] Cf. John xx. 16.
(vv. 1–11.) Cf. Matt. xxi. 1–11; Luke xix. 29–44; John xii. 12–19.

Blessings on the coming Kingdom of our forefather David!

HOSANNA IN THE HIGHEST!' (Ps. cxlviii. 1).

So He came into Jerusalem and entered the Temple; and after looking round upon everything there, the hour being now late, He went out to Bethany with the twelve. 11

A Fig-tree cursed

The next day, after they had left Bethany, He was hungry. In the distance He saw a fig-tree in full leaf, and went to see whether perhaps He could find some figs on it. When, however, He came to it, He found nothing but leaves (for it was not fig-time); and He said to the tree, 12 13 14

'Let no one ever again eat fruit from thee!'

And His disciples heard this.

The Dealers driven from the Temple

They came to Jerusalem, and entering the Temple He began to drive out the buyers and sellers, and upset the money-changers' tables and the stools of the dealers in doves, and would not allow any one to carry any vessel through the Temple. And He remonstrated with them. 15 16 17

'Is it not written,' He said,

'"MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS" (Isa. lvi. 7)? But you have made it what it now is—A ROBBERS' CAVE' (Jer. vii. 11).

This the High Priests and Scribes heard, and they sought means to destroy Him. For they were afraid of Him, because all the people were amazed at His teaching. When evening came on, Jesus and His disciples used to leave the city. 18 19

The Fig-tree withers.

In the early morning, as they passed by, they saw the fig-tree withered to the roots; 20

The Power of Faith

and Peter, recollecting, said to Him, 21

'Look, Rabbi, the fig-tree which you cursed is withered up.'

Jesus said to them, 22

'Have faith in God. I tell you in truth that if any one shall say to this mountain, "Arise, and hurl yourself into the sea," and has no doubt about it in his heart, but stedfastly believes that what he says will happen, it shall 23

(vv. 12–14.) Cf. Matt. xxi. 18, 19, 22, n.
(vv. 15–19.) Cf. Matt. xxi. 12–17; Luke xix. 45–48; xxi. 37, 38.
(vv. 20–25.) Cf. Matt. vi. 14, 15; xxi. 20–22.

be granted him. That is why I tell you, whatever you pray 24
and ask for, if you believe that you have received it, it shall
be yours. And whenever you stand praying, if you have a 25
grievance against any one, forgive it, so that your Father in
heaven may also forgive you your offences.'

The Leaders of the People silenced

They came again to Jerusalem; and as He 27
was walking in the Temple, the High Priests, and
the Scribes and Elders came and asked Him, 28
'By what authority are you doing these
things? Who gave you authority to do them?'

'And I will put a question to you,' replied Jesus; 29
'answer me, and then I will tell you by what authority I
do these things. John's Baptism—was it from heaven or 30
from men? Answer me.'

So they debated the matter with one another. 31
'Suppose we say, "from heaven," ' they argued, 'he will
ask, "Why then did you not believe him?" Or should 32
we say, "from men" '—they were afraid of the people; for
all agreed in holding John to have been really a Prophet.
So they answered Jesus, 33
'We do not know.'

'Nor do I tell you,' said Jesus, 'by what authority I do
these things.'

'The wicked Vine-dressers'

Then He began to speak to them in parables. 12 1
'There was once a man,' He said, 'who
planted a vineyard, fenced it round, dug a pit
for the wine-vat, and built a watch-tower. Then he let the
place to vine-dressers and went abroad. At vintage-time 2
he sent one of his servants to receive from the vine-dressers
a share of the vintage. But they seized him, beat him 3
cruelly, and sent him away empty-handed. Again he sent 4
to them another servant; and him they wounded in the head
and treated shamefully. Yet a third he sent, and him they 5
killed. And he sent many besides, and them also they ill-
treated, beating some and killing others. He had still one 6
left whom he could send, a dearly-loved son: he sent him
last of all, saying,

'"They will treat my son with respect."

'But those men—the vine-dressers—said to one another, 7

25. v.l. inserts verse 26 here: 'But if you do not forgive, neither will your Father in heaven forgive your offences,' from Matt. vi. 15.
(vv. 28–33.) See Matt. xxi. 25, n.
(vv. 1–12.) Cf. Matt. xxi. 33–46; Luke xx. 9–19.

' " Here is the heir : come, let us kill him, and then the inheritance shall be ours."

' So they seized him and killed him, and flung his body 8
outside the vineyard. What, therefore, will the owner of 9
the vineyard do ? '

' He will come and put the vine-dressers to death, and will give the vineyard to others.'

' Have you not read even this passage,' He added, 10

' " THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE :
THIS CAME FROM THE LORD, 11
AND IT IS WONDERFUL IN OUR EYES " ? '
(Ps. cxviii. 22, 23).

Now they were looking out for an opportunity to seize 12
Him, but were afraid of the people ; for they saw that in this parable He had referred to themselves. So they left Him and went away.

A Question about Tribute

Their next step was to send to Him some of 13
the Pharisees and of Herod's partisans to entrap
Him in conversation. So they came to Him. 14

' Rabbi,' they said, ' we know that you are a truthful man and you pay no special regard to any one, since you do not consider men's outward appearance, but teach God's way truly. Is it allowable to pay poll-tax to Caesar, or not ? Shall we pay, or shall we refuse to pay ? ' 15

But He, knowing their hypocrisy, replied,

' Why try to ensnare me ? Bring me a shilling for me to look at.'

They brought one ; and He asked them, 16

' Whose is this likeness and this inscription ? '

' Caesar's,' they replied.

' What is Caesar's,' replied Jesus, ' pay to Caesar—and 17
what is God's, pay to God.'

And they wondered exceedingly at Him.

A Question about the Resurrection

Then came to Him a party of Sadducees, a 18
sect which denies that there is any resurrection,
and they proceeded to question Him.

' Rabbi,' they said, ' Moses made it a law for us : " IF A 19
MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A

(vv. 13–17.) Cf. Matt. xxii. 15–22 ; Luke xx. 20–26.
(vv. 18–27.) Cf. Matt. xxii. 23–33 ; Luke xx. 27–39.

FAMILY FOR HIS BROTHER " (Deut. xxv. 5, 6). There were 20
once seven brothers, the eldest of whom took a wife, but at
his death left no family. The second married the widow, 21
and died, leaving no family ; and the third did the same.
And so did the rest of the seven, all dying childless. 22
Finally the woman also died. At the Resurrection whose 23
wife will she be ? For they all seven married her.'

' Is not this the cause of your error,' replied Jesus— 24
' your ignorance alike of the Scriptures and of the power
of God ? For when they have risen from the dead, men do 25
not marry and women are not given in marriage, but they
are as angels are in heaven. But as to the dead rising to life, 26
have you never read in the Book of Moses, in the passage
about the Bush, how God said to him, " I AM THE GOD OF
ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB "
(Exod. iii. 2–6) ? He is not the God of dead, but of living 27
men. You are in grave error.'

Love, the supreme Law

Then one of the Scribes, who had heard them 28
disputing and well knew that Jesus had given
them an answer to the point, came forward and
asked Him,

' Which is the chief of all the Commandments ? '

' The chief Commandment,' replied Jesus, ' is this : 29
" HEAR, O ISRAEL ! THE LORD OUR GOD IS ONE LORD ;
AND THOU SHALT LOVE THE LORD THY GOD WITH THY 30
WHOLE HEART, THY WHOLE SOUL, THY WHOLE MIND, AND
THY WHOLE STRENGTH " (Deut. vi. 4, 5).

' The second is this : " THOU SHALT LOVE THY NEIGHBOUR 31
AS THYSELF " (Lev. xix. 18).

' There is no other Commandment greater than these.'

And the Scribe said to Him, 32

' Rightly, in very truth, Rabbi, have you said that He
stands alone, and there is no other than He ; and to love 33
Him with all one's heart, with all one's understanding, and
with all one's strength, and to love one's neighbour no less
than oneself is far better than all our whole burnt-offerings
and sacrifices ' (1 Sam. xv. 22).

Perceiving that the Scribe had answered wisely, Jesus 34
said to him,

' You are not far from the Kingdom of God.'

(vv. 28–34.) See notes on Matt. xxii. 34–40.

No one from that time forward ventured to put any question to Him.

'David's Son' and 'David's Lord'

Now, while teaching in the Temple Jesus asked, 35
'How is it the Scribes say that the Christ is a son of David? David himself, taught by the Holy Spirit, 36 said,

'"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND,
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET" (Ps. cx. 1).

'David himself calls Him "Lord": how then can He be his son?' 37

And the mass of the people heard Jesus gladly.

And in the course of His teaching He said, 38

The Scribes denounced

'Be on your guard against the Scribes, who like to walk about in long robes and to be bowed to in places of public resort, and to occupy the 39 best places in the synagogues and at dinner-parties, and 40 who swallow up the property of widows and then mask their wickedness by making long prayers: the heavier the punishment these men shall receive.'

The Widow's Gift

Having taken a seat opposite the Treasury, 41 He observed how the people were dropping money into the Treasury, and that many of the wealthy threw in large sums. But there came one poor 42 widow and dropped in two mites, equal in value to a farthing. So He called His disciples to Him and said, 43

'I tell you in truth that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed what they could 44 well spare, but she out of her need has thrown in all she possessed—all she had to live on.'

Jesus predicts the Destruction of the Temple

As He was leaving the Temple, one of His 1 **13** disciples exclaimed,

'Look, Rabbi, what wonderful stones! what wonderful buildings!'

'You see all these great buildings?' Jesus 2

(vv. 35–37.) Cf. Matt. xxii. 41–46; Luke xx. 41–44.
(vv. 38–40.) Cf. Matt. xxiii. 1–39; Luke xx. 45–47.
38. *Be on your guard against*] Lit. 'look away from.'
(vv. 41–44.) Cf. Luke xxi. 1–4.
(vv. 1–37.) Cf. Matt. xxiv; Luke xxi. For detailed exposition see the Commentaries.

replied; 'not one stone will be left here resting upon another, and not thrown down.'

Things which would happen first

He was sitting on the Mount of Olives 3
opposite to the Temple, when Peter, James,
John, and Andrew, apart from the others,
asked Him,

'Tell us, when will these things be? and what will be 4
the sign when all these predictions are about to be fulfilled?'

So Jesus began to tell them: 5

'Take care that no one misleads you. Many will come 6
in my name, and say, "I am He"; and they will mislead
many. But when you hear of wars and rumours of wars, 7
do not be alarmed: come they must, but the end is not
yet. For NATION WILL RISE IN ARMS AGAINST NATION, 8
AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will
be earthquakes in various places; there will be famines.
These miseries are but like the early pains of childbirth.

Persecution and world-wide Preaching

'You yourselves must be on your guard. 9
They will deliver you up to Sanhedrins: you
will be brought into synagogues and cruelly
beaten; and you will stand before governors
and kings for my sake, to be witnesses to them for me.
But the gospel must be preached to all nations first. 10
When, however, they are marching you along under 11
arrest, do not be anxious beforehand about what you are
to say, but speak whatever shall be given you when the

Certain features of the discourse stand out most clearly in Mark's record of it.

(1) The prediction is of the destruction of the Temple; and the question of the disciples refers to this one event—when? and heralded by what signs? The addition in Matthew (Thy Coming, and the Close of the Age) and the discourse itself seem to link the three events into one.

(2) It seems fairly clear that this discourse makes the Parousia coincide with the destruction of Jerusalem (A.D. 70).

(3) In its form the prophecy has many of the characteristics of Jewish Apocalyptic literature, *e.g.* the successive stages of the beginning of travail (verse 8), tribulation (verse 19), and the final ushering in of the crisis (verses 24–26). Cf. the *three* Woes of Rev. ix. 12; xi. 14.

(4) The one event of which Jesus spoke was the Coming of the Son of Man (verse 26), and at the close of the continuous prophecy comes the clear statement, 'This generation shall not pass away until all these things be accomplished.' It may be said that the catastrophe of A.D. 70 was indeed a 'Coming of the Son of Man in power.' For it made a new world and set free the spiritual forces of the gospel of the Kingdom of God. Some, however, think that 'generation' should be 'race.' See Matt. xxiv. 34, n.

(vv. 9–13.) Cf. Matt. x. 17–22.

Matthew adds explicitly 'And then shall the end come.' This description of the universal preaching of the gospel does not necessarily look beyond that generation. Cf. Col. i. 6, 23.

time comes; for it will not be you who speak, but the Holy Spirit.

Stedfastness would be rewarded

'Brother will betray brother to death, and 12
fathers will betray children; and CHILDREN
WILL RISE AGAINST THEIR PARENTS (Mic. vii. 6)
and have them put to death. You will be objects of uni- 13
versal hatred because you are called by my name, but
those who stand firm to the end shall be saved.

'The Abomination of Desolation'

'But when you see the ABOMINATION OF 14
DESOLATION (Dan. ix. 27) standing where he
ought not'—let the reader observe these words
—'then let those in Judaea escape to the hills; let him 15
who is on the roof not come down and enter the house to
fetch anything out of it; and let not him who is in the 16
field turn back to pick up his outer garment. And alas for 17
the women who at that time are with child or have infants
at the breast!

'But pray that it may not come in the winter. 18

Unparalleled Distress

For those will be times of SUFFERING THE LIKE 19
OF WHICH HAS NEVER BEEN FROM THE FIRST
CREATION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and
assuredly never will be again; and but for the fact that the 20
Lord has cut short those days, no one would escape; but
for the sake of His elect whom He has chosen for Himself
He has cut short the days.

False Messiahs and false Teachers

'At that time if any one says to you, "See, 21
here is the Christ!" or "See, He is there!"
do not believe it. For there will rise up false 22
Christs and false prophets, displaying signs
and prodigies with a view to lead astray, if possible, even
the elect. Do you, however, be on your guard: I have 23
forewarned you of everything.

The Coming of the Son of Man

'But at that time, after that distress, THE 24
SUN WILL BE DARKENED AND THE MOON WILL
NOT SHED HER LIGHT; THE STARS WILL BE SEEN 25

(vv. 14–37.) Cf. Matt. xxiv. 15–42; Luke xxi. 20–36.

Escape to the hills] At the outbreak of the Jewish war (67–70 A.D.) the Christians in Jerusalem carried out these instructions, availing themselves of an unexpected opportunity to flee across the mountains to the desert of Perea beyond the Jordan. (Josephus, *Wars*, ii. 20, iii. 33).

(vv. 21–23.) Cf. Luke xvii. 20–37.

(vv. 24–27.) The details of this description are, of course, not to be taken literally. They are the attempt of poetic imagery to realise what it means that God should intervene in human history. Cf. Ps. xviii. 6–17; Isa. xiii. 9, 10, 13; xxxiv. 4, 5.

FALLING FROM HEAVEN (Isa. xiii. 10), AND THE FORCES WHICH ARE IN THE HEAVENS WILL BE DISORDERED (Isa. xxxiv. 4). And then will they see THE SON OF MAN COMING IN CLOUDS (Dan. vii. 13) with great power and glory. Then He will send forth the angels and gather together His elect from north, south, east, and west — from the furthest bounds of earth and heaven.

26 27

'Learn from the fig-tree the lesson it teaches. As soon as its branch has become soft and it is bursting into leaf, you know that summer is near. So also do you, when you see these things happening, be sure that He is near, at your very door. I tell you in truth that the present generation will not pass away until all these things have happened. Sky and earth will pass away, but my words shall not pass away.

28 29 30 31

'But as to that day or the hour no one knows—not even the angels in heaven, not even the Son, but the Father alone. Take care, be on the alert, and pray; for you do not know when it will happen. It is like a man gone abroad, who has left his house, and given the management to his servants—to each one his special duty—and has ordered the porter to keep awake. Keep watch therefore, for you know not when the master of the house is coming—in the evening, at midnight, at cock-crow, or at dawn. Beware lest He should arrive unexpectedly and find you asleep. And what I say to you I say to all—Keep watch!'

32 33 34 35 36 37

The Plot to murder Jesus

It was now two days before the Passover and the feast of Unleavened Bread, and the High Priests and Scribes were bent on finding how to seize Him by craft and put Him to death. But they said,

1 14 2

'Not during the Festival, for fear there should be a riot among the people.'

Affection's costly Gift

Now when He was at Bethany, in the house of Simon the leper, while He was at table, there came a woman with an alabaster jar of pure spikenard, very costly: she broke the jar and poured the perfume over His head. But there were some who said to one another with indignation,

3 4

29. *He*] Or 'it.'
32. *Not even the Son*] Cf. Matt. xxiv. 36, n.
(vv. 3–9.) Cf. Matt. xxvi. 6–13; John xii. 1–8. Compare also Luke vii. 36–50.
3. *Pure*] Or 'liquid.'

'Why has the perfume been thus wasted? For it 5
might have been sold for fifteen pounds or more, and the
money given to the poor.'

And they were very angry with her. But Jesus said, 6
'Leave her alone: why are you troubling her? She
has done me a most gracious service. You always have 7
the poor among you, and whenever you choose you can do
acts of kindness to them; but me you have not always.
What she could she did: she has perfumed my body in 8
preparation for my burial. And I solemnly tell you that 9
wherever in the whole world the gospel shall be pro-
claimed, this which she has done shall also be told in
remembrance of her.'

The Treachery of Judas

But Judas Iscariot, one of the Twelve, went 10
to the High Priests to betray Jesus to them.
They gladly listened to his proposal, and pro- 11
mised to give him a sum of money. So he looked out for
an opportunity to betray Him.

The Passover prepared

On the first day of the feast of Unleavened 12
Bread—the day for killing the Passover lamb—
His disciples asked Him,

'Where shall we go and prepare for you to eat the Pass-
over?'

So He sent two of His disciples with instructions, saying, 13
'Go into the city, and you will meet a man carrying a
pitcher of water: follow him, and whatever house he enters, 14
tell the master of the house, "The Rabbi asks, Where is my
room where I can eat the Passover with my disciples?"
Then he will himself show you a large room upstairs, ready 15
furnished: there make preparation for us.'

So the disciples went out and came to the city, and found 16
everything just as He had told them; and they got the
Passover ready.

'The Last Supper.' The Traitor indicated

When it was evening, He came with the 17
twelve. And while they were at table Jesus said, 18
'I tell you in truth that one of you will
betray me—one who is eating with me.'

They were filled with sorrow, and began asking Him, one 19
by one,

5. *Fifteen pounds or more*] Lit. 'over 300 denarii.'
(vv. 12–16.) Cf. Matt. xxvi. 17–19; Luke xxii. 7–13.
(vv. 18–21.) Cf. Matt. xxvi. 21–25; Luke xxii. 21–23; John xiii. 21–26.

'Not I, is it?'

'It is one of the twelve,' He replied; 'he who is dipping 20
his fingers in the dish with me. For the Son of Man is 21
going His way as it is written about Him; but woe to the
man by whom the Son of Man is betrayed! It were a happy
thing for that man had he never been born.'

The memorial Meal instituted

Also during the meal He took a loaf, blessed 22
it, and broke it. He then gave it to them,
saying,
'Take this, it is my body.'

Then He took a cup, gave thanks, and handed it to them, 23
and they all of them drank from it.

'This is my blood,' He said, 'which is to be poured out 24
on behalf of many—the blood that ratifies the Covenant.
I tell you that never again shall I drink the produce of the 25
vine till I drink the new wine in the Kingdom of God.'

After singing the hymn, they went out to the Mount 26
of Olives.

Peter's Denial foretold

Then said Jesus to them, 27
'All of you are about to turn against me, for
it is written, "I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED IN ALL DIRECTIONS"
(Zech. xiii. 7). But after I have risen to life again I will go 28
before you into Galilee.'

'All may turn against you,' said Peter, 'yet I will never 29
do so.'

'I tell you in truth,' replied Jesus, 'that to-day—this 30
night—before the cock crows twice, you yourself will three
times disown me.'

'Even if I must die with you,' declared Peter again and 31
again, 'I will never disown you.'

In like manner protested also all the disciples.

The Agony in Gethsemane

So they came to a place called Gethsemane. 32
There He said to His disciples,
'Sit down here till I have prayed.'

Then He took with Him Peter and James and John, and 33
began to be full of terror and distress, and He said to them, 34

(vv. 22–25.) Cf. Matt. xxvi. 26–29; Luke xxii. 19, 20; 1 Cor. xi. 23–25.
24. *The Covenant*] v.l. 'the New Covenant,' as in Luke xxii. 20.
26. *The hymn*] Or 'a hymn.' See Matt. xxvi. 30, n.
Cf. Matt. xxvi. 30; Luke xxii. 39; John xviii. 1.
(vv. 27–31.) Cf. Matt. xxvi. 31–35; Luke xxii. 31–38; John xiii. 36–38.
(vv. 32–42.) Cf. Matt. xxvi. 36–46; Luke xxii. 40–46.

' My heart is crushed with anguish to the point of death : wait here and keep awake.'

Going forward a short distance He threw Himself upon 35
His face, and prayed that, if it were possible, He might be
spared that time of agony ; and He said, 36

' Abba ! Father ! all things are possible for Thee : take this cup away from me : and yet not what I will, but what Thou willest.'

Then He came and found them asleep, and He said to 37
Peter,

' Simon, are you asleep ? Were you not able to keep
awake a single hour ? Keep awake, all of you, and pray, 38
that you may not come into temptation : the spirit is right willing, but the flesh is frail.'

He again went away and prayed, using the very same 39
words. When He returned He again found them asleep, 40
for they were very weary; and they knew not how to answer Him. A third time He came, and then He 41
said,

' Sleep on and rest.—Enough ! the hour has come. Even now they are betraying the Son of Man into the hands of sinful men. Rouse yourselves, let us be going : my be- 42
trayer is close at hand.'

Judas brings armed Men

Immediately, while He was still speaking, 43
Judas, one of the Twelve, came and with him a crowd of men armed with swords and cudgels, sent by the High Priests and Scribes and Elders. Now the 44
betrayer had arranged a signal with them.

' The one I kiss,' he said, ' is the man : lay hold of him, and take him safely away.'

So he came, and going straight to Jesus he said, ' Rabbi ! ' 45
and kissed Him affectionately ; whereupon they laid hands 46
on Him and held Him firmly. But one of those who stood 47
by drew his sword and struck a blow at the High Priest's servant, cutting off his ear.

Jesus expostulates. The Apostles forsake Him

' Have you come out,' said Jesus, ' with 48
swords and cudgels to arrest me, as if you had to fight with a robber ? Day after day I 49
used to be among you in the Temple teaching,

35. *He might be spared that time of agony*] Lit. ' the hour might pass by from Him.'

(vv. 43–52.) Cf. Matt. xxvi. 47–56 ; Luke xxii. 47–53 ; John xviii. 2–11.

and you never seized me. But this is happening in order that the Scriptures may be fulfilled.'

Then His friends all forsook Him and fled. One youth 50, 5
indeed did follow Him, wearing only a linen cloth round his bare body. Of him they laid hold, but he left the linen 52
cloth in their hands and ran away naked.

Jesus is taken to the High Priest

So they led Jesus away to the High Priest, 53
and with him there assembled all the High Priests, Elders, and Scribes. Peter followed 54
Jesus at a distance, as far as the court of the High Priest's palace, where he remained, sitting among the officers, and warming himself by the fire.

False Testimony and gross Insults

Meanwhile the High Priests and the entire 55
Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none; for though many gave false testimony 56
against Him, their statements did not tally. Then some 57
came forward as witnesses and falsely declared,

'We have heard Him say, "I will pull down this Sanctuary 58
built by human hands, and three days afterwards I will erect another built without hands."'

But not even in this was their testimony consistent. 59

At last the High Priest stood up, and, advancing into the 60
midst of them all, asked Jesus,

'Have you no answer to make? What is this that these witnesses allege against you?'

But He remained silent, and gave no reply. A second 61
time the High Priest questioned Him.

'Are you the Christ, the Son of the Blessed One?' he said.

'I am,' replied Jesus, 'and you all shall see the Son of Man 62
sitting at the right hand of the divine Power, and coming amid the clouds of heaven' (Ps. cx. 1; Dan. vii. 13).

Rending his garments the High Priest exclaimed, 63

'What need have we of witnesses after that? You all 64
heard His impious words. What is your judgement?'

Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on Him, and 65
to blindfold Him, while striking Him with their fists and crying,

(vv. 53, 54 and 66–72.) Cf. Matt. xxvi. 57, 58, 69–75; Luke xxii. 54–62; John xviii. 12–18 and 25–27.
(vv. 55–65.) Cf. Matt. xxvi. 59–68; Luke xxii. 63–71; John xviii. 19–24.

'Prove that you are a prophet.'

The officers too struck Him with open hands.

Peter disowns his Master

Now while Peter was below in the court, 66
one of the High Priest's maidservants came,
and seeing Peter warming himself she looked 67
at him and said,

'You also were with Jesus, the Nazarene.'

But he denied it, and said, 68

'I don't know, I don't understand—What do you mean?'

And then he went out into the forecourt. Just then a cock crowed. Again the maidservant saw him, and again 69
began to say to the people standing by,

'He is one of them.'

A second time he repeatedly denied it. Soon afterwards 70
the bystanders again accused Peter, saying,

'You are surely one of them, for indeed you are a Galilaean.'

But he broke out into curses and oaths, declaring, 71

'I know nothing of the man you are talking about.'

No sooner had he spoken than a cock crowed for the 72
second time, and Peter recollected the words of Jesus,

'Before the cock crows twice, you will three times disown me.'

And as he thought of it, he wept aloud.

Jesus is taken before the Roman Governor

At earliest dawn, after the High Priests had 1 **15**
held a consultation with the Elders and Scribes,
they and the entire Sanhedrin bound Jesus and
took Him away and handed Him over to Pilate.
So Pilate questioned Him. 2

'Are you the King of the Jews?' he asked.

'I am,' replied Jesus.

Then, as the High Priests went on heaping accusations on 3
Him, Pilate again asked Him, 4

65. *Struck Him . . hands*] Lit. (in all the best MSS.) 'received Him with blows.'
68. *Just then a cock crowed*] v.l. omits.
72. *He wept aloud*] Matthew and Luke agree in writing 'wept bitterly.' Mark's Greek phrase is different from theirs, *epibalōn eklaie*, Lit. 'throwing (or 'falling') upon, he wept,' and is of very doubtful interpretation. A.V. and R.V. have 'When he thought thereon he wept,' *i.e.* 'throwing his mind upon it'; A.V. mg. and R.V. mg. 'He began to weep,' *i.e.* 'He threw himself on weeping.' Another suggestion is 'He covered his head and wept'; but a papyrus of B.C. 112 has the same participle 'epibalōn' joined with a verb, apparently in the sense 'He *set to*, and dammed up the water course'; so perhaps Mark means 'He *fell a-weeping*,' 'burst into tears,' 'broke out into loud lamentations.'
(vv. 2–5.) Cf. Matt. xxvii. 11–14; Luke xxiii. 3–5; John xviii. 33–38.

'Do you make no reply? Listen to the many charges they are bringing against you.'

But Jesus made no further answer: so that Pilate wondered.

Pilate hesitates, but condemns Him

Now at the Festival it was customary for Pilate to release to the Jews any one prisoner whom they might beg for; and at this time a man named Barabbas was in prison among the insurgents—persons who in the insurrection had committed murder. So the people came crowding up, asking Pilate to grant them the usual favour.

'Shall I release for you the King of the Jews?' answered Pilate.

For he could see that it was out of sheer spite that the High Priests had handed Him over. But the High Priests urged on the crowd to get him to release Barabbas instead. And Pilate again asked them, 'What then shall I do to the man you call the King of the Jews?' They once more shouted out,

'Crucify him!'

'But, what crime has he committed?' asked Pilate. But all the more they shouted,

'Crucify him!'

So Pilate, wishing to satisfy the mob, released Barabbas to them, and then scourged Jesus and handed Him over for crucifixion.

Jesus is grossly insulted and ill-treated

Then the soldiers led Him away into the court of the Palace (the Praetorium), and calling together the whole battalion they arrayed Him in purple, placed on His head a wreath of thorny twigs which they had twisted, and went on to salute Him with shouts of 'Hail, King of the Jews!' Then they began to beat Him on the head with a cane, to spit on Him, and to do Him homage on bended knees. At last, having finished their sport, they took the robe off Him, put His own clothes on Him, and led Him out to crucify Him.

Golgotha

One Simon, a Cyrenean, the father of Alexander and Rufus, was passing along, coming from the country: him they compelled to carry His cross.

(vv. 6–15.) Cf. Matt. xxvii. 15–26; Luke xxiii. 18–25; John xviii. 39; xix. 1.
(vv. 16–20.) Cf. Matt. xxvii. 27–31; John xix. 1–16.
(vv. 21–24.) Cf. Matt. xxvii. 31–34; Luke xxiii. 26–33; John xix. 17, 18.

So they brought Him to the place called Golgotha, which, 22
being translated, means 'Skull-ground.' Here they 23
offered Him wine mixed with myrrh; but He refused it.
Then they crucified Him, and they divided His garments 24
among them, drawing lots to decide what each should take.
It was nine o'clock in the morning when they crucified 25
Him. And the written inscription of the charge against 26
Him was,

THE KING OF THE JEWS.

The People and their Rulers revile Him

And together with Jesus they crucified two 27
robbers, one at His right hand and one at His
left. And all the passers-by reviled Him. 29
They shook their heads at Him and said,

'Ah! you who were for destroying the Sanctuary and
building a new one in three days, come down from the 30
cross and save yourself.'

In the same way the High Priests also, as well as the 31
Scribes, kept on scoffing at Him, saying to one another,

'He has saved others: himself he cannot save! This 32
Christ, the King of Israel, let him come down now from
the cross, that we may see and believe.'

Even the men crucified with Him heaped insults on
Him.

Jesus dies

At noon there came a darkness over the whole 33
land, lasting till three o'clock in the afternoon.
And at three o'clock Jesus cried out with a 34
loud voice,

'ELÔI, ELÔI, LEMA SABACHTHANI?' which means, 'MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?' (Ps. xxii. 1).

Some of the bystanders, hearing Him, said, 35

'Listen, He is calling for Elijah!'

Then a man ran to fill a sponge with sour wine, and 36
he put it on the end of a cane and placed it to the lips of
Jesus, saying at the same time,

23. Cf. Matt. xxvii. 34, n.
(vv. 24–26.) Cf. Matt. xxvii. 35–38; Luke xxiii. 33, 34, 38; John xix. 18–24.
27. v.L. adds verse 28, 'And the Scripture was fulfilled which says, And He was reckoned among the lawless' (Isa. liii. 12).
(vv. 29–32.) Cf. Matt. xxvii. 39–44; Luke xxiii. 35–37 and 39–43; John xix. 25–27.
32. *Saved . . save*] Or 'cured . . cure.'
Himself he cannot save!] Or 'can he not save himself?'
(vv. 33–37.) Cf. Matt. xxvii. 45–50; Luke xxiii. 44–46; John xix. 28–30.
36. *Sour wine*] Cf. Matt. xxvii. 48, n.

'Wait! let us see whether Elijah will come and take Him down.'

But Jesus uttered a loud cry and yielded up His spirit. 37

And the curtain of the Sanctuary was torn in two, from top to bottom. 38

When the Centurion who stood in front of the cross saw that He was dead, he exclaimed, 39

'This man was indeed the Son of God.'

There were also women looking on from a distance; among them being both Mary of Magdala and Mary the mother of James the little and of Joses, and Salome— 40
all of whom in the Galilaean days had habitually been with Him and attended upon Him, as well as many other women who had come up to Jerusalem with Him. 41

Joseph of Arimathaea buries the Body of Jesus

Towards sunset, as it was the Preparation— that is, the day preceding the Sabbath— 42
Joseph of Arimathaea came, a highly respected member of the Council, who himself was living in expectation of the Kingdom of God. He summoned up courage to go in to see Pilate and beg for the body of Jesus. 43
But Pilate could hardly believe that He was already dead. 44
And he called for the Centurion and inquired whether He had been long dead; having ascertained the fact from the centurion, he granted the body to Joseph. 45
Then Joseph bought a sheet of linen, took Him down, wrapped Him in the sheet and laid Him in a tomb hewn in the rock; after which he rolled a stone against the entrance to the tomb. 46
Mary of Magdala and Mary the mother of Joses were looking on to see where He was put. 47

The empty Tomb

When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices, in order to come and anoint His body. 16.1
So, very soon after sunrise on the first day of the week, they came to the tomb; and they said to one another, 2, 3

(vv. 38–41.) Cf. Matt. xxvii. 51–56; Luke xxiii. 45 and 47–49.

38. *Was torn*] Cf. Matt. xxvii. 51, n.

39. *Centurion*] Or 'captain.' But Mark uses the Latin name here and in verses 44, 45. It occurs nowhere else in the N.T.

(vv. 42–47.) Cf. Matt. xxvii. 57–61; Luke xxiii. 50–56; John xix. 38–42.

42. *Towards sunset*] Lit. 'and when evening was now come.' See Matt. xxvii. 57, n.

43. *Council*] *i.e.* 'Sanhedrin.'

(vv. 1–4.) Cf. Matt. xxviii. 1–4; Luke xxiv. 1–3; John xx. 1.

'Who will roll away the stone for us from the entrance to the tomb?'

But then, looking up, they saw that the stone was already 4
rolled back: it was of immense size. Upon entering the 5
tomb, they saw a young man sitting at their right hand, clothed in a long white robe. They were terrified. But 6
he said to them,

'Do not be terrified. It is Jesus you are looking for—the Nazarene, the crucified one. He has come back to life: He is not here: this is the place where they laid Him. But go and tell His disciples and Peter that He is going 7
before you into Galilee: and that there you will see Him, as He told you.'

So they came out, and fled from the tomb, for they were 8
trembling and amazed; and they said not a word to any one, for they were afraid.

Jesus is seen by Mary of Magdala

[Now when He rose to life early on the first 9
day of the week, He appeared first to Mary of Magdala, from whom He had expelled seven demons. She brought the tidings to those who 10
had been with Him, who were now mourning and weeping. But they, when they were told that He 11
was alive and that He had been seen by her, could not believe it.

And on the Road to Emmaus

Afterwards He showed Himself in another 12
form to two of them as they were walking, on their way into the country. These, again, went 13
and told the news to the rest; but they did not believe them either.

Later still He showed Himself to the eleven themselves 14
whilst they were at table, and He upbraided them with their unbelief and obstinacy in not believing those who had seen Him alive. Then He said to them. 15

(vv. 5–7.) Cf. Matt. xxviii. 5–7; Luke xxiv. 4–8.

8. Cf. Matt. xxviii. 8; Luke xxiv. 9–11; John xx. 2.

9. v.L. omits verses 9–20. It may now be regarded as an assured finding of criticism that these verses are not part of Mark's Gospel. The internal evidence, in itself really decisive for their rejection, is confirmed by the external testimony. (See R.V. mg.). Mark, master of vivid and effective narrative, can hardly have intended to finish his story with the inartistic and impotent ending of verse 8. Possibly all copies of the Gospel descended from a single manuscript which had lost its last leaf.

(vv. 9–11.) Cf. Matt. xxviii. 9, 10; John xx. 11–18.

(vv. 12, 13.) Cf. Luke xxiv. 13–35.

14. Cf. Luke xxiv. 36–43; John xx. 19–25.

(vv. 15–18.) Cf. Matt. xxviii. 16–20.

The Mission of the Apostles to the World

'Go the whole world over, and proclaim the gospel to all mankind. He who believes and 16
is baptized shall be saved, but he who dis-
believes will be condemned. And signs shall 17
attend those who believe, even such as these: by my
name they shall expel demons; they shall speak new
languages; they shall take up venomous snakes; and 18
even if they drink any deadly poison, it shall do them no
harm whatever; they shall lay their hands on the sick, and
these shall recover.'

Jesus is taken up into Heaven

So the Lord Jesus after having thus spoken 19
to them was taken up into heaven, and He sat
down at the right hand of God. And they 20
went out and preached everywhere, the Lord working
with them and confirming the word by the signs which
accompanied it.]

15. *Mankind*] Lit. 'the creation.'
17. *New languages*] Lit. 'with new tongues.' v.L. omits 'new.'
(vv. 19, 20.) Cf. Luke xxiv. 44–53; Acts i. 3–12.
19. *Jesus*] v.L. omits.

THE GOSPEL ACCORDING TO ST. LUKE

CHARACTERISTICS OF ST. LUKE

This ' most beautiful book that ever was written ' has already been characterized as the Gospel of *grace*. The reader is prepared for this indefinable quality by the incomparable stories of chapters i. and ii., with their embedded hymns : he finds it in prevailing features, which have often been summarized but may better be discovered than catalogued—gladness, kindliness, sympathy, emphasis on prayer and praise, prominence of women and domestic scenes. Wherever the writer has free play, there penetrates the story, like some sweet subtle essence, the same note of tender, gracious humanity. The later tradition which described Luke as a painter is at least justified by many an immortal picture from his pen.

The Preface (i. 1–4) is of unique interest. It shows us the scholarly historian, claiming only the merit of diligent investigation and orderly arrangement of the sources available to him.

The ' Great Interpolation ' (ix. 51 to xviii. 14) has already been noted. Reason for this is partly found in Luke's omission of St. Mark vi. 45 to viii. 26 (St. Luke ix. 17 is parallel to St. Mark vi. 44 : St. Luke ix. 18 carries us forward to St. Mark viii. 27). The added material of our first and third Gospels had to respect the recognized limits of the length of a papyrus roll. The three longest books of the New Testament—St. Matthew, St. Luke, Acts—are nearly identical in extent.

Seeing that many have attempted to draw up a narrative 1 **1**
of the events that are received with full assurance among
us on the authority of those who were from the begin- 2
ning eye-witnesses and became devoted to the service of
the word, it has seemed right to me also, after careful 3
investigation of the facts from their commencement, to
write for you, most noble Theophilus, a connected account,
that you may fully know the truth of what you have been 4
taught by word of mouth.

The Parents of John the Baptist

There was in the time of Herod, king of 5
Judaea, a priest of the name of Zechariah,
belonging to the order of Abijah. He had a
wife who was a descendant of Aaron, and her name was
Elizabeth. They were both of them upright before God, 6
blamelessly obeying all the Lord's precepts and ordinances.
But they had no child, because Elizabeth was barren ; and 7
both of them were far advanced in life.

John's Birth predicted

Now while he was doing priestly duty before 8
God in the prescribed course of his order, it fell 9
to his lot—according to the custom of the
priesthood—to go into the Sanctuary of the Lord and burn
the incense ; and the whole multitude of the people were 10
outside praying at the hour of incense. Then there 11
appeared to him an angel of the Lord standing on the
right side of the altar of incense ; and Zechariah on 12
seeing him was startled and terrified. But the angel 13
said to him,

' Do not be frightened, Zechariah, for your petition has
been heard : your wife Elizabeth will bear you a son, and
you shall call his name John. You shall have gladness and 14
intense joy, and many will rejoice over his birth. For he 15
will be great in the sight of the Lord ; no wine or fermented

1. *Are received with full assurance*] Or ' have been fulfilled ' (R.V.).
5. *Abijah*] See 1 Chron. xxiv. 10.

drink shall he ever drink; but he will be filled with the Holy Spirit from the very hour of his birth. Many of the 16
sons of Israel will he turn to the Lord their God; and he 17
will go before Him in the spirit and power of Elijah, to turn fathers' hearts to the children, and cause the rebellious to walk in the wisdom of the upright, to make a people perfectly ready for the Lord.'

'How am I to know this?' asked Zechariah. 'For I am 18
an old man, and my wife is far advanced in years.'

'I am Gabriel, who stand in the presence of God,' 19
answered the angel, 'and I have been sent to speak with you and tell you this good news. And now you shall be dumb 20
and unable to speak until the day when this takes place; because you have not believed my words—words which will be fulfilled at their appointed time.'

Meanwhile the people were waiting for Zechariah, and 21
were surprised that he stayed so long in the Sanctuary. And when he came out, he was unable to speak to them; 22
and they knew that he must have seen a vision in the Sanctuary; but he made signs to them and continued dumb.

When his days of service were at an end, he went to his 23
home; and in course of time his wife Elizabeth conceived, 24
and kept herself secluded five months.

'Thus has the Lord dealt with me at this time,' she said; 25
'He has graciously taken away my reproach among men.'

The Birth of Jesus predicted

Now in the sixth month the angel Gabriel 26
was sent from God to a town in Galilee called Nazareth, to a maiden betrothed to a man of 27
the name of Joseph, a descendant of David. The maiden's name was Mary.

So Gabriel went in and said to her, 28

'Hail, favoured one! the Lord be with you.'

She was greatly startled at his words, and wondered 29
what such a greeting meant. But the angel said, 30

'Do not be frightened, Mary, for you have found favour with God. You will conceive in your womb and bear a 31
son; and you are to call His name JESUS. He will be 32
great, and He will be called "Son of the Most High." And

25. *Graciously taken away*] Lit. 'looked on me to take away.'
28. *With you*] v.l. adds 'Blest are you among women,' as in verse 42.
31. *Jesus*] Cf. Matt. i. 21, n.

the Lord God will give Him the throne of His forefather David ; and He will be King over the House of Jacob for 33
ever, and of His reign there will be no end.'

'How can this be,' Mary replied, 'seeing that I have 34
no husband ? '

The angel answered, 35

'The Holy Spirit will come upon you, and the power of the Most High will overshadow you ; and for this reason your offspring will be called holy, "the Son of God." And see, your relative Elizabeth—she also has conceived 36
a son in her old age ; and this is the sixth month with her who was called barren. For no promise from God will be 37
impossible of fulfilment.'

'I am the Lord's maidservant,' Mary replied ; 'may it 38
be with me in accordance with your words ! '

And then the angel left her.

Mary and Elizabeth

Not long after this, Mary made herself ready 39
and went in haste into the hill country to a town in Judah. Here she came to the house of 40
Zechariah and greeted Elizabeth ; and as soon as Elizabeth 41
heard Mary's greeting, the babe leapt within her. And Elizabeth was filled with the Holy Spirit, and uttered a loud 42
cry of joy.

'Blest among women are you,' she said, 'and blest is the fruit of your womb ! But why is this honour done me, 43
that the mother of my Lord should come to me ? For, 44
the moment your greeting reached my ears, the babe within me leapt for joy. And blessed is she who believed, for the 45
word spoken to her from the Lord shall be fulfilled.'

The Magnificat

Then Mary said : 46

'My soul extols the Lord,
And my spirit triumphs in God my Saviour ; 47
Because He has looked on His maidservant in her lowly 48
position,
For from this time forward all generations will account me happy,
Because the mighty One has done great things for me— 49
Holy is His name !—
And His compassion is, generation after generation, 50

35. *Offspring*] Or 'thing that is to be born,' or 'that which is born will be called holy, Son of God.'

46. The first of three hymns (cf. verse 68 ; ii. 29), known from the opening words of the Latin version as the Magnificat, the Benedictus, and the Nunc Dimittis.

Upon those who fear Him.
He has displayed His might with His arm. 51
He has scattered those who were haughty in the thoughts
of their hearts.
He has cast monarchs down from their thrones, 52
And exalted men of low estate.
The hungry He has satisfied with choice gifts, 53
But the rich He has sent empty-handed away.
His servant Israel He has helped, 54
Remembering His compassion—
As He promised our forefathers— 55
To Abraham and his posterity for ever.'

So Mary stayed with Elizabeth about three months, and 56
then returned home.

The Birth of John the Baptist

Now when Elizabeth's full time was come, 57
she gave birth to a son; and her neighbours 58
and relatives heard how the Lord had shown
great compassion to her; and they rejoiced with her. And 59
on the eighth day they came to circumcise the child, and
were going to call him Zechariah, after his father.

His mother, however, said, 60
'No, he is to be called John.'

'There is not one of your family,' they said, 'who has 61
that name.'

They asked his father by signs what he wished him to be 62
called. So he asked for a writing-tablet, and wrote, 63
'His name is John.'

And they all wondered. Instantly his mouth and his 64
tongue were set free, and he began to speak and bless God.
And all who lived round about them were filled with awe, 65
and throughout the hill country of Judaea reports of all
these things were spread abroad. All who heard the story 66
treasured it in their memories.

'What then will this child be?' they said.

For the Lord's hand was indeed with him.

And Zechariah his father was filled with the Holy Spirit, 67
and he prophesied, saying,

'Blessed be the Lord, the God of Israel, 68

The Benedictus

Because He has not forgotten His people
but has effected redemption for them,
And has raised up a mighty Deliverer for us 69
In the house of David His servant—

As He has spoken from of old by the lips of His holy Prophets—
To deliver us from our foes and from the power of all who hate us,
Dealing pitifully with our forefathers,
And to remember His holy covenant,
The oath which He swore to Abraham our forefather,
To grant us to be rescued from the power of our foes
And so render worship to Him free from fear,
In holiness and uprightness before Him all our days.
And you, O child, shall be called Prophet of the Most High;
For you shall go in front before the Lord to prepare the way for Him,
To give to His people a knowledge of salvation
In the forgiveness of their sins,
Through the tender compassion of our God,
Whereby a new day from on high will break on us,
Dawning on those who now dwell in the darkness and shadow of death—
To direct our feet into the path of peace.'

And the child grew and became strong in character, and lived in the Desert till the time came for him to appear publicly to Israel.

The Birth of Jesus at Bethlehem

2 In those days an edict was issued by Caesar Augustus for a census of the whole Empire. It was the first census made during the governorship of Quirinius in Syria; and all went to be registered— every one to the town to which he belonged. So Joseph went up from Galilee, from the town of Nazareth, to Judaea, to David's town of Bethlehem, because he was of the house and lineage of David, to have himself registered together with Mary, who was betrothed to him and was with child. While they were there, her full time came, and she gave birth to her first-born son, and wrapped Him round, and laid Him in a manger, because there was no room for them in the inn.

The Shepherds and the Angels

Now there were shepherds in the same part of the country keeping watch over their sheep by night in the open fields, when suddenly an

78. *Will come to*] v.l. 'has come to.'
1. *The whole Empire*] Which comprised 'the world' as then known. Lit. 'all the inhabited' (earth). Cf. Matt. xxiv. 14; Acts xi. 28; Rom. x. 18; Rev. iii. 10.

angel of the Lord stood by them, and the glory of the Lord shone round them ; and they were filled with terror. But 10
the angel said to them,

' Put away all fear ; for I am bringing you good news of great joy—joy for all the people. For a Saviour who 11
is the Christ is born to you to-day, in the town of David. And this is the token for you : you will find a babe wrapped 12
in swaddling clothes and lying in a manger.'

And immediately there was with the angel a multitude 13
of the host of heaven praising God and saying,

' Glory be to God in the highest heavens, 14
And on earth peace among men in whom He is well pleased ! '

Then, as soon as the angels had left them and returned 15
to heaven, the shepherds said to one another,

' Let us now go as far as Bethlehem and see what this occurrence is that the Lord has made known to us.'

So they came in haste and found Mary and Joseph, with 16
the babe lying in the manger. And when they saw the 17
child, they told what had been said to them about Him ; and 18
all who listened were astonished at what the shepherds told
them. But Mary treasured up all their story, often 19
dwelling on it in her mind. And the shepherds returned, 20
glorifying and praising God for all that they had heard and seen, agreeing as it did with what had been told to them.

The Naming of the Child

When eight days had passed and the time for 21
circumcising Him had come, He was called JESUS, the name given Him by the angel before His conception in the womb.

He is taken to Jerusalem

And when the days for their purification 22
appointed by the Law of Moses had passed, they took Him up to Jerusalem to present Him
to the Lord, as it is written in the Law of the Lord : 23

' EVERY FIRST-BORN MALE SHALL BE CALLED HOLY TO THE LORD ' (Exod. xiii. 2) ;

and also to offer a sacrifice, as commanded in the Law of 24
the Lord,

14. *Men in whom He is well pleased*] The Greek text followed by the A.V. and R.V. mg. differs from that adopted here and in R.V. text by a single letter only. The former reads as the last word in the Greek ' eudokia ' (nominative), the latter ' eudokias ' (genitive). The genitive is almost overwhelmingly attested. The expression ' men of good pleasure ' is difficult, but seems to mean ' men to whom God shows favour,' viz. by the birth of a Saviour. Thus the hymn has two members only, instead of the familiar three of the A.V.

'A PAIR OF TURTLE DOVES OR TWO YOUNG PIGEONS' (Lev. xii. 8).

The Nunc Dimittis

Now there was a man in Jerusalem of the 25
name of Symeon, an upright and God-fearing
man, who was waiting for the consolation of Israel;
and the Holy Spirit was upon him. To him it had been 26
revealed by the Holy Spirit that he should not see death
until he had seen the Lord's Anointed One. Led by 27
the Spirit he came to the Temple; and when the parents
brought in the babe Jesus to carry out with regard to Him
the custom of the Law, he took Him up in his arms and 28
blessed God and said,

'Now, O Sovereign Lord, Thou dost release Thy 29
servant in peace, in fulfilment of Thy word,
Because mine eyes have seen Thy salvation, 30
Which Thou hast made ready in the sight of all 31
nations—
A light to shine upon the Gentiles, 32
And the glory of Thy people Israel.'

And while the child's father and mother were wondering 33
at the words of Symeon concerning Him, Symeon blessed 34
them and said to Mary the mother,

'This child is appointed for the falling and for the uprising
of many in Israel and for a sign to be spoken against; and 35
a sword will pierce through your own soul also; that the
reasonings in many hearts may be revealed.'

Anna

There was also Anna, a prophetess, the 36
daughter of Phanuel, belonging to the tribe of
Asher. She was of a very great age, having had after her
maidenhood seven years of married life, and then being a 37
widow of eighty-four years. She was never absent from the
Temple, but worshipped, by day and by night, with fasting
and prayer. And coming up just at that moment, she gave 38
thanks to God, and spoke about the child to all who were
expecting the redemption of Jerusalem.

The Return to Nazareth

Then, as soon as they had accomplished all 39
that the Law required, they returned to Galilee
to their own town of Nazareth. And the child 40

26. *Not see death*] Cf. Matt. xvi. 28; Mark ix. 1; Luke ix. 27.
27. *Led by*] Lit. 'in.'
32. *To shine upon*] Lit. 'for the unveiling of.' Cf. Isa. xxv. 7; 2 Cor. iii. 14.
34. *Uprising*] Or, as in the A.V., 'rising again.' Cf. Eph. iv. 8, n.
35. *In*] Lit. 'out of.' Cf. xi. 13; Acts xvii. 13.
Revealed] Or 'unveiled.'

grew and became strong and full of wisdom, and the grace of God rested upon Him.

The Boy Jesus in the Temple

Now His parents used to go up year by year 41
to Jerusalem at the Feast of the Passover. And 42
when He was twelve years old they went up as
was customary at the time of the Feast, and, after staying 43
the full number of days, they started back home ; but the
boy Jesus remained behind in Jerusalem. His parents did
not discover this, but, supposing Him to be in the caravan, 44
they proceeded a day's journey. Then they searched up and
down for Him among their relatives and acquaintances ; but 45
being unable to find Him they returned to Jerusalem,
making anxious inquiry for Him.

On the third day they found Him in the Temple sitting 46
among the Rabbis, both listening to them and asking them
questions, while all who heard Him were astonished at His 47
intelligence and at the answers He gave. When they saw 48
Him, they were amazed, and His mother said to Him,

'My child, why have you behaved thus to us? Your father and I have been searching for you in sore anxiety.'

'Why is it that you have been searching for me?' He 49
replied ; 'did you not know that I must be in my Father's
house?'

But they did not understand the meaning of these words. 50

His Obedience and Growth

Then He went down with them and came to 51
Nazareth, and was obedient to them ; but His
mother carefully treasured up all these in-
cidents in her heart. And Jesus increased both in wisdom 52
and in stature, and in favour with God and man.

Now in the fifteenth year of the reign of Tiberius 1 3
Caesar, Pontius Pilate being Governor of Judaea, Herod

46. *On the third day*] Lit. 'After three days.' One day was occupied by the journey from Jerusalem, the second by the return journey, and on the third He was found.

Rabbis] Lit. 'Teachers.'

Questions] Which He doubtless put as a child for the sake of gaining information for Himself, and not for the purpose of instructing the Rabbis.

49. *In my Father's house*] Lit. 'in the things of my Father.' The Greek phrase 'the things of someone,' 'his belongings,' is especially applied to his possession of house and home, though it might mean 'the concerns of'; but the boy of twelve would hardly rebuke His parents for not understanding that their claims must come second to the claims of His Father's business. He rather expresses wonder that they had to search when they might have guessed where He was to be found. For the notable title given to the Temple 'My Father's house,' cf. John ii. 16.

(vv. 1, 2.) This placing of the ministry of John in its chronological setting is peculiar to Luke, and shows the careful historian of his Prologue (i. 1–4).

(vv. 1–14.) Cf. Matt. iii. 1–12 ; Mark i. 1–8.

John the Baptist preaches Judgement and Repentance

Tetrarch of Galilee, his brother Philip Tetrarch of Ituraea and Trachonitis, and Lysanias Tetrarch of Abilene, during the High-priesthood of Annas and Caiaphas, a message from God came to John, the son of Zechariah, in the Desert. So John went into all the district of the Jordan proclaiming a baptism of repentance for the forgiveness of sins; as it is written in the book of the Prophet Isaiah,

'THE VOICE OF ONE CRYING ALOUD:
"IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT.
EVERY RAVINE SHALL BE FILLED UP,
AND EVERY MOUNTAIN AND HILL LEVELLED DOWN,
THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT ROADS,
AND THE RUGGED WAYS INTO SMOOTH;
AND THEN SHALL ALL MANKIND SEE GOD'S SALVATION"' (Isa. xl. 3–5).

So John said to the crowds who came out to be baptized by him,

'O brood of vipers, who has warned you to flee from the coming Wrath? Let your lives then prove your change of heart; and do not begin to say to yourselves, "We have Abraham as our forefather," for I tell you that God can raise up children for Abraham from these stones. And even now the axe is lying at the root of the trees, so that every tree which does not produce good fruit will be hewn down and thrown into the fire.'

The crowds asked him,

'What then are we to do?'

'Let the man who has two tunics,' he answered, 'give one to the man who has none; and let the man who has food share it with others.'

There came also a party of tax-gatherers to be baptized, and they asked him,

'Rabbi, what are we to do?'

'Do not exact more than the legal amount,' he replied.

Soldiers also inquired of him,

'And we, what are we to do?'

His answer was,

4. See Matt. iii. 3, n.
7. *Warned . . to flee*] Or 'taught . . how to escape.'

'Neither intimidate any one nor lay false charges; and be content with your pay.'

He predicts the Appearing and Work of Christ

And while the people were in suspense, and 15
all were debating in their minds whether John
might possibly be the Christ, he answered by 16
saying to them all,

'I am baptizing you with water, but One mightier than I is coming, whose very sandal-strap I am not worthy to unfasten: He will baptize you in the Holy Spirit and in fire. His winnowing-shovel is in His hand to clear 17
out His threshing-floor, and to gather the wheat into His storehouse; but the chaff He will burn up in fire unquenchable.'

John thrown into Prison

With many exhortations besides these he 18
declared the gospel to the people. (But Herod 19
the Tetrarch, being rebuked by him about Herodias, his brother's wife, and about all the wicked deeds that he had done, now added this to crown all, that he threw 20
John into prison.)

The Baptism of Jesus

Now when all the people had been baptized, 21
and Jesus also had been baptized and was
praying, the sky opened, and the Holy Spirit 22
came down in bodily shape, like a dove, upon Him, and a voice came from heaven,

'Thou art My Son, the Beloved: in Thee is My delight.'

The Ancestry of Jesus

And Jesus, when He began His ministry, was 23
about thirty years old. He was the son (it was
supposed) of Joseph, son of Heli, son of Matthat, 24
son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, 25
son of Naggai, son of Mahath, son of Mattathias, son of 26
Semein, son of Josech, son of Joda, son of Johanan, son of 27
Resa, son of Zerubbabel, son of Shealtiel, son of Neri, son 28
of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of Joshua, son of Eliezar, son of Jorim, son of 29
Maththat, son of Levi, son of Symeon, son of Judah, son of 30

(vv. 15–18.) Cf. Matt. iii. 11, 12; Mark i. 7, 8.
(vv. 19–20.) Cf. Matt. xiv. 1–12, n.
(vv. 21, 22.) Cf. Matt. iii. 13–17; Mark i. 9–11.
22. *In Thee is My delight*] v.l. 'To-day have I begotten Thee' (Ps. ii. 7).
(vv. 23–38.) Many attempts have been made to reconcile this genealogy with the quite different one of Matt. i. 1–16. The problem must be left unsolved. The Jewish Matthew traces the line *down* from Abraham, the universalistic Luke *up* to God.

Joseph, son of Jonam, son of Eliakim, son of Melea, son of 31
Menna, son of Mattatha, son of Nathan, son of David, son of 32
Jesse, son of Obed, son of Boaz, son of Salmon, son of
Nahshon, son of Amminadab, son of Admin, son of Arni, 33
son of Hezron, son of Perez, son of Judah, son of Jacob, son 34
of Isaac, son of Abraham, son of Terah, son of Nahor, son of 35
Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,
son of Cainan, son of Arpachshad, son of Shem, son of Noah, 36
son of Lamech, son of Methuselah, son of Enoch, son of 37
Jared, son of Mahalalel, son of Kenan, son of Enosh, son of 38
Seth, son of Adam, son of God.

His Temptations in the Desert

4 Then Jesus, full of the Holy Spirit, returned 1
from the Jordan, and was led about by the
Spirit in the Desert for forty days, tempted all 2
the while by the Devil. During those days He ate nothing,
and at the close of them He suffered from hunger.

Then the Devil said to Him, 3

'If you are God's Son, tell this stone to become bread.'

'It is written,' replied Jesus, '"IT IS NOT ON BREAD 4
ALONE THAT A MAN SHALL LIVE"' (Deut. viii. 3).

The Devil next led Him up and caused Him to see at a 5
glance all the kingdoms of the world. And the Devil said 6
to Him,

'To you will I give all this power and this splendour; for
it has been handed over to me, and on whomsoever I will
I bestow it. If therefore you do homage to me, it shall all 7
be yours.'

Jesus answered him, 8

'It is written, "TO THE LORD THY GOD THOU SHALT DO
HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP"'
(Deut. vi. 13).

Then he brought Him to Jerusalem and set Him on the 9
summit of the Temple, and said to Him,

'If you are God's Son, throw yourself down from here;
for it is written, 10

"HE WILL GIVE ORDERS TO HIS ANGELS CONCERNING THEE,
TO GUARD THEE";

and 11

"ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST EVER THOU SHOULDST STRIKE THY FOOT AGAINST A
STONE"' (Ps. xci. 11, 12).

(vv. 1–13.) Cf. Matt. iv. 1–11; Mark i. 12, 13.

The reply of Jesus was, 12
'It is said, "THOU SHALT NOT PUT THE LORD THY GOD TO THE PROOF"' (Deut. vi. 16).
So the Devil, having fully tried every kind of temptation 13
on Him, left Him for a time.

He returns to Galilee, and begins to preach

Then Jesus returned in the Spirit's power to 14
Galilee; and His fame spread through all the
adjacent districts. And He proceeded to teach 15
in their synagogues, winning praise from all.

His Visit to Nazareth

He came to Nazareth also, where He had been brought 16
up; and, as was His custom, He went to the
synagogue on the Sabbath, and stood up to
read. And there was handed to Him the book 17
of the Prophet Isaiah. Opening the book, He found the
place where it was written,

'THE SPIRIT OF THE LORD IS UPON ME, 18
BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD NEWS
TO THE POOR;
HE HAS SENT ME TO ANNOUNCE RELEASE TO THE PRISONERS
AND RECOVERY OF SIGHT TO THE BLIND:
TO FREE THOSE WHOM TYRANNY HAS CRUSHED,
TO PROCLAIM THE YEAR OF ACCEPTANCE WITH THE LORD' 19
(Isa. lxi. 1, 2).

And rolling up the book, He returned it to the attendant, 20
and sat down. And the eyes of all in the synagogue were
fixed on Him.
Then He proceeded to say to them, 21
'To-day is this Scripture fulfilled in your hearing.'
And they all spoke well of Him, wondering at the words 22
of grace which fell from His lips, while they asked one
another,
'Is not this Joseph's son?'
'Doubtless,' said He, 'you will quote to me the 23
proverb, "Physician, cure yourself: all that we hear
that you have done at Capernaum, do here also in your
own country."'
'I tell you in truth,' He added, 'that no Prophet is 24

12. Cf. Matt. iv. 7, n.
13. *For a time*] Or 'till another convenient opportunity presented itself.'
(vv. 16–30.) Cf. Matt. xiii. 54–58, n.
20. *Sat down*] Such is the custom of Jewish teachers when teaching. Cf. Matt. v. 1; xxiii. 2.
22. *Spoke well of Him*] Or 'bore witness to Him that this was true.'

welcomed among his own people. And I tell you that there 25
was many a widow in Israel in the time of Elijah, when
there was no rain for three years and six months and there
came a severe famine over all the land ; and yet to not one of 26
them was Elijah sent, but only to a widow of Zarephath
of Sidon (1 Kings xvii.). And there was also many a leper 27
in Israel in the time of the Prophet Elisha, and yet not
one of them was cleansed, but only Naaman the Syrian' (2
Kings v.).

His Fellow Townsmen try to murder Him

Then all in the synagogue, while listening to 28
these words, were filled with fury They rose, 29
hurried Him outside the town, and brought
Him to the brow of the hill on which their town
was built, to hurl Him down ; but He passed through the 30
midst of them and went His way.

Jesus cures a Demoniac at Capernaum

So He came down to Capernaum, a town 31
in Galilee. There He taught the people on
the Sabbath; and they were exceedingly 32
struck by His teaching, because He spoke with the
language of authority.

In the synagogue there was a man possessed by the spirit 33
of a foul demon. With a loud voice he cried out,

'Ha! Jesus the Nazarene, what have you to do with us? 34
I know who you are—God's Holy One!'

But Jesus rebuked the demon. 35

'Silence!' He exclaimed ; 'come out of him.'

Upon this, the demon hurled the man into the midst of
them, and came out of him without doing him any harm.
All were awe-struck ; and they asked one another, 36

'What sort of language is this? For with authority and
power He gives orders to the foul spirits and they come
out.'

And the talk about Him spread into every part of the 37
neighbouring country.

Peter's Mother-in-Law restored to Health

Now when He rose and left the synagogue 38
He went to Simon's house. Simon's mother-
in-law was suffering from an acute attack of
fever ; and they consulted Him about her.

25. *There was no rain*] Lit. 'The heaven was shut'; a Hebrew figure of speech, as in Gen. viii. 2.

(vv. 31–37.) Cf. Matt. iv. 13–16 ; Mark i. 21–28.

31. *So He came down to Capernaum*] Evidently the first coming to Capernaum. Yet, see verse 23—an indication of the editorial displacement noted at Matt. xiii. 54, n.

Then standing over her He rebuked the fever, and it left 39
her ; and she at once rose and waited on them.

Many other Miracles

At sunset all who had persons suffering from 40
any illness brought them to Him, and He laid
His hands on them all, one by one, and cured
them. Demons also came out of many, loudly calling out, 41
'You are the Son of God.'

But He rebuked them and forbade them to speak, because they knew Him to be the Christ.

Jesus preaches throughout Galilee

Next morning, at daybreak, He left the town 42
and went away to a solitary place ; but the people
flocked out to find Him, and, coming to the
place where He was, they tried to detain Him
that He might not leave them. But He said to them, 43
'I have to tell the gospel of the Kingdom of God to the other towns also, because for this purpose I was sent.'

So for some time He preached in the synagogues in 44
Judaea.

Disciples called

5 On one occasion the crowd was pressing on 1
Him and listening to God's Message, while He
was standing by the Lake of Gennesaret. And 2
He saw two fishing-boats drawn up on the beach (for the men had gone out of them and were washing the nets), and going on board one of them, which was Simon's, He 3
asked him to push out a little from the land. Then He sat down and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, 4
'Push out into deep water, and all of you let down your nets for a haul.'

'Rabbi,' replied Peter, 'all night long we have worked 5
hard and caught nothing ; but at your command I will let down the nets.'

This they did, and enclosed a vast number of fish ; and 6
their nets began to break. So they signalled to their 7
partners in the other boat to come and help them ; they came, and they filled both the boats so that they almost sank.

39. *Rebuked*] Or 'reprimanded'; the fever being regarded as a servant under His orders. Cf. Matt. viii. 9.

(vv. 42–44.) Cf. Mark. i. 35–39.

43. Cf. Mark i. 38, n.

44. *Judaea*] v.l. 'Galilee,' as in Mark. 'Judaea' is the best attested, and Luke probably means it to cover Palestine in general. (Cf. xxiii. 5 ; Acts ii. 9 ; x. 37.) The inference that Judaea here points to a ministry in Jerusalem, prominent in John, but otherwise absent from the Synoptics, is thus unwarranted. But see v. 17, n. in Appendix.

When Simon Peter saw this, he fell down at the knees of 8
Jesus, and exclaimed,

'Master, leave me, for I am a sinful man.'

For he was awe-struck—he and all his companions— 9
at the haul of fish which they had taken; and so were 10
Simon's partners James and John, the sons of Zebedee.

But Jesus replied to Simon,

'Fear not: from this time you shall be a catcher of men.'

Then, after bringing their boats to land, they left every- 11
thing and followed Him.

A Leper cured

On another occasion when He was in one of 12
the towns, there was a man there covered with leprosy, who, seeing Jesus, threw himself at His feet and implored Him, saying,

'Master, if only you are willing, you are able to make me clean.'

Reaching out His hand and touching him, Jesus said, 13

'I am willing; be cleansed!'

And instantly the leprosy left him. He ordered him 14
to tell no one.

'But go,' He said, 'show yourself to the Priest, and make the offering for your cleansing which Moses appointed, as evidence to them.'

All the more, however, the report about Him spread 15
abroad, and great multitudes crowded to hear Him and to be cured of their diseases; but Jesus Himself constantly 16
withdrew into the Desert and there prayed.

The Cure of a paralysed Man

One day He was teaching, and there were 17
Pharisees and teachers of the Law sitting there who had come from every village in Galilee and Judaea and from Jerusalem. And the power of the Lord was present that He might heal. And a party of men 18
came carrying a paralysed man on a bed, and they endeavoured to bring him in and lay him before Jesus. But 19
when they could find no way of doing so because of the crowd, they went up on the roof and let him down through the tiling—bed and all—into the midst, in front of Jesus. He saw their faith and said to him, 20

'Friend, your sins are pardoned.'

Then the Scribes and Pharisees began to cavil, asking, 21

(vv. 12–16.) Cf. Matt. viii. 1–4; Mark i. 40–45.
(vv. 17–26.) Cf. Matt. ix. 1–8; Mark ii. 1–12.

'Who is this uttering blasphemies? Who but God alone can pardon sins?'

Well aware of their reasonings, Jesus answered their 22
questions by asking,

'What is this that you are debating in your hearts? Which is easier?—to say, "Your sins are pardoned," or to 23
say, "Rise and walk"? But to prove to you that the Son 24
of Man has authority on earth to pardon sins'—

Turning to the paralytic He said,

'I bid you, arise, take up your bed, and go home.'

Instantly he stood up in their presence, took up the 25
mat on which he had been lying, and went home, giving glory to God. All were seized with amazement, and they 26
began to glorify God. Awe-struck, they said,

'We have seen strange things to-day.'

The Call of Levi

After this He went out and noticed a tax- 27
gatherer, Levi by name, sitting at the Toll office; and He said to him,

'Follow me.'

So he rose, left everything, and followed Him. 28

Now Levi gave a great reception at his house in honour 29
of Jesus, and there was a large party of tax-gatherers and others at table with them. The Pharisees and Scribes of 30
their party expostulated with His disciples:

'Why are you eating and drinking with these tax-gatherers and sinners?'

Jesus replied to them, 31

'It is not men in good health who require a physician, but those who are ill. I have not come to call the righteous 32
to repentance, but sinners.'

The Disciples' Neglect of Fasting

Again they said to Him, 33

'John's disciples fast often and pray, as do also those of the Pharisees; but yours eat and drink.'

'Can you compel the bridal party to fast,' replied Jesus, 34
'so long as they have the bridegroom among them? But 35
a time will come when the bridegroom is taken from them: then at that time they will fast.'

He also spoke in a parable to them. 36

'No one,' He said, 'tears a piece from a new garment to

(vv. 27–32.) Cf. Matt. ix. 9–13; Mark ii. 13–17.
(vv. 33–39.) Cf. Matt. ix. 14–17; Mark ii. 18–22.

mend an old one. If he does, he will not only spoil the new, but the patch from the new will not match the old. Nor 37
does any one pour new wine into old wine-skins. If he does, the new wine will burst the skins, the wine itself will escape, and the skins perish. But new wine must be put 38
into fresh wine-skins. Nor does any one after drinking old 39
wine wish for new ; for he says, " The old is good."'

A Charge of Sabbath-breaking

Now on the Sabbath, while He was passing 1 **6**
through the wheatfields, His disciples plucked the ears and rubbed them with their hands to eat the grain. And some of the Pharisees asked, 2

' Why are you doing what is unlawful on the Sabbath ? '

Jesus answered, ' Have you never even read what David 3
did when he and his followers were hungry ; how he 4
entered the house of God and took and ate the Shewbread and gave some to his followers—loaves which none but the Priests are allowed to eat ? ' (1 Sam. xxi. 1–6).

' The Son of Man,' He added, ' is Lord of the Sabbath.' 5

A second Charge of Sabbath-breaking

On another Sabbath He had gone to the 6
synagogue and was teaching there ; and in the congregation was a man whose right hand was withered. The Scribes and the Pharisees were 7
on the watch to see whether He would cure him on the Sabbath, that they might be able to bring an accusation against Him. He knew their thoughts, and said to the man 8
with the withered hand,

' Rise, and stand there in the midst.'

And he rose and stood there. Then Jesus said to 9
them,

' I put it to you all whether we are allowed to do good on the Sabbath, or to do evil ; to save a life, or to destroy it.'

And looking round upon them all He said to the man, 10

' Stretch out your hand.'

He did so, and the hand was restored. But they were 11
filled with madness, and began to discuss what they should do to Jesus.

(vv. 1–5.) Cf. Matt. xii. 1–8 ; Mark ii. 23–28.

5. See Mark ii. 28, n. One ancient manuscript, Codex Bezae, transposes verse 5 to follow verse 10, and after verse 4 inserts another remarkable Sabbath incident : ' On the same day, perceiving someone at work on the Sabbath, He said to him, " Man, if indeed you know what you are doing, then you are blessed ; but if you do not know, you are accursed and a transgressor of the Law."' The tradition may well be authentic. (Cf. Rom. xiv. 5 and 23.)

(vv. 6–11.) Cf. Matt. xii. 9–14 ; Mark iii. 1–6.

Twelve Apostles chosen

It was at about that time that He went 12
into the hill country to pray; and He remained
all night in prayer to God. When it was day, 13
He called His disciples; and He selected from among
them twelve, whom He also named Apostles. These 14
were Simon, to whom He also gave the name of Peter,
Andrew his brother, James, John, Philip, Bartholomew,
Matthew, Thomas, James the son of Alphaeus, Simon 15
called the Zealot, James's son Judas, and Judas Iscariot 16
(who became a traitor).

With these He came down and took His stand on a level 17
place, where there was a great crowd of His disciples, and
a multitude of people from every part of Judaea, from
Jerusalem, and from the sea-side district of Tyre and Sidon,
who came to hear Him and to be cured of their diseases;
and those who were tormented by foul spirits were cured. 18
The whole crowd were eager to touch Him, because power 19
went forth from Him and cured every one.

The Sermon on the Plain: Blessings and Woes

Then fixing His eyes upon His disciples, 20
Jesus said to them,

'Blessed are you poor, because the Kingdom
of God is yours.

'Blessed are you who hunger now, because 21
your hunger shall be satisfied.

'Blessed are you who now weep aloud, because you shall
laugh.

'Blessed are you when men shall hate you and 22
exclude you from their society and insult you, and
spurn your very name as an evil thing, for the Son of
Man's sake.

'Be glad at such a time, and leap for joy; for your 23
reward is great in heaven; for just so their forefathers
behaved to the Prophets.

'But woe to you rich men, because you already have 24
your consolation.

'Woe to you who now have plenty to eat, because you 25
will be hungry.

'Woe to you who laugh now, because you will mourn
and weep aloud.

(vv. 12–16.) Cf. Matt. x. 2–4; Mark iii. 13–19.
(vv. 17–19.) Cf. Matt. iv. 24, 25; Mark iii. 7–12.
(vv. 20–49.) Cf. Matt. v. to vii.

'Woe to you when all men speak well of you; for just 26
so their forefathers behaved to the false prophets.

'But to you who are listening to me I say, 27
'Love your Enemies' Love your enemies; seek the welfare of those
who hate you; bless those who curse you; pray 28
for those who revile you. To him who gives you a blow on 29
one side of the face offer the other side also; and to him
who is robbing you of your outer garment refuse not the
under one also. To every one who asks, give; and from 30
him who takes away your property, do not demand it back.
And act towards your fellow-men just as you would have 31
them act towards you.

'If you love those who love you, what credit is it to you? 32
Why, even bad men love those who love them. And if you 33
are kind to those who are kind to you, what credit is it
to you? Even bad men act thus. And if you lend to those 34
from whom you hope to receive, what credit is it to you?
Even bad men lend to their fellows so as to receive back an
equal amount. But love your enemies, be good to them, 35
and lend without hoping for any repayment. Then your
recompense shall be great, and you will be sons of the Most
High; for He is kind to the ungrateful and wicked. Be 36
compassionate, just as your Father is compassionate.

'Judge not, and you shall not be judged; 37
The censorious Temper condemned condemn not, and you shall not be condemned;
pardon, and you shall be pardoned; give, and 38
gifts shall be bestowed on you. Full measure,
pressed, shaken down, and running over, shall they pour
into your laps; for with the same measure that you use
they shall measure to you in return.'

He also spoke to them in a parable. 39

'Can a blind man lead a blind man?' He asked;
'would not both fall into the ditch? There is no learner 40
superior to his teacher; but he whose instruction is complete
will be like his teacher.

'And why look at the splinter in your brother's eye and 41
not notice the beam of timber in your own? How say to 42
your brother, "Brother, let me take that splinter out of

35. *Without hoping for any repayment*] So A.V., but the only known meaning of the compound Greek verb *ap-elpizo* is not 'to hope for (something) back,' but 'to lose hope,' 'despair'; so R.V. (cf. v.L., R.V. mg.) and most Commentaries. Possibly, however, Luke gives the verb a unique sense under the influence of verse 34, where the verb, compounded by the same preposition, *apo-lambano*, does mean 'to receive back.'

your eye," when all the while you do not see the beam in your own eye? Hypocrite! take the beam out of your own eye first, and then you will see clearly to take the splinter out of your brother's eye.

'There is no good tree that yields worthless fruit, nor 43
again any worthless tree that yields good fruit. Every tree 44
is known by its fruit. It is not from thorns that men gather figs, nor from the bramble that they can get a bunch of grapes. A good man from the good stored up in his heart 45
brings out what is good; and an evil man from the evil stored up brings out what is evil; from the fulness of his heart his mouth speaks.

'And why call me "Master, Master," and yet not do 46
what I tell you? If any one comes to me, listens to 47
my words and puts them in practice, I will show you whom he is like. He is like a man who built a house, 48
dug deep and laid the foundation on the rock; and when a flood came, the torrent burst upon that house, but was unable to shake it, because it was securely built. But he 49
who has heard and not obeyed is like a man who built a house upon soft soil without a foundation. Against it the torrent burst, and immediately it collapsed, and terrible was the wreck and ruin of that house.'

VII After He had ended all these words in the 1
A Roman Captain's Slave restored hearing of the people, He went to Capernaum. Here an army captain's servant, highly valued 2
by his master, was ill and at the point of death; and the captain, hearing about Jesus, sent to 3
Him some of the Jewish Elders, begging Him to come and restore his servant to health. And they, 4
when they came to Jesus, earnestly entreated Him, pleading,

'He deserves to have this favour granted him, for he 5
loves our nation, and at his own expense he built our synagogue for us.'

Then Jesus went with them. But when He was not 6
far from the house, the captain sent friends to Him with the message:

'Sir, do not trouble yourself. I am not a fit person to

(vv. 46–49.) Cf. Matt. vii. 24–27, n.
(vv. 1–10.) Cf. Matt. viii. 5–13, n.
2. *Servant*] Or 'slave.' So in verses 3, 10.

receive you under my roof; and therefore I did not deem myself worthy to come to you. Only speak the word, and let my young man be cured. For I too am a man obedient to authority, and have soldiers under me; and I say to one, "Go," and he goes; to another, "Come," and he comes; and to my slave, "Do this or that," and he does it.'

Jesus listened to the captain's message and was astonished at him, and He turned and said to the crowd that followed Him,

'I tell you that not even in Israel have I found faith like this.'

And the friends who had been sent, on returning to the house, found the servant in perfect health.

The Widow's Son at Nain

Shortly afterwards He went to a town called Nain, attended by His disciples and a great crowd of people. And just as He reached the gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son; and she was a widow; and a great number of the townspeople were with her. The Lord saw her, was moved with pity for her, and said to her,

'Do not weep.'

Then He went close and touched the bier, and the bearers halted.

'Young man,' He said, 'I command you, awake!'

The dead man sat up and began to speak; and Jesus restored him to his mother. All were awe-struck, and they gave glory to God, saying,

'A Prophet, a great Prophet, has risen up among us.'

And again,

'God has not forgotten His people.'

And the report of what Jesus had done spread through the whole of Judaea and all the surrounding district.

John the Baptist's Perplexity

John's disciples brought to John an account of all these things; so he called two of his disciples and sent them to the Lord.

7. *Young man*] Or 'boy.' So the English in India speak of their native men-servants as 'boys.'

11. *Shortly afterwards*] v.l. 'The next day.'

(vv. 11–16.) Luke only. John alone records the raising of Lazarus (xi.); the raising of the little daughter of Jairus is common to the three Synoptic Gospels. It is interesting to note the growing wonder of our Lord's power over death—the little girl who had just breathed her last, the young man being carried to burial, Lazarus dead four days.

(vv. 18–23.) Cf. Matt. xi. 2–6.

'Are you the Coming One?' he asked, 'or is there another whom we are to expect?'

The men came to Jesus and said, 20

'John the Baptist has sent us to you with this question: "Are you the Coming One, or is there another whom we are to expect?"'

So then and there He cured many of diseases, severe pain, 21
and evil spirits, and to many who were blind He gave sight.
Then He answered the messengers, 22

'Go and report to John what you have seen and heard. Blind men receive sight, the lame walk, lepers are cleansed, deaf persons hear, the dead are raised to life, the poor have the gospel preached to them. Blessed is every one who 23
does not take offence at my claims.'

The Testimony of Jesus to John

When John's messengers were gone, He 24
proceeded to say to the multitude concerning John,

'What did you go out into the Desert to
gaze at? A reed waving in the wind? But what did 25
you go out to see? A man wearing fine clothes? People who are gorgeously dressed and live in luxury are found in palaces. But what did you go out to see? A Prophet? 26
Aye, I tell you, and far more than a Prophet. John is the 27
man about whom it is written,

'"SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE SHALL MAKE READY THY WAY BEFORE THEE"
(Mal. iii. 1).

'I tell you that among all of women born there is not 28
one greater than John. Yet one who is of least rank in the Kingdom of God is greater than he.'

And all the people, including the tax-gatherers, when 29
they listened to him acknowledged the righteousness of God, by being baptized with John's baptism. But the 30
Pharisees and expounders of the Law frustrated God's purpose for them, by refusing to be baptized by him.

'To what then,' said Jesus, 'shall I compare the men of the 31
present generation, and what are they like? They are like 32
children sitting in the public square and calling out to one another, "We have played the flute to you, and you have

(vv. 24–35.) Cf. Matt. xi. 7–19.
(vv. 29, 30.) It is doubtful whether this is a parenthetical comment of the Evangelist, or part of the discourse of Jesus.

not danced: we have sung dirges, and you have not shown
sorrow." For John the Baptist has come eating no bread 33
and drinking no wine, and you say, "He has a demon!"
The Son of Man has come eating and drinking, and you 34
say, "See this man! given to gluttony and tippling,
a friend of tax-gatherers and sinners!" But wisdom is 35
justified by all her children.'

The Woman who was a Sinner

Now one of the Pharisees invited Him to a 36
meal at his house; so He entered the house
and reclined at the table. And there was a 37
woman in the town who was a sinner. Having learnt that
Jesus was at table in the Pharisee's house she brought an
alabaster jar of perfume, and, standing behind close to His 38
feet, weeping, began to wet His feet with her tears; and
with her hair she wiped the tears away again, while she
lovingly kissed His feet and poured the perfume over
them. Noticing this, the Pharisee, His host, said to 39
himself,

'This man, if he were really a Prophet, would know
who and what sort of person this woman is who is touching
Him, that she is an immoral woman.'

In answer to his thoughts Jesus said to him, 40

'Simon, I have a word to say to you.'

'Rabbi, say on,' he replied.

'There were once two men in debt to one money-lender,' 41
said Jesus; 'one owed him five hundred shillings and the
other fifty. But neither of them could pay anything; so 42
he freely forgave them both. Tell me, then, which of
them will love him most?'

'I suppose,' replied Simon, 'the one to whom he forgave 43
most.'

And Jesus said, 'You have judged rightly.'

Then turning towards the woman He said to Simon, 44

'Do you see this woman? I came into your house: you
gave me no water for my feet; but she has made my feet
wet with her tears, and then wiped the tears away with
her hair. No kiss did you give me; but she from the 45
moment I came in has not left off tenderly kissing my feet.
No oil did you pour even on my head; but she has poured 46
perfume upon my feet. This is the reason why I tell you 47

35. *Her children*] See Matt. xi. 19, n.
(vv. 36–50.) Luke only, who omits the later anointing at Bethany.

that her sins, her many sins, are forgiven—because she has loved much ; but he who is forgiven little, loves little.'

And He said to her,
' Your sins are forgiven.' 48

Then the other guests began to say to themselves,
' Who can this man be who even forgives sins ? ' 49

But He said to the woman,
' Your faith has saved you : go, and be at peace.' 50

A preaching Tour

Shortly after this He visited town after town, and village after village, proclaiming His Message and telling the Good News of the Kingdom of God. The twelve were with Him, and certain women whom He had delivered from evil spirits and various diseases—Mary of Magdala, out of whom seven demons had gone, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others—all contributing to their support out of their private means. 1 8 2 3

The Parable of the Sower

Now when a great crowd was assembling, and was receiving additions from one town after another, He spoke a parable to them. 4

' A sower,' He said, ' went out to sow his seed ; and as he sowed, some of the seed fell by the way-side, and was trodden upon, or the birds pecked it up. Another part dropped upon the rock, and after growing up it withered away for want of moisture. Another part fell among the thorns, and the thorns grew up with it and stifled it. But some of the seed fell into good ground, and grew up and yielded a return of a hundred for one.' 5 6 7 8

While thus speaking, He cried aloud and said,
' Listen, every one who has ears to hear ! '

' The Sower ' explained

The disciples asked Him what this parable meant. 9

' To you,' He replied, ' it is granted to know the secrets of the Kingdom of God ; but all others are taught by parables, in order that they may see and yet not see, and may hear and yet not understand. The meaning of the parable is this. The seed is the word. Those 10 11 12

47. The ' loved much ' is *proof* of the lavish forgiveness. The *reason* for the forgiveness is the woman's faith (verse 50).

2. *Mary of Magdala*] This Mary of Magdala has been identified with the sinful woman of ch. vii., the seven demons being supposed to be the demons of unchastity ; hence, the modern connotation of Magdalen—Magdalen Hospital. This has no support whatever from Luke.

(vv. 4–18.) Cf. Matt. xiii. 1–23 ; Mark iv. 1–25.

by the way-side are those who have heard, and then the Devil comes and carries away the word from their hearts, lest they should believe and be saved. Those on 13
the rock are the people who on hearing the word receive it joyfully; but they have no root: for a time they believe, but when trial comes they fall away. That which fell 14
among the thorns means those who have heard, but, as they go on their way, the word is stifled by the anxieties, the wealth, and the pleasures of life, and they bring nothing to perfection. But that in the good ground means those 15
who, having listened to the word with open minds and in a right spirit, hold it fast, and patiently yield a return.

Lamps are for giving Light

'When any one lights a lamp, he does not 16
cover it with a vessel or hide it under a couch; he puts it on a lampstand, that people who enter the room may see the light. There is nothing hidden, 17
which shall not be openly seen; nor anything secret, which shall not be known and come to light. Be careful, there- 18
fore, how you hear; for whoever has anything, to him more shall be given, and whoever has nothing, even what he thinks he has shall be taken away from him.'

The Family of Jesus try to speak to Him

Then came to Him His mother and His 19
brothers, but could not get near Him for the crowd. He was told, 20

'Your mother and brothers are standing on the edge of the crowd, and want to see you.'

'My mother and my brothers,' He replied, 'are these, 21
who hear God's word and obey it.'

One day He went on board a boat—both He and His 22
disciples; and He said to them,

A Storm subdued

'Let us cross over to the other side of the Lake.'

So they set sail. During the passage He fell asleep, and 23
there came down a squall of wind on the Lake, so that the boat began to fill and they were in deadly peril. So they 24
came and woke Him, crying,

'Rabbi, Rabbi, we are drowning.'

Then He roused Himself and rebuked the wind and the surging of the water, and they ceased and there was a calm.

(vv. 19–21.) Cf. Matt. xii. 46–50; Mark iii. 31–35.
21. *These*] 'Pointing to His disciples,' says Matthew (xii. 49).
(vv. 22–25.) Cf. Matt. viii. 18 and 23–27; Mark iv. 35–41.

'Where is your faith?' He asked them. 25
They were filled with terror and amazement, and said to one another,
'Who then is this? for he gives orders both to wind and waves, and they obey him.'

A Gerasene Demoniac cured

Then they put in to shore in the country of 26
the Gerasenes, which lies opposite to Galilee.
Here, on landing, He was met by one of the 27
townsmen who was possessed by demons: for a long time he had not put on any garment, nor did he live in a house, but among the tombs. When he saw Jesus, he called out 28
and fell down before Him, and cried aloud,
'What hast Thou to do with me, Jesus, Son of God Most High? Do not torture me, I beseech Thee.'
For already He had commanded the foul spirit to come 29
out of the man. Many a time it had seized and held the man; and they had repeatedly put him in chains and fetters and kept guard over him, but he would break the chains to pieces, and, impelled by the demon, escape into the desert.
'What is your name?' Jesus asked him. 30
'Legion,' he replied—because a great number of demons had entered into him; and they besought Him not to 31
command them to be gone to the Abyss.
Now there was a great herd of swine there feeding on 32
the hill-side; and the demons begged Him to give them leave to go into them; and He gave them leave. The 33
demons came out of the man and left him, and entered into the swine; and the herd rushed violently down the steep into the Lake and were drowned.

The Effects of the Cure

The swineherds, seeing what had happened, 34
fled and reported it both in town and country;
whereupon the people came out to see what had 35
happened. They came to Jesus, and they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed, and in his right mind; and they were awe-struck. Those who had seen it told them how the 36
demoniac had been cured. Then the whole population of 37
the Gerasenes and of the adjacent districts begged Him to

(vv. 26–39.) Cf. Matt. viii. 28–34; Mark v. 1–20.
26. *Gerasenes*] Some authorities read 'Gadarenes,' and yet others 'Gergesenes.'
32. *A great herd of swine*] Lit. 'a herd of many swine'; 2000 according to Mark v. 13.

depart from them ; for their terror was extreme. So He went on board and returned.

The man from whom the demons had gone out had 38
begged to go with Him ; but He sent him away.

'Return home,' He said, 'and tell there all that God 39
has done for you.'

So he went away, and published through the whole town all that Jesus had done for him.

Jairus's Daughter

Now when Jesus returned, the people gave 40
Him a warm welcome ; for they had all been looking out for Him. Just then there came a 41
man named Jairus, a ruler of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house ; for he had an only daughter, about twelve years 42
old, and she was dying. So He went, and the dense throng crowded on Him.

A Woman cured

Now a woman, who for twelve years had been 43
afflicted with hæmorrhage, and had spent on doctors all she had, none of them being able to cure her, came close behind Him and touched the 44
tassel of His robe ; and instantly her flow of blood stopped.

'Who is it that touched me ?' Jesus asked. 45

And when all denied having done so, Peter and the rest said,

'Rabbi, the crowds are hemming you in and pressing on you.'

'Some one has touched me,' Jesus replied, 'for I feel 46
that power has gone out from me.'

Then the woman, perceiving that she had not escaped 47
notice, came trembling, and throwing herself down at His feet she stated before all the people the reason why she had touched Him, and how she was instantly cured.

'Daughter,' said He, 'your faith has cured you ; go, 48
and be at peace.'

Jairus's Daughter raised

While He was still speaking, some one came 49
from the ruler of the Synagogue's house and said to him,

37. *Their terror was extreme*] Lit. 'they were in the grip of' (or 'holden with,' R.V.). great terror.' The verb here used occurs nine times in Luke's writings, and three times in the rest of the N.T. Cf. Luke iv. 38.

(vv. 40–56.) Cf. Matt. ix. 18–26 ; Mark v. 21–43.

43. *None of them being able to cure her*] Or 'she had not sufficient strength of constitution to be cured by any of them.' Cf. Mark v. 25, 26, n.

'Your daughter is dead; trouble the Rabbi no further.'
Jesus heard the words and said to him, 50
'Have no fear. Only believe, and she shall recover.'
So He came to the house, but allowed no one to go in with 51
Him but Peter and John and James and the girl's father and
mother. The people were all weeping aloud and beating 52
their breasts for her; but He said,
'Leave off wailing; for she is not dead, but asleep.'
And they jeered at Him, knowing that she was dead. 53
He, however, took her by the hand and called aloud, 54
'Child, awake!'
And her spirit returned, and instantly she stood up; and 55
He directed them to give her some food. Her parents were 56
astounded; but He forbade them to mention the matter to
any one.
Then calling the twelve together He conferred on them 1 9
power and authority over all the demons and to cure
diseases; and sent them out to proclaim the Kingdom 2
of God and to cure the sick. And He commanded them, 3
'Take nothing for your journey—neither stick nor bag
nor bread nor money; and do not have an extra under-
garment. Whatever house you enter, make that your home, 4
and from it start afresh. Wherever they refuse to receive 5
you, as you leave that town shake off the very dust from
your feet as a protest against them.'
So they departed and visited village after village, spread- 6
ing the gospel and performing cures everywhere
Now Herod the Tetrarch heard of all that was going on; 7
and he was bewildered, because it was said by some that
John had come back to life, by others that Elijah had 8
appeared, and by others that one of the ancient Prophets
had risen again. And Herod said, 9
'John I beheaded; but who is this, of whom I hear
such reports?'
And he sought to see Him.
The apostles, on their return, related to 10
5000 People fed Jesus all they had done. Then He took them
and withdrew to a quiet retreat, to a town
called Bethsaida. But the immense crowd, aware of this, 11

(vv. 1–6.) Cf. Matt. x. 1 and 5–15; Mark vi. 7–13.
2. *The sick*] v.L. omits these words.
(vv. 7–9.) Cf. Matt. xiv. 1, 2; Mark vi. 14–16.
(vv. 10–17.) Cf. Matt. xiv. 13–21; Mark vi. 30–44; John vi. 1–14.

followed Him; and receiving them kindly He talked to them about the Kingdom of God, and those who needed healing He cured.

Now when the day began to decline, the twelve came to 12
Him and said,

'Send the people away, that they may go to the villages and farms round about and find lodging and a supply of food; because here we are in an uninhabited district.'

'You yourselves,' He said, 'must give them food.' 13

'We have nothing,' they replied, 'but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people.'

(For there were about 5000 men.) But He said to His 14
disciples,

'Make them sit down in parties of about fifty each.'

They did so, making them all sit down. Then He took 15, 16
the five loaves and the two fish, and looking up to heaven He blessed them and broke them into portions which He gave to the disciples to distribute to the people. So they ate 17
and were fully satisfied, all of them; and what they had remaining over was gathered up, twelve baskets of fragments.

Peter acknowledges Jesus as the Christ

One day when He was praying in retire- 18
ment the disciples were with Him; and He asked them,

'Who do the people say that I am?'

'John the Baptist,' they replied; 'but others say 19
Elijah; and others that some one of the ancient Prophets has come back to life.'

'But you,' He asked, 'who do you say that I am?' 20

'The Christ of God,' replied Peter.

And Jesus strictly forbade them to tell this 21

Jesus predicts His own Death and Resurrection

to any one; and He said, 22
'The Son of Man must suffer much cruelty, be rejected by the Elders and High Priests and Scribes, and be put to death, and on the third day be raised to life.'

Self-Renunciation the Way to Life

And He said to all, 23
'If any one wishes to follow me, let him renounce self and take up his cross day by

(vv. 18–27.) Cf. Matt. xvi. 13–28; Mark viii. 27 to ix. 1.

23. *Renounce self*] Let him disown the usurped authority of his own lower nature, and say 'no' to its dictates.

day, and so be my follower. For whoever desires to 24
save his life shall lose it, and whoever loses his life for
my sake shall save it. Why, what benefit is it to a 25
man to have gained the whole world, but to have lost or
forfeited his own self? For whoever is ashamed of me 26
and my teachings, of him the Son of Man will be ashamed
when He comes in His own glory and in that of the Father
and of the holy angels. I tell you truly that there are some 27
of those who stand here who will certainly not taste death
till they have seen the Kingdom of God.'

The Transfiguration

It was about eight days after saying this that 28
Jesus, taking with Him Peter, John, and James,
went up the mountain to pray. And while 29
He was praying the appearance of His face underwent
a change, and His clothing became white and radiant.
And suddenly there were two men conversing with Him, 30
who were Moses and Elijah. They appeared in glory, 31
and were speaking about His departure, which He was to
effect in Jerusalem. Now Peter and the others were 32
weighed down with sleep; but, when they were fully awake,
they saw His glory, and the two men standing beside Him.
And when these were preparing to depart from Jesus, Peter 33
said to Him,

'Rabbi, it is well that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah.'

He did not know what he was saying. But while he 34
was thus speaking, there came a cloud which spread over
them; and they were awe-struck as they entered the
cloud. Then there came a voice from within the cloud: 35

'This is My Son, My Chosen One: listen to Him.'

After this voice was heard, Jesus was found alone. 36

They kept it to themselves, and said not a word to any one at that time about what they had seen.

25. *Forfeited*] Or 'had to pay his own self—his own existence—as a fine.' Cf. Heb. x. 34, n.

(vv. 28–36.) Cf. Matt. xvii. 1–13; Mark ix. 2–13. The vision of the Cross is succeeded by a vision of the heavenly glory which lies beyond the Cross. 'The Transfiguration corrects the perspective of the sufferings, and preludes the triumph' (Loisy).

29. *Radiant*] Or 'like the flashing lightning.'

31. *Departure*] Lit. 'His exodus which He was about to accomplish.' Mark and Matthew have simply 'conversing with Him.' For a similar theological touch in Luke, cf. iv. 43, n. Cf. Matt. xvii. 4, n.

33. *It is well*] Cf. Matt. xvii. 4, n.

35. *My Chosen One*] v.L. 'My Beloved,' from Matthew and Mark.

The epileptic Boy cured

On the following day, when they came down 37
from the mountain, a great crowd came to
meet Him; and a man in the crowd called out, 38
'Rabbi, I beg you to look on my son, for he is my only
child. At times a spirit seizes him and he suddenly cries 39
out. It convulses him, and makes him foam at the mouth,
and does not leave him till it has well-nigh covered him
with bruises. I entreated your disciples to drive out the 40
spirit, but they could not.'

'O unbelieving and perverse generation!' replied Jesus; 41
'how long shall I be with you and bear with you? Bring
your son here to me.'

Now while the youth was coming, the spirit dashed him 42
to the ground and cruelly convulsed him. But Jesus
rebuked the demon, cured the youth, and gave him back
to his father. And all were awe-struck at the mighty 43
power of God.

Jesus again predicts His Betrayal and Death

And while every one was expressing wonder
at all that Jesus was doing, He said to His
disciples,

'Store these my words in your memories: 44
the Son of Man is about to be betrayed into the hands of
men.'

But they did not grasp His meaning: it was veiled from 45
them, so that they might not perceive it, and they were
afraid to ask Him about it.

Lessons in Humility and brotherly Love

Now there arose a dispute among them, as 46
to which of them was the greatest. And Jesus, 47
knowing the reasoning in their hearts, took a
young child and made him stand by His side
and He said to them, 48

'Whoever for my sake receives this little child, receives
me; and whoever receives me, receives Him who sent me.
For the lowliest among you all—he is great.'

'Rabbi,' replied John, 'we saw a man making use of 49

(vv. 37–43.) Cf. Matt. xvii. 14–21; Mark ix. 14–29.
42. *Dashed him to the ground*] Or 'tore him with spasms.'
(vv. 43–45.) Cf. Matt. xvii. 22, 23; Mark ix. 30–32.
43. *Mighty power*] Lit. 'majesty.' The same word occurs in Acts xix. 27; 2 Pet. i. 16.
(vv. 46–50.) Cf. Matt. xviii. 1–5; Mark ix. 33–41.
46. *Greatest*] Cf. Matt. xviii. 1, n.
47. *Knowing*] v.l. 'seeing.'
48. *For my sake*] Or 'as being mine.' Lit. 'in my name.' Cf. Matt. xviii. 5; Mark ix. 37, n.

your name to expel demons ; and we forbade him, because he does not follow with us.'

' Do not forbid him,' said Jesus, ' for he who is not against you is on your side.' 50

Unfriendly Samaritans

Now when the time drew near for Him to be taken up into heaven, He proceeded with fixed purpose towards Jerusalem. And He sent messengers in advance, who entered a village of the Samaritans to make ready for Him. But the people there would not receive Him, because He was evidently going to Jerusalem. When the disciples James and John saw this, they said, 51 52 53 54

' Master, do you wish us to order fire to come down from heaven and consume them ? ' (2 Kings i. 10).

But He turned and rebuked them. And they went to another village. 55,56

Some would follow Him conditionally

As they proceeded on their way, a man came to Him, and said, 57

' I will follow you wherever you go.'

' Foxes have holes,' said Jesus, ' and birds have nests ; but the Son of Man has nowhere to lay His head.' 58

' Follow me,' He said to another. 59

' Master,' the man replied, ' allow me first to go and bury my father.'

' Leave the dead,' said Jesus, ' to bury their own dead ; but do you go and announce far and wide the Kingdom of God.' 60

' Master,' said yet another, ' I will follow you ; but allow me first to go and say good-bye to my friends at home.' 61

Jesus answered him, 62

' No one who has put his hand to the plough, and then looks behind him, is of use for the Kingdom of God.'

The Seventy Evangelists

After this the Lord appointed seventy others, and sent them before Him, by twos, to go to every town or place which He Himself intended to visit. And He addressed them thus : X. 1 2

51. Luke now leaves Mark, to rejoin him again at xviii. 15. See Introduction.
54. *Consume them*] v.L. adds ' as Elijah also did.' Cf. 2 Kings i. 10.
55. *Them*] v.L. adds ' and said, You do not know the kind of Spirit of which you are the servants ; for the Son of Man did not come to destroy men's lives, but to save them.'
(vv. 57–62.) Cf. Matt. viii. 19–22.
58. *Nests*] Or ' roosting-places.'
1. *Seventy*] v.L. ' seventy-two.' So in verse 17.

'The harvest is abundant, but the reapers are few: therefore entreat the Owner of the harvest to send out more reapers into His fields. And now go. Remember that I am sending 3
you out as lambs into the midst of wolves. Carry no purse, 4
bag, nor change of shoes; and salute no one on your way.'

'Whatever house you enter, first say, "Peace be to this 5
house!" And if there is a lover of peace there, your peace 6
shall rest upon it; otherwise it shall come back upon you.
And in that same house stay, eating and drinking at their 7
table; for the labourer deserves his wages. Do not move from one house to another.

'And whatever town you come to and they receive you, 8
eat what they put before you. Cure those who are ill in 9
that town, and tell them,

'"The Kingdom of God is at your door."

'But whenever you come to a town and they will not 10
receive you, go out into the streets and say,

'"The very dust of your town that clings to our feet 11
we wipe off as a protest. Only be sure of this—the Kingdom of God is close at hand."

'I tell you that it will be more endurable for Sodom on 12
the Great Day than for that town.

Chorazin, Bethsaida, Capernaum

'Woe to thee, Chorazin! Woe to thee, 13
Bethsaida! For had the miracles been performed in Tyre and Sidon which have been performed in you, long ere now they would have repented, sitting in sackcloth and ashes. However, for Tyre and 14
Sidon it will be more endurable at the Judgement than for you. And thou, Capernaum, shalt thou be lifted as high 15
as heaven? Thou shalt be brought down as low as Hades.

'He who listens to you listens to me; and he who 16
disregards you disregards me, and he who disregards me disregards Him who sent me.'

Return of the Seventy

When the seventy returned, they exclaimed 17
joyfully,

'Master, even the demons submit to us when we utter your name.'

2. *Fields*] Lit. 'harvest.'
4. *Salute no one*] Eastern salutations are complicated and tedious. Cf. 2 Kings iv. 29.
6. *Lover*] Lit. 'son,' a Hebraism.
Upon it] Or 'upon him.'
16. *Disregards*] Or 'sets at nought.'
(vv. 17–24.) Cf. Matt. xi. 25–30.
17. *When we utter your name*] Lit. simply 'in your name.'

And He said to them, ' I saw Satan fall like a lightning- 18
flash out of heaven. I have given you power to tread 19
serpents and scorpions underfoot, and to trample on all
the power of the enemy ; and in no case shall anything do
you harm. Nevertheless rejoice not at this, that the spirits 20
submit to you ; but rejoice that your names are enrolled
in heaven.'

A sublime Claim

At that hour Jesus was filled by the Holy 21
Spirit with rapturous joy.

' I praise Thee,' He exclaimed, ' O Father,
Lord of heaven and earth, that Thou hast hidden these
things from sages and men of understanding, and hast
revealed them to babes. Yes, Father, for such has been
Thy gracious will. All things are delivered to me by my 22
Father ; and no one knows who the Son is but the Father,
nor who the Father is but the Son and he to whom the Son
may choose to reveal Him.'

And He turned towards His disciples and said to them 23
apart,

' Blessed are the eyes which see what you see ! For I tell 24
you that many prophets and kings have desired to see the
things you see, and have not seen them, and to hear the
things you hear, and have not heard them.'

How to win Eternal Life

Then an expounder of the Law stood up to 25
test Him with a question.

' Rabbi,' he asked, ' what shall I do to
inherit eternal Life ? '

' What is written in the Law ? ' said Jesus ; ' how does 26
it read ? '

' " THOU SHALT LOVE THE LORD THY GOD," ' he replied, 27
' " WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE

18. The thought is not that of Milton's rebel angel (' hurled headlong flaming from the ethereal sky '), banished for ever from the abode of bliss, but, rather, brought down low from the place of his pride and power. Cf. verse 15. Jesus was watching the while the modest successes of His disciples, and saw in them the prophecy of the final defeat of the powers of evil.

Fall] It is the fact of falling—the act as a whole—not in progress—that the tense (the aorist) here signifies. Not ' falling ' (pres. part. Cf. xii. 54) nor ' fallen ' (perf. part. Cf. Rev. ix. 1, n.). A.V. rightly ' fall ' ; R.V. wrongly changes to ' fallen.'

20. *Rejoice not at this*] *i.e.* ' but rather in the thought of the forces behind you.' Your names are enrolled in heaven, and just as the might of Imperial Rome is at the disposal of her meanest citizen all the world over, so the power of heaven is for you to wield. Omnipotence is on your side.

(vv. 21, 22.) Cf. Matt. xi. 25–27, n.

22. *Him*] Or ' it.'

27. *With*] Lit. ' out of,' the heart standing for the centre of the whole mental life in all its varied range ; then the preposition changes to a thrice repeated ' in.' The love flows out from its central source into three channels, manifesting itself in the

STRENGTH, AND THY WHOLE MIND; AND THY NEIGHBOUR AS MUCH AS THYSELF" ' (Deut. vi. 5; Lev. xix. 18).

'A right answer,' said Jesus; 'do that, and you shall live.' 28

But he, desiring to justify himself, said to Jesus, 29

'But what is meant by my "neighbour"?'

Jesus replied, 30

'The good Samaritan'

'A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead. Now a priest happened to 31 be going along that road, and on seeing him passed by on the other side. In like manner a Levite also came to the 32 place, and seeing him, passed by on the other side. But a 33 certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, 34 and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, and took care of him. The next day he took out 35 two shillings and gave them to the innkeeper.

'"Take care of him," he said, "and whatever further expense you are put to, I will repay you at my next visit."

'Which of those three seems to you to have acted like 36 a neighbour to him who fell among the robbers?'

'The one who showed him pity,' he replied. 37

'Go,' said Jesus, 'and act in the same way.'

Martha and Mary

As they pursued their journey He came to 38 a certain village, where a woman named Martha welcomed Him to her house. She had a sister 39 called Mary, who also seated herself at the Lord's feet, and listened to His teaching. Martha meanwhile was busy 40 and distracted in attending to her guest, and she came up to Him and said,

'Master, do you not care that my sister is leaving me to do all the serving? Tell her to assist me.'

several spheres of feeling, will, and intellect. The obligation upon the *intellect* of whole-hearted love of God is sometimes forgotten.

34. *Mule*] Or 'ass.'

Inn] Not the same word as in ii. 7. This word is not found elsewhere in the N.T.

The story makes the lawyer answer his own question from a changed point of view. He asked, 'Who is my neighbour?' Jesus says in effect, 'You will never get at your duty that way.' The point of the story is not, who stood in the legal relation of neighbour to Priest, Levite, and Samaritan, but which of these three showed himself possessed of the neighbourly spirit?

40. *Busy and distracted*] Lit. 'pulled this way and that.'

Came] Lit. 'stood over (or, by) Him.' Our Lord was probably reclining at table.

Is leaving] Lit. 'has been leaving,' the imperfect tense. But v.L. gives the aorist, 'has left me.'

'Martha, Martha,' replied Jesus, 'you are anxious and 41
worried about a multitude of things; and yet only one 42
thing is needful. Mary has chosen the good portion and
she shall not be deprived of it.'

At one place He was praying, and when 1 11
'The Lord's Prayer' He ceased, one of His disciples said to Him,
'Master, teach us to pray, just as John taught
his disciples.'

So He said to them, 2

'When you pray, say, "Father, may Thy name be kept
holy; let Thy Kingdom come; give us day after day our 3
bread for the day; and forgive us our sins, for we ourselves 4
also forgive every one who is indebted to us; and bring
us not into temptation."'

And He said to them, 5

Persistent Prayer 'Which of you shall have a friend and shall
go to him in the middle of the night and say,
'"Friend, lend me three loaves of bread; for a friend of 6
mine has just come to my house from a distance, and I
have nothing for him to eat"?

'And he from indoors shall answer, 7

'"Do not pester me. The door is now barred, and I
am here in bed with my children. I cannot get up and
give you bread."

'I tell you that even if he will not rise and give him 8
the loaves because he is his friend, at any rate because
of his persistency he will rouse himself and give him
whatever he wants.

'So I say to you, "Ask, and it shall be given 9
A threefold Promise to you; seek, and you shall find; knock, and
the door shall be opened to you." For every 10
one who asks, receives; and he who seeks, finds; and he
who knocks shall have the door opened to him. What 11
father is there among you, who, if his son shall ask for
bread, will offer him a stone? or if he asks for a fish, will
instead of a fish offer him a snake? or if he asks for an egg, 12

(vv. 41, 42.) There is a bewildering variety of various readings, on which see R.V. mg. and the Commentaries. The primary reference of the variant 'few things or one' seems to be to the simplicity of the meal He needed.

(vv. 1–13.) Cf. Matt. vi. 9–13; vii. 7–11.

(vv. 1–4.) This historical setting of the Lord's Prayer and its shorter form are peculiar to Luke.

3. *Give us*] The tense (present) makes this a petition for constant giving, unlike Matt. vi. 11.

will offer him a scorpion? If you then, imperfect as you 13
are, know how to give your children gifts that are good for
them, how much more will your Father who is in heaven
give the Holy Spirit to those who ask Him!'

He replies to a Slander

On one occasion He was expelling a dumb 14
demon; and when the demon was gone out
the dumb man could speak, and the people
were astonished. But some among them said, 15
'It is by the power of Beelzebul, the Prince of the
demons, that he expels the demons.'
Others, to put Him to the test, asked Him for a sign from 16
heaven. And, knowing their thoughts, He said to them, 17
'Every kingdom in which civil war rages goes to ruin:
family attacks family and is overthrown. And if Satan 18
has engaged in conflict with himself, how shall his kingdom
stand?—because you say that I expel demons by the power
of Beelzebul. And if it is by the power of Beelzebul 19
that I expel the demons, by whom do your disciples expel
them? They therefore shall be your judges. But if it is 20
by the power of God that I drive out the demons, it is
evident that the Kingdom of God has come upon you.

The Devil's Power overcome

'Whenever a strong man, fully armed and 21
equipped, is guarding his own house, he enjoys
peaceful possession of his property; but as soon 22
as another stronger than he attacks him and overcomes
him, he takes away that armour of his in which he trusted,
and distributes the plunder. Whoever is not with me is 23
against me, and whoever is not gathering with me is
scattering abroad.

Moral Reformation may not last

'When a foul spirit has left a man, it roams 24
about in the desert, seeking rest; but unable
to find any, it says, "I will return to the
house I have left"; and when it comes, it finds the house 25
swept clean and in good order. Then it goes and fetches 26
seven other spirits more malignant than itself, and they
enter and dwell there; and in the end that man's condition
becomes worse than at first.'

16. *From heaven*] Cf. Matt. xii. 38–42; Mark viii. 11.
(vv. 17–26.) Cf. Matt. xii. 43–45.
17. *In which civil war rages*] Lit. 'which has been divided against itself.'
Family attacks family and is overthrown] Lit. 'house falls upon (or, against) house.'
19. *Your disciples*] Cf. Matt. xii. 27, n.
20. *Power*] Lit. 'finger.' Cf. Exod. viii. 19.
Has come upon you] Cf. Matt. xii. 28, n.

Only the Obedient are to be envied

As He thus spoke a woman in the crowd called out in a loud voice, 27

'Blessed is the mother who carried you, and the breasts that you have sucked.'

'Nay rather,' He replied, 'they are blessed who hear the word of God and carefully keep it.' 28

The Jews more guilty than the ancient Heathen

Now when the crowds came thronging upon Him, He proceeded to say, 29

'The present generation is a wicked one: it requires some sign, but no sign shall be given to it except that of Jonah. For just as Jonah became a sign to the men of Nineveh, so the Son of Man will be a sign to the present generation. The Queen of the South will arise at the Judgement together with the men of the present generation, and will condemn them; because she came from the ends of the earth to hear the wisdom of Solomon; and mark! One greater than Solomon is here. There will arise men of Nineveh at the Judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah; and mark! One greater than Jonah is here. 30 31 32

Lamps are for giving Light

'When any one lights a lamp, he never puts it in the cellar or under the bushel-measure, but on the lampstand, that people who come in may see the light. The lamp of the body is the eye. When your eye is sound, your whole body is lighted up; but when it is diseased, your body is dark. Consider therefore whether the light that is in you is anything but mere darkness. If, however, your whole body is full of light, and has no part dark, it will be lighted, all of it, as when the lamp with its bright shining gives you light.' 33 34 35 36

A Meal at a Pharisee's House

When He had thus spoken, a Pharisee invited Him to a meal at his house; so He entered and took His place at table. Now the Pharisee saw to his surprise that He did not wash before eating. 37 38

The Master, however, said to him, 39

'Here we see how you Pharisees clean the outside of the cup and plate, while the inside, your heart, is full of greed and wickedness. Foolish men! Did not He who 40

28. *Carefully keep it*] The same verb is rendered 'guard' in verse 21.
(vv. 29–32.) Cf. Matt. xii. 40, n.
(vv. 29–36.) Cf. Matt. xii. 38–42.
38. *Wash*] Lit. 'bathe.'

made the outside make the inside also? But what is within, 41
give in charity, and behold all is clean for you.

'But woe to you Pharisees! for you pay tithes on your 42
mint and rue and every kind of garden vegetable, and are
indifferent to justice and the love of God. These things
you ought to have done, yet without neglecting the others.
Woe to you Pharisees! for you love the best seats in 43
the synagogues, and you like to be bowed to in places
of public resort. Woe to you! for you are like tombs 44
which lie hidden, and the people who walk over them are
not aware of them.'

Hereupon one of the expounders of the Law exclaimed, 45
'Rabbi, in saying such things you reproach us also.'

'Woe also to you expounders of the Law!' replied Jesus, 46
'for you load men with cumbrous burdens which you your-
selves will not touch with one of your fingers. Woe to you! 47
for you build the tombs of the Prophets, whom your fore-
fathers killed. It follows that you are witnesses to and 48
approve of your fathers' actions. They slew, you
build.

'For this reason also the Wisdom of God has said, "I 49
will send Prophets and Apostles to them, of whom they
will kill some and persecute others;" so that the blood 50
of all the Prophets that has been shed from the creation of
the world may be required from the present generation.
Yes, I tell you that, from the blood of Abel down to the 51
blood of Zechariah who perished between the altar and
the Sanctuary, it shall all be required from the present
generation.

'Woe to you expounders of the Law! for you have 52
taken away the key of knowledge: you yourselves have
not entered in, and those who wanted to enter in you
have hindered.'

After He had left the house, the Scribes and Pharisees 53
began a vehement attempt to entangle Him and make
Him give off-hand answers on numerous points, lying in 54
wait to catch some unguarded expression from His lips.

49. *The Wisdom of God*] Probably 'God in His Wisdom.' Matthew has 'I am sending' (Matt. xxiii. 34). Jesus is interpreting the Divine counsels and messages of the O.T. record.

51. *Required*] Cf. 2 Chron. xxiv. 22. This reference is to all the murders of righteous men recorded in the O.T. Scriptures, 2 Chron. being the last book of the Hebrew Bible.

A Warning against Hypocrisy

Meanwhile the people had come streaming towards Him by thousands, so that they were trampling one another underfoot. And now He proceeded to say to His disciples first, 1 **12**

'Beware of the leaven of the Pharisees, that is to say, beware of hypocrisy. There is nothing that is covered up which will not be uncovered, nor hidden which will not become known. Whatever therefore you have said in the dark, will be heard in the light; and what you have whispered within closed doors, will be proclaimed from the house-tops. 2 3

'But to you who are my friends I say, 4

A Warning against the Fear of Men

'"Be not afraid of those who kill the body and after that can do nothing further. I will show you whom to fear: fear Him who after killing has power to throw into Gehenna: yes, I say to you, fear Him. Are not five sparrows sold for a penny? and yet not one of them is a thing forgotten in God's sight. But the very hairs on your head are all counted. Away with fear: you are more precious than many sparrows." 5 6 7

The Importance of not disowning Christ

'And I tell you that every man who acknowledges me before men, the Son of Man will also acknowledge before the angels of God. But whoever disowns me before men will be disowned before the angels of God. 8 9

The Guilt of rejecting the inner Light

'Moreover every one who shall speak against the Son of Man may obtain forgiveness; but he who blasphemes the Holy Spirit will never obtain forgiveness. And when they are bringing you before synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say; for the Holy Spirit shall teach you at that very moment what you must say.' 10 11 12

Jesus refuses to be an Arbitrator

Just then a man in the crowd appealed to Him. 'Rabbi,' he said, 'tell my brother to give me a share of the inheritance.' 13

'Man,' He replied, 'who made me a judge or arbitrator over you?' 14

And to the people He said, 15

6. *A penny*] Lit. 'two assaria.' Cf. Matt. x. 29, n.
8. *Acknowledges*] Cf. Matt. x. 32, n.
10. Cf. Mark iii. 29, n.

'Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions.'

Worldly Greed

And He spoke a parable to them. 16
'A certain rich man's lands,' He said, 'yielded abundant crops, and he debated within 17 himself, saying,

'"What am I to do? for I have no place in which to store my crops."

'And he said to himself, 18

'"This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my goods; and I will say to my soul, 19

'"Soul, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself."

'But God said to him, 20

'"Foolish man, this night they are demanding your soul from you; and these preparations—for whom shall they be?"

'So is it with him who amasses treasure for himself, but 21 has no riches in God.'

Anxiety is Faithlessness

Then turning to His disciples He said, 22
'For this reason I say to you, "Do not be anxious for your lives, what you are to eat, and for your persons, what you are to put on." For 23 a man's life is more than his food, and his person than his clothing. Look at the ravens. They do not sow or 24 reap, and they have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds! And which of you is able by anxious thought 25 to add a foot to his height? If then you are unable to do 26 even a very little thing, why be anxious about other matters? Look at the lilies, how they grow. They 27 neither toil nor spin. And yet I tell you that not even Solomon in all his magnificence was arrayed like one of these. But if God so clothes the grass of the fields, 28 that blooms to-day and to-morrow is feeding the oven, how much more will He clothe you, you men of little faith!

21. *In God*] Or perhaps the sense is 'in relation to God.'
(vv. 24–31.) Cf. Matt. vi. 26–33.
27. *Was arrayed*] In Palestine the lilies are not all white. They resemble the rainbow in the brilliancy and variety of their colours.

'Therefore, do not be asking what you are to eat or 29
what you are to drink; and do not waver between hope and
fear. For the nations of the world seek all these things; 30
your Father knows that you need them. But seek His 31
Kingdom, and these things shall be given you in addition.

'Lay up Wealth in Heaven'

'Dismiss your fears, little flock: your Father 32
finds pleasure in giving you the Kingdom.
Sell your possessions and give alms. Provide 33
yourselves with purses that will never wear out, wealth
inexhaustible in heaven, where no thief can come nor
moth consume. For where your wealth is, there also will 34
your heart be.

'Be on the alert for your Master's Return'

'Have your girdles on, and let your lamps 35
be alight; and be like men waiting for their 36
master—on the look-out till he shall return
from the wedding feast—that, when he comes
and knocks, they may open the door instantly. Blessed are 37
those servants whom their Master when He comes shall
find on the watch. I tell you, in solemn truth, that He
will tie an apron round Him, and will bid them recline at
table while He comes and waits on them. And whether 38
it be in the second watch or in the third that He comes and
finds them so, blessed are they. Of this be sure, that if 39
the master of the house had known at what time the robber
was coming, he would have kept awake and not have
allowed his house to be broken into. Be you also ready, 40
for at an hour when you are not expecting Him the Son of
Man will come.'

'Master,' said Peter, 'are you addressing this parable 41
to us, or to all alike?'

'Who, then,' replied the Lord, 'is the faithful and 42
prudent steward whom his master will put in charge of
his household to serve out their rations at the proper times?
Blessed is that servant whom his master when he comes 43
shall find so doing. I tell you truly that he will put him 44
in authority over all his possessions. But if that servant 45
should say in his heart, "My master is a long time in
coming," and should begin to beat the menservants and
maidservants, and to eat and drink, drinking even to excess;
that servant's master will come on a day when he is not 46

36. *Return*] This sense seems required, but elsewhere the verb means 'to depart.' See Phil. i. 23; and the cognate noun in 2 Tim. iv. 6.

expecting him and at an hour that he knows not of, and cut him asunder, and make him share the lot of the unfaithful. And that servant who has been told his master's will and yet made no preparation and did not obey his will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required ; and to whom much has been entrusted, of him the more will be demanded.

47 48

Conflict predicted

' I came to throw fire upon the earth, and what is my desire ? Oh that it were even now kindled ! But I have a baptism to undergo ; and how am I pent up till it is accomplished ! Do you suppose that I came to bring peace to the earth ? No, I tell you that I came to bring dissension. For from this time there will be in one house five persons split into parties. Three will form a party against two and two against three ; father against son and son against father ; mother attacking daughter and daughter her mother, mother-in-law her daughter-in-law and daughter-in-law her mother-in-law ' (Micah vii. 6).

49 50 51 52 53

Then He said to the people also,

54

' When you see a cloud rising in the west, you immediately say, " There is to be a shower " ; and it comes to pass. And when you see a south wind blowing, you say, " It will be burning hot " ; and it comes to pass. Hypocrites ! You know how to read the aspect of earth and sky. How is it you cannot read this present time ?

55 56

' Why, too, do you not of yourselves judge what is right ? For when, with your opponent, you are going before the magistrate, on the way take pains to be quit of him ; for fear that he should drag you before the judge, and the judge hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid the last mite.'

57 58 59

(vv. 49, 50.) Luke only. The Greek of verse 49 is of doubtful interpretation. A.V. and R.V. have ' What will I if it be (or is) already kindled ? ' *i.e.* ' What have I to complain of ? ' But the translation here given better accords with the emotional strain of verse 50. Cf. ix. 41. Better still, perhaps, the American R.V. mg. : ' upon the earth. How I would that it were already kindled ! '

(vv. 51–53.) Cf. Matt. x. 34–36.

(vv. 54–56.) Cf. Matt. xvi. 2, 3, n.

(v.v 57–59.) Cf. Matt. v. 23–26.

A Foretaste of national Judgement

Just at that time people came to tell Him 1 **13**
about the Galilaeans whose blood Pilate had
mingled with their sacrifices.

'Do you suppose,' He asked in reply, 'that those Gali- 2
laeans were worse sinners than the mass of the Galilaeans,
because this happened to them? I assure you it was not so. 3
Nay, if you are not penitent, you will all lose your lives just
as they lost theirs. Or those eighteen persons whom the 4
tower in Siloam fell on and killed, do you suppose they
were offenders more than any one else in Jerusalem? I 5
assure you it was not so. Nay, I tell you, if you do not
repent, you will all lose your lives just as they lost theirs.'

And He told them this parable. 6

The unfruitful Fig-tree

'A man,' He said, 'who had a fig-tree grow-
ing in his garden came to look for fruit on it
and could find none. So he said to the gardener, 7

'"See, this is the third year I have come to look for fruit
on this fig-tree and cannot find any. Cut it down. Why
should so much ground be actually wasted?"

'But the gardener pleaded, 8

'"Leave it, Sir, this year also, till I have dug round it
and manured it. If next year it bears fruit, well and good; 9
if not, then you shall cut it down."'

Once He was teaching on the Sabbath in 10

A Sabbath Cure

one of the synagogues where a woman was 11
present who for eighteen years had had a spirit
of weakness: she was bent double and was quite unable
to raise herself. But Jesus saw her, and calling to her, He 12
said to her,

'Woman, you are free from your weakness.'

And He put His hands on her, and she immediately stood 13
upright and began to give glory to God.

Then the ruler of the Synagogue, indignant that Jesus 14
had cured her on a Sabbath, said to the crowd,

'There are six days in the week on which people ought
to work. On those days therefore come and get yourselves
cured, and not on the Sabbath day.'

But the Lord's reply to him was, 15

'Hypocrites, does not each of you on the Sabbath untie
his bullock or his ass from the stall and lead him to water?
And this woman, daughter of Abraham as she is, whom 16

(vv. 6–9.) Cf. Matt. xxi. 21, n.

Satan had bound for no less than eighteen years, was she not to be loosed from this chain because it is the Sabbath day?'

When He said this, all His opponents were ashamed, 17
while the whole multitude was delighted at the many glorious things continually done by Him.

'The Mustard Seed,' and 'Yeast'

This prompted Him to say, 18
'What is the Kingdom of God like? and to what shall I compare it? It is like a mustard- 19
seed which a man drops into the soil in his garden, and it grows and becomes a tree in whose branches the birds lodge.'

And again He said, 20
'To what shall I compare the Kingdom of God? It is like 21
leaven which a woman takes and buries in three measures of flour, to work there till the whole is leavened.'

Earnestness demanded

He was passing through town after town and 22
village after village, teaching and steadily proceeding towards Jerusalem, when some one 23
asked Him,

'Sir, are there but few who are to be saved?'

'Strive your hardest to enter by the narrow gate,' He 24
answered; 'for many, I tell you, will try to find a way in and will not succeed. As soon as the Master of the house 25
has risen and shut the door, and you have begun to stand outside and knock at the door and say,

'"Sir, open the door for us,"

'He will answer, "I do not know where you come from."

'Then you will plead, 26

'"We have eaten and drunk in your company, and you have taught in our streets."

'But He will reply, 27

'"I tell you that I do not know where you come from. Begone from me, all of you, wrongdoers!"

'There will be the weeping and gnashing of teeth, when 28
you see Abraham and Isaac and Jacob and all the Prophets inside the Kingdom of God, and yourselves thrown out. They will come from east and west, from north and 29

(vv. 18–21.) Cf. Matt. xiii. 31–33; Mark iv. 31, 32.

24. Some put no stop at the end of verse 24, and translate 'will not succeed when once the Master.'

25. *Where you come from*] Or, 'whence (*i.e.* of what family) you are.'

south, and will sit down at the banquet in the Kingdom of God. And mark! some now last will be first, and some now first will be last.'

Herod Antipas

Just at that time there came some Pharisees, who warned Him, saying,

'Leave this place and continue your journey; Herod means to kill you.'

'Go,' He replied, 'and take this message to that fox: "See, to-day and to-morrow I am driving out demons and effecting cures, and on the third day I finish."

Jesus grieves over Jerusalem

'Yet I must continue my journey to-day and to-morrow and the day following; for it is not conceivable that a Prophet should perish outside of Jerusalem.

'O Jerusalem, Jerusalem! You that murder the prophets and stone those who have been sent to you! How often have I desired to gather your children to me, as a hen gathers her brood under her wings, and you would not come! See, your house is abandoned to you. I tell you that you will never see me again until you say, "BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!"' (Ps. cxviii. 26).

A Sabbath Cure of Dropsy

One day—it was a Sabbath—He entered the house of one of the Rulers of the Pharisee party to take a meal, while they were closely watching Him. In front of Him was a man suffering from dropsy. This led Jesus to ask the lawyers and Pharisees,

'Is it allowable to cure people on the Sabbath?'

They gave Him no answer; so He took hold of the man, cured him, and sent him away. Then He turned to them and said,

'Which of you shall have a child or an ox fall into a well on the Sabbath day, and will not immediately lift him out?'

To this they could make no reply.

A Lesson in Humility

Then, when He noticed how the invited guests chose the best places, He spoke this parable, and said to them,

'When any one invites you to a wedding banquet, do not take the best place, lest perhaps some more honoured

(vv. 34, 35.) Cf. Matt. xxiii. 37–39.

35. *Is left*] Cf. Matt. xxiii. 38, n.

5. *A child or an ox*] Lit. 'son.' Various readings are; sheep or ox, ox or ass, son or ox or ass.

guest than you may have been asked, and the man who 9
invited you both will come and say to you, " Make room
for him," and then you, ashamed, will move to the lowest
place. But, when invited, take the lowest place, that when 10
your host comes he may say to you, " Friend, come up
higher." This will be doing you honour in the presence of
all the other guests. For whoever uplifts himself shall be 11
humbled, and he who humbles himself shall be uplifted.'

Also to His host, who had invited Him, He 12
said,

True Courtesy

'When you give a breakfast or a dinner, do
not invite your friends or brothers or relatives or rich
neighbours, lest perhaps they should in turn invite you, and
so repay your hospitality. But when you entertain, invite 13
the poor, the crippled, the lame, and the blind; and you 14
will be blessed, because they have no means of repaying you,
but you will be repaid at the Resurrection of the righteous.'

On hearing this, one of His fellow guests said 15
to Him,

The great Supper

'Blessed is he who shall feast in God's
Kingdom.'

'A man once gave a great feast,' replied Jesus, 'to 16
which he invited a large number of guests. At dinner-time 17
he sent his servant with a message to those invited,

'" Come, for things are now ready,"

'But they all without exception began to excuse them- 18
selves. The first told him,

'" I have just purchased a piece of land, and must of
necessity go and look at it. Pray hold me excused."

'A second pleaded, 19

'" I have just bought five yoke of oxen, and am on my way
to try them. Pray hold me excused."

'Another said, 20

'" I am just married. It is impossible for me to come."

'So the servant came and brought these answers to his 21
master; and it stirred his anger.

'" Go out quickly," he said, " into the streets of the city
—the wide ones and the narrow, and fetch in poor men,
the crippled, blind, and lame: fetch them all in here."

'Soon the servant reported, 22

'" Sir, what you ordered is done, and there is room still."

(vv. 16–24.) Cf. Matt. xxii. 1–14, n.

' " Go out," replied the master, " to the high roads and 23
hedge-rows, and compel the people to come in, so that my
house may be filled. For I tell you that not one of those 24
who were invited shall taste my feast." '

Christ's Claim is supreme

On His journey vast crowds attended Him, 25
towards whom He turned and said,

' If any one comes to me who does not hate 26
his father and mother, wife and children, brothers and
sisters, yes and his own life also, he cannot be a disciple of
mine. No one who does not carry his own cross and come 27
after me can be a disciple of mine.

Counting the Cost

' Which of you, desiring to build a tower, 28
does not sit down first and calculate the cost,
asking if he has the means to finish it?—lest 29
perhaps, when he has laid the foundation, and is unable to
finish, all who see it shall begin to jeer at him, saying, 30
" This man began to build, but could not finish." Or what 31
king, marching to encounter another king in war, does not
first sit down and deliberate whether he is able with ten
thousand men to meet the one who is advancing against
him with twenty thousand? If not, while the other is still 32
a long way off, he sends envoys and sues for peace. Just 33
so no one of you who does not bid farewell to all that
belongs to him can be a disciple of mine.

' Salt is good: but if even the salt has become tasteless, 34
how will you restore its flavour? Neither for land nor 35
for dunghill is it of any use; they throw it away. Listen,
every one who has ears to hear!'

'The lost Sheep'

Now the tax-gatherers and the sinners were 1 **15**
everywhere in the habit of coming close to
Him to listen to Him; and this led the Phari- 2
sees and the Scribes to complain,

' He gives a welcome to sinners, and joins them at
their meals!'

So in a parable He asked them, 3

(vv. 26, 27.) Cf. Matt. x. 37.

26. *Hate*] This word must be interpreted in the light of a sanctified commonsense. Taken literally it is as impossible to Jesus as to ourselves. Matthew. (x. 37) has a parallel saying: 'He that loves father or mother more than me is not worthy of me.' Possibly this is a softened version of the more original utterance recorded faithfully by Luke. In the matter of discipleship our Lord insists that no earthly affection, however dear or sacred, must be allowed to hinder the urgency of His call (cf. Luke ix. 62 and John xii. 25).

(vv. 34, 35.) Cf. Matt. v. 13; Mark ix. 50, n.

3. *A parable*] Of the three parables of 'lost and found,' the first is given in another context and in less graphic form by Matthew (xviii. 10–14). The parable of the

'Which of you men, if he has a hundred sheep and has 4
lost one of them, does not leave the ninety-nine in their
desert pasture and go in search of the lost one till he finds
it? And when he has found it, he lifts it on his shoulders, 5
glad at heart. Then coming home he calls his friends and 6
neighbours together, and says, "Rejoice with me, for I
have found my sheep—the one I had lost." I tell 7
you that in the same way there will be rejoicing in
heaven over one repentant sinner—more rejoicing than
over ninety-nine blameless persons who have no need
of repentance.

'The lost Coin'

'Or what woman who has ten silver coins, if 8
she loses one of them, does not light a lamp and
sweep the house and search carefully till she
finds it? And when she has found it, she calls together 9
her friends and neighbours, and says,

'"Congratulate me, for I have found the coin which I
had lost."

'I tell you that in the same way there is rejoicing in the 10
presence of the angels of God over one repentant sinner.'

'The lost Son'

He went on to say, 11

'There was a man who had two sons. The 12
younger of them said to his father,

'"Father, give me the share of the property that comes
to me."

'So he divided his property between them. No long 13
time afterwards the younger son got all together and
travelled to a distant country, where he wasted his money
in debauchery and excess. At last, when he had spent 14
everything, there came a terrible famine throughout that
country, and he began to feel the pinch of want. So he 15
hired himself to one of the inhabitants of that country, who
sent him on to his farm to tend swine; and he longed to 16
make a meal of the pods the swine were eating, but no one
gave him any.

'On coming to his senses he said, 17

'"How many of my father's hired men have more bread

'Prodigal Son' gives opportunity for stressing the human side of sin and repentance; but the real emphasis is still on the Divine seeking and forgiving grace. He was the lost son, and God was the loser.

7. *Blameless persons*] This was not spoken in irony.

9. *Friends*] Lit. 'woman friends.'

14. *To feel . . want*] The middle voice of the Greek verb used here marks not the want merely, but the sense of want. Cf. Rom. iii. 23, 'consciously fall short.'

than they want, while I here am dying of hunger! I will 18
rise and go to my father, and will say to him, Father, I
have sinned against heaven and before you: I no longer 19
deserve to be called a son of yours: treat me as one of your
hired men."

'So he rose and came to his father. But while he was 20
still a long way off, his father saw him and pitied him, and
ran and threw his arms round his neck and kissed him.

'"Father," cried the son, "I have sinned against heaven 21
and before you: no longer do I deserve to be called a son
of yours."

'But the father said to his servants, 22

'"Fetch the best coat quickly and put it on him; and
bring a ring for his finger and shoes for his feet. Fetch 23
the fat calf and kill it, and let us feast and enjoy ourselves;
for my son here was dead and has come to life again: he 24
was lost and has been found."

'And they began to be merry.

'Now his elder son was out on the farm; and when 25
he came near the house, he heard music and dancing.
Then he called one of the lads to him and asked what all 26
this meant.

'"Your brother has come," he replied; "and your 27
father has had the fat calf killed, because he has got him
home safe and sound."

'Then he was angry and would not go in. But his 28
father came out and entreated him.

'"All these years," replied the son, "I have served you, 29
and I have never at any time disobeyed any of your orders,
and yet you have never given me so much as a kid, for me
to enjoy myself with my friends; but now that this son of 30
yours is come who has squandered your property among
harlots, you have killed the fat calf for him."

'"You, my dear son," said the father, "are always 31
with me, and all that is mine is also yours. We were bound 32

21. A group of manuscripts (including the two oldest) adds, 'Treat me as one of your hired men' as in verse 19; but the omission (attested by the majority of witnesses) is a fine touch. The father interrupts his son before he can get out the humiliating request.

30. *This son*] 'This precious son of yours' is his meaning. But that there was something to be said for his complaint is made clear by the tenderness of his father's rejoinder to his reproaches, 'Son,' 'this brother of yours'; and it must not be forgotten that this gentle rebuke is our Lord's answer to the murmuring of the Scribes and Pharisees. On occasion Jesus could adopt a very different tone (Matt. xxiii.).

31. *My dear son*] Lit. 'child.'

to make merry and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found." '

'The dishonest Bailiff'

16 1 He said also to His disciples:
'There was a rich man who had a steward about whom an accusation was brought to him, that he was wasting his property. He called him and said, 2
'"What is this I hear about you? Render an account of your stewardship, for I cannot let you hold it any longer."
'Then the steward said to himself, 3
'"What am I to do? My master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. Ah! I see what to do, in order that when I am discharged from the stewardship people may give me a home in their houses." 4
'So he called all his master's debtors, one by one, and asked the first, "How much are you in debt to my master?" 5
'"A hundred measures of oil," he replied. 6
'"Here is your account," said the steward: "sit down quickly and alter it to fifty measures."
'To a second he said, 7
'"And how much do you owe?"
"A hundred quarters of wheat," was the answer.
'"Here is your account," said he: "alter it to eighty."
'And the master praised the dishonest steward for his shrewdness; for, in dealing with their fellows, the men of this world are shrewder than the sons of Light. 8

The right Use of Wealth

'And I charge you, so to use wealth tainted with dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves honest in dealing with wealth tainted with dishonesty, who will 9 10 11

6, 7. *Measures. Quarters*] These are not intended as exact translations.
6. *Alter it to*] Lit. 'write.'
9. *Wealth tainted with dishonesty*] Lit. 'the Mammon of dishonesty.'
It fails] v.l. 'we fail,' *i.e.* 'die.'
11. *Wealth*] Lit. 'Mammon.'

entrust to you the true good? And if you have not been 12
honest with what belongs to another, who will give you
what is your own?

Divided Service impossible

'No servant can serve two masters. For 13
either he will hate one and love the other, or
else he will attach himself to one and think
lightly of the other. You cannot be servants both of God
and of money.'

The Pharisees rebuked

To all this the Pharisees listened, bitterly 14
jeering at Him; for they were lovers of money.
'You are persons,' He said to them, 'who 15
boast of their own goodness before men, but God sees your
hearts; for what is exalted by men may be an abomination
in God's sight. The Law and the Prophets continued until 16
John came: from that time the gospel of the Kingdom of
God has been spreading, and every one presses into it.
And it is easier for sky and earth to pass away than for 17
the smallest detail of the Law to lapse. Any man who 18
divorces his wife and marries another commits adultery;
and he who marries a woman so divorced from her husband
commits adultery.

'The rich Man and the Beggar'

'There was once a rich man who used to 19
array himself in purple and fine linen, and
enjoyed a splendid banquet every day, while 20
at his outer door there lay a beggar, Lazarus by name,
covered with sores and longing to make a meal off 21
the scraps falling on the floor from the rich man's
table. Nay, the dogs, too, used to come and lick his
sores.

'In course of time the beggar died; and he was carried 22
by the angels to Abraham's bosom. The rich man also
died, and was buried. And in Hades, being in torment, 23

13. *Servant*] Or 'house-slave.' Cf. Acts x. 7, n. (The noun is not expressed in the parallel passage, Matt. vi. 24.)

14. *Bitterly jeering*] Perhaps more exactly 'turning up their noses,' 'disdainfully sneering.' The same compound verb occurs in xxiii. 35, and the simple verb in Gal. vi. 7.

17. Cf. Matt. v. 18.

18. Cf. Matt. v. 32. The connection here is not obvious.

(vv. 19–31.) The story is to warn the rich and comfort the poor. Its main moral is the future reversal of earthly circumstances, a comment on the sayings of Christ (vi. 20–26). The Jewish imagery is of course not to be taken literally, as if it was a revelation by Jesus of the actual conditions of the 'after-life.'

23. *Hades*] The Greek equivalent of the Hebrew Sheol—the dim underworld to which all the dead go—with no idea of torment. Here Luke uses the word in the sense of 'Gehenna,' as distinguished from the other part of Sheol—'Paradise' in later Jewish thought—where the blessed await their resurrection.

he looked and saw Abraham in the far distance, and Lazarus resting in his arms. So he cried aloud, and said, 24

'"Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame."

'"Remember, my son," said Abraham, "that you had 25 good fortune during your life, and that Lazarus in like manner had bad fortune. But he is comforted here now, while you are in agony. Besides all this there is set a vast 26 chasm between us and you, in order that those who desire to cross from this side to you, or from your side to us, may not be able to do so."

'"I entreat you then, father," said he, "to send him to my 27 father's house. For I have five brothers. Let him earnestly 28 warn them, lest they also come to this place of torment."

'"They have Moses and the Prophets," replied 29 Abraham; "let them hear them."

'"No, father Abraham," he pleaded; "but if some one 30 goes to them from the dead, they will repent."

'"If they are deaf to Moses and the Prophets," replied 31 Abraham, "they would not be led to believe even if some one should rise from the dead."'

Jesus said to His disciples, 1 **17**

Stones of Stumbling

'It is inevitable that causes of stumbling should occur; but woe to him through whom they occur! Better for him if with a millstone hanging 2 round his neck he had been hurled into the sea, rather than that he should cause a single one of these little ones to fall. Be on your guard. 3

The Duty of Forgiveness

'If your brother acts wrongly, reprove him; and if he is sorry, forgive him; and if seven 4 times in a day he acts wrongly towards you, and seven times turns again to you and says, "I am sorry," you must forgive him.'

And the Apostles said to the Lord, 5

The immense Power of Faith

'Increase our faith.'

'If your faith,' replied the Lord, 'were 6 merely like a mustard-seed, you might say to

23. *In his arms*] *i.e.* 'Reclining at table on Abraham's right hand.' Cf. John xiii. 23, n.

(vv. 1, 2.) Cf. Matt. xviii. 6, 9; Mark ix. 42–50.

2. *Millstone*] Cf. Matt. xviii. 6; Mark ix. 42, n.

(vv. 3, 4.) Cf. Matt. xviii. 21–35.

this black-mulberry tree, " Tear up your roots and plant yourself in the sea," and instantly it would obey you.

Fidelity to Duty

' Which of you who has a servant ploughing, 7
or tending sheep, will say to him when he comes
in from the farm, " Come at once and take
your place at table," and will not rather say to him, " Get 8
my dinner ready, gird yourself, and wait upon me till I have
finished my dinner, and then you shall have yours " ? Does 9
he thank the servant for obeying his orders ? So you also, 10
when you have obeyed all the orders given you, must say,
' " There is no merit in our service : we have merely
done our duty." '

Cure of ten Lepers

As they pursued their journey to Jerusalem, 11
He passed between Samaria and Galilee. And 12
as He entered a certain village, ten men met
Him who were lepers and stood at a distance. In loud 13
voices they cried out,
' Jesus, Rabbi, take pity on us.'
Perceiving this, He said to them, 14
' Go and show yourselves to the Priests.'
And while on their way to do this they were made clean.
One of them, seeing that he was cured, came back, glori- 15
fying God in a loud voice, and he threw himself at the feet 16
of Jesus, thanking Him. He was a Samaritan.
' Were not all ten made clean ? ' Jesus asked ; ' but 17
where are the nine ? Have none been found to come 18
back and give glory to God except this foreigner ? '
And He said to him, 19
' Rise and go : your faith has cured you.'

The Coming of the Kingdom

Being asked by the Pharisees when the 20
Kingdom of God was coming, He answered,
' The Kingdom of God does not so come that
you can watch closely for it. Nor shall they say, " See 21
here ! " or " See there ! "—for the Kingdom of God is
within you.'
Then, turning to His disciples, He said, 22

(vv. 7–10.) Compare the lavish and condescending reward of duty faithfully discharged in xii. 33–38.

10. *There is no merit, &c.*] Lit. ' We are unprofitable servants.' The early Syriac version omits ' unprofitable,' reading ' We are but slaves.'

11. *They pursued their*] Or ' He pursued His.' Cf. Matt. xix. 1–2 ; Mark x. 1.

21. *Within you*] *i.e.* requires subjective, spiritual qualifications for its apprehension. Or ' among you,' *i.e.* has already come into your midst, although as yet you do not recognize its existence. (See Matt. xii. 28, n.) Or possibly referring to the *future* ;

'There will come a time when you will wish you could see but a single one of the days of the Son of Man, but will not see one. And they will say to you, "See there!" "See here!" Do not go in pursuit. For just as the lightning, when it flashes, shoots across the sky, so will the Son of Man be on His day. But first He must endure much suffering, and be rejected by the present generation.

Compared to the Days of Noah and Lot

'And as it was in the time of Noah, so will it also be in the time of the Son of Man. Men were eating and drinking, taking wives and giving wives, up to the very day Noah entered the Ark, and the Deluge came and destroyed them all. As it was also in the time of Lot; they were eating and drinking, buying and selling, planting and building; but on the day that Lot left Sodom, it rained fire and brimstone from the sky and destroyed them all. Exactly so will it be on the day that the veil is lifted from the Son of Man.

'On that day, if a man is on the roof and his goods indoors, let him not go down to fetch them; and, in the same way, he who is in the field, let him not turn back. Remember Lot's wife. Any man who seeks to save his life shall lose it; but whoever loses his life shall retain it. On that night, I tell you, there will be two lying on one bed: one will be taken away and the other left. There will be two women turning the mill together: one will be taken away and the other left.'

'Where, Master?' they inquired.

'Where the dead body is,' He replied, 'there also will the vultures flock together.'

The unjust Judge

He also taught them by a parable that they must always pray and never lose heart.

'In a certain town,' He said, 'there was a judge who had no fear of God and no respect for man. And in the same town was a widow who repeatedly came and entreated him, saying,

'"Give me justice and stop my adversary."

'For a time he would not, but afterwards he said to himself,

all waiting for signs is futile: 'like a lightning flash it will be among you before you are aware.' But if Luke had meant 'in the midst of you,' he would probably have used another phrase, as in ii. 46; xxiv. 36, etc. On the whole 'within you' is to be preferred.

v.L. inserts verse 36, 'There will be two men in the field: one will be taken away and the other left behind.' From Matt. xxiv. 40.

' " Though I have neither fear of God nor respect for
man, yet because she annoys me I will give her justice, to 5
prevent her from constantly coming to pester me." '
And the Lord said, 6
' Hear those words of the unjust judge. And will not 7
God avenge the wrongs of His own people who cry aloud
to Him day and night, although He delays vengeance on
their behalf? Yes, He will soon avenge their wrongs. Yet, 8
when the Son of Man comes, will He find faith on earth? '

'The Pharisee and the Tax-Gatherer'

And to some who relied on themselves as 9
being righteous men, and looked down upon
all others, He addressed this parable.
' Two men went up to the Temple to pray, 10
one a Pharisee and the other a tax-gatherer. The Pharisee, 11
standing erect, prayed as follows by himself:
' " O God, I thank Thee that I am not like other people
—I am not a thief nor a cheat nor an adulterer, nor even
like this tax-gatherer. I fast twice a week. I pay the 12
tithe on all my gains."
' But the tax-gatherer, standing far back, would not so 13
much as lift his eyes to heaven, but kept beating his breast
and saying,
' " O God, have mercy on me, sinner that I am."
' I tell you that this man went home accounted by God 14
freer from guilt than the other; for every one who uplifts
himself shall be humbled, but he who humbles himself
shall be uplifted.'

Little Children welcomed

On one occasion people brought with them 15
their infants, for Him to touch them; but the
disciples, noticing this, found fault with them. 16
Jesus, however, called for the infants.
' Let the little children come to me,' He said; ' do not
hinder them; for it is to those who are childlike that
the Kingdom of God belongs. I tell you in truth that, 17

5. *Pester*] Cf. the rendering of the same verb in 1 Cor. ix. 27. ' Hit hard and straight '; Lit. ' Give a black eye.'

7. *On their behalf*] Or ' against their foes.'

8. *Faith*] Or ' this belief.' The sense may be, ' Will their trials be so severe and protracted that the faith of one and all will succumb? ' Cf. Matt. xxiv. 12, 22.

11. *By himself*] v.l. places these words before ' prayed.'

13. *Have mercy*] Or ' be propitiated '—the human view of God's infinite mercy. Cf. John iii. 16; Tim. ii. 4.

(vv. 15–17.) Cf. Matt. xix. 13–15; Mark x. 13–16.
Here Luke rejoins Mark; see Introduction.

15. *People*] Not the mothers only, for the ' them ' at the end of the verse is masculine—although it no doubt includes the mothers.

whoever does not receive the Kingdom of God like a little child will certainly not enter it.'

Eternal Life

The question was put to Him by a ruler: 18
'Good Rabbi, what shall I do to inherit eternal Life?'

'Why do you call me good?' replied Jesus; 'there is 19
no one good but One, namely God. You know the Com- 20
mandments: "DO NOT COMMIT ADULTERY"; "DO NOT MURDER"; "DO NOT STEAL"; "DO NOT LIE IN GIVING EVIDENCE"; "HONOUR THY FATHER AND THY MOTHER."'

'All these,' he replied, 'I have carefully obeyed from 21
my youth.'

On receiving this answer Jesus said to him, 22

'There is still one thing wanting in you. Sell everything you possess and give the money to the poor, and you shall have wealth in heaven; and come and follow me.'

But on hearing these words he was very sorrowful, for 23
he was exceedingly rich.

The Dangers of Wealth

Jesus looked at him, and said, 24
'How hard it will be for the possessors of riches to enter the Kingdom of God! Why, 25
it is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God.'

'Who then can be saved?' exclaimed the hearers. 26

'Things impossible to man,' He replied, 'are possible 27
to God.'

Self-sacrifice for Christ enriches

Then Peter said, 28
'See, we have given up our homes and have followed you.'

'I tell you in truth,' replied Jesus, 'that there is no 29
one who has left house or wife, or brothers or parents or children, for the sake of God's Kingdom, who shall not 30
receive many times as much in this life, and in the age that is coming eternal Life.'

Jesus a third time predicts His Death and Resurrection

Then He drew the twelve to Him and said, 31
'See, we are going up to Jerusalem, and everything written in the Prophets about the Son of Man will be fulfilled. For He will be 32
handed over to the Gentiles, and be mocked, outraged, and spat upon. They will scourge Him and put 33

(vv. 18–30.) Cf. Matt. xix. 16–30: Mark x. 17–31.

25. *Needle's*] Different words are used both for 'needle' and 'eye' in Matt. xix. 24; Mark x. 25. Therefore it is hardly a Greek proverb.

Him to death, and on the third day He will rise to life again.'

Nothing of this did they understand. The words were a mystery to them, nor could they see what He meant. 34

A blind Man receives Sight

As Jesus came near to Jericho, there was a blind man sitting by the way-side begging. 35

He heard a crowd of people going past, and inquired what it all meant. 36

'Jesus the Nazarene is passing by,' they told him. 37

Then, at the top of his voice, he cried out, 38

'Jesus, Son of David, take pity on me.'

Those in front reproved him and tried to silence him; but he continued shouting, louder than ever. 39

'Son of David, take pity on me.'

So Jesus stopped and bade them bring the man to Him; and when he had come close to Him He asked him, 40

'What shall I do for you?' 41

'Sir,' he replied, 'let me recover my sight.'

'Recover your sight,' said Jesus: 'your faith has cured you.' 42

No sooner were the words spoken than the man regained his sight and followed Jesus, giving glory to God; and all the people, seeing it, gave praise to God. 43

Zacchaeus

So He entered Jericho and proceeded through the town. There was a man there called Zacchaeus, who was the chief collector of taxes, and was wealthy. He was anxious to see what sort of man Jesus was; but he could not because of the crowd, for he was short in stature. So he ran on in front and climbed up a mulberry tree to see Him; for He was about to pass that way. 19 1 2 3 4

As soon as Jesus came to the place, He looked up and said to him, 5

'Zacchaeus, come down quickly, for I must stay at your house to-day.'

So he came down in haste, and welcomed Him joyfully. When they saw this, they all began muttering with indignation, 6 7

34. Or 'It was divinely concealed from them.' An answer to the perplexed question 'Why did their Lord's death, thrice explicitly predicted, take them all by surprise?'

(vv. 35–43.) Cf. Matt. xx. 29–34; Mark x. 46–52.

'He has gone in to be the guest of a sinner!'

Zacchaeus, however, stood up, and addressing the Lord 8
said,

'Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount.'

Jesus said to him, 9

'To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of Man has come 10
to seek and to save what is lost.'

Privilege and Responsibility

As they were listening to His words, He 11
went on to teach them by a parable, because He was near to Jerusalem and they supposed that the Kingdom of God was going to appear immediately. So 12
He said to them,

'A man of noble family travelled to a distant country to obtain the rank of king, and to return. And he called 13
ten of his servants and gave each of them a pound, instructing them to trade with the money during his absence.

'Now his countrymen hated him, and sent a deputation 14
after him to say, "We are not willing that he should become our king." And upon his return, after he had obtained the 15
sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

'So the first came, and said, 16

'"Sir, your pound has produced ten pounds more."

'"Well done, good servant," he replied; "because you 17
have been faithful in a very small matter, be in authority over ten towns."

'The second came, and said, 18

'"Your pound, Sir, has produced five pounds."

8. *I pledge myself to repay*] Lit. 'I repay.'

(vv. 11–28.) Cf. Matt. xxv. 14–30. The main point of difference between Matthew's parable of the talents and Luke's of the pounds is of course between unequal gifts used with equal fidelity, and equal gifts used with varying success. But the structure of the two parables is on very similar lines.

13. *Servants*] Or 'slaves.' So in verses 15, 17, 22.

During his absence] Lit. 'while I am coming.'

14. An indication of the rejection of Christ by the Jews, as verse 27 is of their punishment when He shall return from the 'distant country.' There seems to be a reference to actual history. Some thirty years before, Archelaus (Matt. ii. 22) had gone to Rome to receive his kingdom, and was followed by a protesting deputation of fifty Jews.

'So he said to this one also, 19
'"And you, be the governor of five towns."
'The next came. 20
'"Sir," he said, "here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you 21
are a severe man: you take up what you did not lay down, and you reap what you did not sow."
'"By your own words," he replied, "I will judge you, 22
you bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow! Why then did you not put my money into a bank, that 23
when I came I might have received it back with interest?"
'And he said to those who stood by, 24
'"Take the pound from him and give it to him who has the ten pounds."
'They said to him, 25
'"Sir, he already has ten pounds."
'"I tell you that to every one who has anything, more 26
shall be given; and from him who has not anything, even what he has shall be taken away. But as for those enemies 27
of mine who were unwilling that I should become their king, bring them here, and slay them in my presence."'

An Ass's Colt is borrowed

After thus speaking, He journeyed onward, 28
proceeding to Jerusalem. And when He was 29
come near Bethphagé and Bethany, at the Mount called the Oliveyard, He despatched two of the disciples, saying to them, 30
'Go into the village facing you. On entering it you will find an ass's colt tied up which no one has ever yet ridden: untie it, and bring it here. And if any one asks you, "Why 31
are you untying the colt?" simply say, "The Master needs it."'

So those who were sent went and found things as He 32
had told them. And while they were untying the colt the 33
owners called out, 'Why are you untying the colt?' and 34
they replied, 'The Master needs it.'

Jesus rides into Jerusalem

Then they brought it to Jesus, and after 35
throwing their outer garments on the colt they placed Jesus on it. So He rode on, while they 36
carpeted the road with their garments. And when He was 37
now getting near Jerusalem, and descending the Mount of

(vv. 29–44.) Cf. Matt. xxi. 1–11; Mark xi. 1–11; John xii. 12–19.

Olives, the whole multitude of the disciples began in their joy to praise God in loud voices for all the mighty deeds they had witnessed, saying,

38 'BLESSED IS the King,' they cried, 'WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26): in heaven peace, and glory in the highest realms.'

39 Thereupon some of the Pharisees in the crowd appealed to Him, saying,

'Rabbi, reprove your disciples.'

40 'I tell you,' He replied, 'that if they became silent, the very stones would cry out.'

He weeps over the City

41 When He came into full view of the city, He
42 wept aloud over it, and exclaimed,

'O that at this time thou only knewest what
43 makes for peace! But now it is hid from thine eyes. For the time is coming upon thee when thy foes will throw up around thee earthworks and a wall, investing thee and
44 hemming thee in on every side. And they will dash thee to the ground and thy children within thee, and will not leave one stone upon another within thee; because thou didst not recognize the time of thy visitation.'

The Dealers driven from the Temple

45 Then Jesus entered the Temple and proceeded to drive out the dealers.

46 'It is written,' He said, '"AND MY HOUSE SHALL BE THE HOUSE OF PRAYER" (Isa. lvi. 7), but you have made it A ROBBERS' CAVE' (Jer. vii. 11).

47 And day after day He taught in the Temple, while the High Priests and the Scribes were devising some means of
48 destroying Him, as were also the leading men of the people. But they could not find any way of doing it, for the people all hung upon His lips.

The Leaders of the People silenced

1 **20** On one of those days while He was teaching the people in the Temple and preaching the gospel, the High Priests came upon Him, and
2 the Scribes, together with the Elders, and they asked Him,

'Tell us, by what authority are you doing these things? Who is it that gave you this authority?'

41. Cf. xiii. 34, 35.
43. *Earthworks and a wall*] Lit. simply 'a rampart,' or 'a palisade.'
(vv. 45–48.) Cf. Matt. xxi. 12–17; Mark xi. 15–19.
46. Cf. Matt. xxi. 13, n.
(vv. 1–8.) Cf. Matt. xxi. 23–27; Mark xi. 27–33.

'I also will put a question to you,' He said; 'was 3, 4
John's baptism from heaven or from men?'

So they debated the matter with one another. 5

'If we say "from heaven,"' they argued, 'he will say, "Why did you not believe him?" And if we say "from 6
men," the people will all stone us; for they are convinced that John was a Prophet.'

And they answered that they did not know the origin of it. 7

'Nor do I tell you,' said Jesus, 'by what authority I do 8
these things.'

'The wicked Vine-dressers'

Then He proceeded to speak a parable to the 9
people.

'There was a man,' He said, 'who planted a vineyard, let it out to vine-dressers, and went abroad for a considerable time. At vintage-time he sent a servant to 10
the vine-dressers, for them to give him a share of the crop; but the vine-dressers beat him cruelly and sent him away empty-handed. Then he sent a second servant; and him 11
too they beat and ill-treated and sent away empty-handed. Then again he sent a third; and this one also they wounded 12
and drove away. Then the owner of the vineyard said, 13

'"What am I to do? I will send my son—my dearly-loved son: they will probably respect him."

'But when the vine-dressers saw him, they discussed the 14
matter with one another, and said,

'"This is the heir: let us kill him, that the inheritance may be ours."

'So they flung him out of the vineyard and killed him. 15
What then will the owner of the vineyard do to them? He will come and put these vine-dressers to death, and give 16
the vineyard to others.'

'God forbid!' exclaimed the hearers.

He looked at them and said, 17

'What then does that mean which is written,

'"THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE" (Ps. cxviii. 22)?

Every one who falls on that stone will be severely hurt, but 18
he on whom it falls will be utterly crushed.'

At this the Scribes and the High Priests wanted to lay 19

16. *God forbid*] Lit. 'May it not happen.' Manifestly a prayer to God, and in some cases best rendered as such. The expression occurs here and fourteen times in the Epistles of Paul. Cf. Rom. iii. 4, n.

18. *Will be utterly crushed*] Rather 'it will scatter him as dust.'

hands on Him, then and there; only they were afraid of the people. For they saw that in this parable He had referred to them.

A Question about Tribute

So watching their opportunity, they sent 20
spies who were to act the part of honest men,
that they might fasten on some expression of
His, so as to hand Him over to the ruling power and the
Governor's authority. So they put a question to Him. 21
'Rabbi,' they said, 'we know that you say and teach
what is right and that you make no distinctions between
one man and another, but teach God's way truly. May 22
one pay a tax to Caesar, or not?'
But He saw through their knavery and replied, 23
'Show me a shilling. Whose likeness and inscription 24
does it bear?'
'Caesar's,' they said.
'Pay therefore,' He replied, 'what is Caesar's to Caesar 25
—and what is God's to God.'
There was nothing here that they could lay hold of before 26
the people, and marvelling at His answer they said no more.

A Question about the Resurrection

Some of the Sadducees (who deny that there 27
is a resurrection) next came forward and asked
Him,
'Rabbi, Moses made this a law for us, IF A MAN'S 28
BROTHER DIE, LEAVING A WIFE BUT NO CHILDREN, THE MAN
SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS
BROTHER (Deut. xxv. 5). Now there were seven brothers. 29
The first of them took a wife and died childless. The 30
second and the third also took her; and all seven, having 31
done the same, left no children when they died. Finally the 32
woman also died. Whose wife, then, at the Resurrection 33
shall the woman be? for they all seven married her.'
'People in this world,' replied Jesus, 'marry, and are 34
given in marriage. But as for those who are deemed worthy 35
to find a place in that other age and in the Resurrection
from among the dead, the men do not marry and the women
are not given in marriage. For indeed they cannot die 36
again; they are like angels, and are sons of God as being
sons of the Resurrection. But that the dead rise to life even 37

19. *Then and there*] Lit. 'that same hour.'
(vv. 20–26.) Cf. Matt. xxii. 15–22; Mark xii. 13–17.
21. Cf. Matt. xxii. 16, n.
(vv. 27–39.) Cf. Matt. xxii. 23–33; Mark xii. 18–27.

Moses clearly implies in the passage about the Bush, where he calls the Lord "THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB" (Exod. iii. 2–6). He is not a God of the dead, but of the living, for to Him all are living.' 38

Then some of the Scribes replied, 39

'Rabbi, you have spoken well.'

From that time no one ventured to put a single question to Him. 40

But He asked them, 41

'How is it they say that the Christ is son of David? Why, David himself says in the Book of Psalms, 42

'"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET" (Ps. cx. 1). 43

'David himself therefore calls Him Lord, and how can He be his son?' 44

The Scribes denounced

Then, in the hearing of all the people, He said to the disciples, 45

'Beware of the Scribes, who like to walk about in long robes, and love to be bowed to in places of public resort and to occupy the best places in the synagogues or at dinner-parties; who swallow up the property of widows and by way of excuse make long prayers. The heavier the punishment these men will receive.' 46 47

The Widow's Gift

Looking up He saw the people putting their gifts into the Treasury—the rich people. He also saw a poor widow dropping in two mites, and He said, 21 1 2 3

'In truth I tell you that this widow, so poor, has thrown in more than any of them. For from what they could well spare they have all of them contributed to the offerings, but she in her neediness has thrown in all she had to live on.' 4

Jesus predicts the Destruction of the Temple

When some were remarking about the Temple, how it was embellished with beautiful stones and dedicated gifts, He said, 5

'As to these things which you now admire, the time is coming when there will not be one stone left here upon another which will not be pulled down.' 6

(vv. 41–44.) Cf. Matt. xxii. 41–46; Mark xii. 35–37.
(vv. 45–47.) Cf. Mark xii. 38–40.
(vv. 1–4.) Cf. Mark xii. 41–44.
(vv. 5–19.) Cf. Matt. xxiv. 1–14; Mark xiii. 1–13.

Things which would precede it

'Rabbi, when will this be?' they asked 7
Him, 'and what will be the sign when these
things are about to take place?'

'See to it,' He replied, 'that you are not misled; for 8
many will come in my name professing, "I am He," or
saying, "The time is close at hand." Have nothing to
do with them. But when you hear of wars and turmoils, 9
be not afraid; for these things must happen first, but the
end does not come immediately.'

Wars and Earthquakes

Then He said to them, 10
'NATION WILL RISE IN ARMS AGAINST NATION,
AND KINGDOM AGAINST KINGDOM (Isa. xix. 2).
And there will be great earthquakes, and in places famines 11
and pestilence; and there will be terrors and wonderful
signs from heaven.

Persecution

'But before all these things happen they 12
will lay hands on you and persecute you.
They will deliver you up to synagogues and to prison,
and you will be brought before kings and governors
for my sake. In the end all this will be evidence of 13
your fidelity.

Promises of Deliverance

'Make up your minds, however, not to pre- 14
pare a defence beforehand, for I will give you 15
utterance and wisdom which none of your
opponents will be able to withstand or reply to. You will 16
be betrayed even by parents, brothers, relatives, and friends;
and some of you they will put to death. You will be hated 17
by all men because you are called by my name; and yet 18
not a hair of your heads shall perish. By your endurance 19
you shall win your souls.

Jerusalem surrounded by Armies

'But when you see Jerusalem with armies 20
encamping round her on every side, then be
certain that her desolation is close at hand.
Then let those in Judaea escape to the hills; let 21
those who are in the city leave it, and those in the
country not enter therein. For those are THE DAYS OF 22
VENGEANCE (Hos. ix. 7) in order to fulfil all that
is written.

The City trampled underfoot

'Alas for women who at that time are with 23
child or have infants at breast; for there will
be great distress in the land, and anger towards
this people. They will fall by the edge of the sword, or be 24

carried off into captivity among all the Gentiles. And Jerusalem will be trampled underfoot by the Gentiles, till the times of the Gentiles have expired.

The Coming of the Son of Man

'There will be signs in sun, moon, and 25
stars; and on earth anguish among the nations
in their bewilderment at the roaring of the sea
and its billows; men's hearts fainting for fear, and for 26
apprehension of what is coming on the world. For THE
FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED
(Isa. xxxiv. 4). And then shall they see the SON OF MAN 27
COMING IN A CLOUD (Dan. vii. 13) with great power and
glory. But when all this is beginning to take place, look 28
up. Lift up your heads, because your deliverance is
drawing near.'

And He spoke a parable to them. 29

'See,' He said, 'the fig-tree and all the trees. As soon 30
as they have shot out their leaves, you know at a glance
that summer is now near. So also, when you see these 31
things happening, you may be sure that the Kingdom of
God is near. I tell you in truth that the present genera- 32
tion will not pass away without all these things first taking
place. Heaven and earth will pass away, but my words 33
will not pass away.

Warnings

'But take heed to yourselves, lest your souls 34
be weighed down with self-indulgence and
drunkenness or the anxieties of this life, and that day come
upon you, suddenly, like a falling trap; for it will come on 35
all the dwellers on the face of the whole earth (Isa. xxiv.
17). Beware of slumbering; at all times pray that you may 36
be fully strengthened to escape from all these coming evils,
and to take your stand in the presence of the Son of Man.'

At this time He would teach in the Temple by day, but 37
go out and spend the night on the Mount called the Olive-
yard. And all the people came to Him in the Temple, 38
early in the morning, to listen to Him.

The Treachery of Judas

Meanwhile the Festival of the Unleavened 1 22
Bread, called the Passover, was approaching,
and the High Priests and the Scribes were 2
contriving how to destroy Him. For they feared the
people. But Satan entered into Judas (the one called 3

(vv. 1, 2.) Cf. Matt. xxvi. 1–5; Mark xiv. 1, 2.
(vv. 3–6.) Cf. Matt. xxvi. 14–16; Mark xiv. 10, 11.

Iscariot—one of the twelve); who went away and conferred with the High Priests and Commanders as to how he should deliver Him up to them. They were glad and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.

Peter and John prepare the Passover

When the day of the Unleavened Bread came —the day for the Passover lamb to be sacrificed —Jesus sent Peter and John with instructions. 'Go,' He said, 'and prepare the Passover for us, that we may eat it.'

'Where shall we prepare it?' they asked.

'You will no sooner have entered the city,' He replied, 'than you will meet a man carrying a pitcher of water. Follow him into the house to which he goes, and say to the master of the house.

'"The Rabbi asks you, Where is the room where I can eat the Passover with my disciples?"

'And he will show you a large furnished room upstairs. There make your preparations.'

So they went and found all as He had told them; and they got the Passover ready.

'The last Supper'

When the time was come, and He had taken His place at table, and the apostles with Him, He said to them,

'Earnestly have I longed to eat this Passover with you before I suffer; for I tell you that I certainly shall not eat one again till its full meaning is brought out in the Kingdom of God.'

Then, having received a cup and given thanks, He said,

'Take this and share it among you; for I tell you that from this time I will never drink the produce of the vine till the Kingdom of God has come.'

The memorial Meal instituted. The Traitor indicated

Then, taking a loaf, He gave thanks and broke it, and handed it to them, saying,

'This is my body which is being given on your behalf: this do in remembrance of me.'

He handed them the cup in like manner, when the meal was over.

(vv. 7–13.) Cf. Matt. xxvi. 17–19; Mark xiv. 12–16.
(vv. 14–23.) Cf. Matt. xxvi. 20–29; Mark xiv. 17–25; 1 Cor. xi. 23–25 (the earliest account). It will be noted that Luke records two cups. The various readings in verses 16–20 raise a difficult textual problem, which cannot here be discussed. (See the Commentaries.)

'This cup,' He said, 'is the new Covenant ratified by my blood which is to be poured out on your behalf. Yet 21
the hand of my betrayer is at the table with me. For 22
indeed the Son of Man goes on His pre-destined way;
but woe to the man who is betraying Him!'

Thereupon they began to discuss with one another 23
which of them it could possibly be who was about to do this.

Ambition rebuked

There arose also a dispute among them as 24
to which of them should be regarded as greatest.
But He said to them, 25

'The kings of the Gentiles are their masters, and those who exercise authority over them are called "Benefactors." With you it is not so; but let the greatest among you be 26
as the younger, and the leader be like him who serves. For which is the greater—he who sits at table, or he who 27
waits on him? Is it not he who sits at table? But I am among you as he who waits. You, however, have remained 28
with me amid my trials; and I assign to you, as my 29
Father has assigned to me, a Kingdom—so that you may 30
eat and drink at my table in my Kingdom, and sit on thrones as judges over the twelve tribes of Israel.

Peter's Denial foretold

'Simon, Simon, I tell you that Satan has 31
obtained permission to have all of you to sift as
wheat is sifted. But I have prayed for yourself 32
that your faith may not fail, and you, as soon as you have repented, must strengthen your brethren.'

'Master,' replied Peter, 'with you I am ready to go 33
both to prison and to death.'

'I tell you, Peter,' said Jesus, 'that the cock will not 34
crow to-day till you have three times denied that you know me.'

The coming Danger. A veiled Warning

Then He asked them, 35
'When I sent you out without purse or bag
or shoes, was there anything you needed?'
'No, nothing,' they replied.

'But now,' said He, 'let the one who has a purse take 36
it, and he who has a bag must do the same. And let any

20. *Is to be poured*] Lit. 'is being poured.'
(vv. 21–23.) Cf. Matt. xxvi. 21–25; Mark xiv. 18–21; John xiii. 21–35.
(vv. 24–26.) Cf. ix. 46; Matt. xx. 25–27; Mark x. 42–44.
27. Cf. Matt. xx. 28, n.
(vv. 28–38.) Most of this is peculiar to Luke.
31. *Obtained permission*] Or 'earnestly begged.'

one who has no sword sell his coat and buy one. For I tell 37
you that those words of Scripture must find their fulfilment
in me: "AND HE WAS RECKONED AMONG THE LAWLESS"
(Isa. liii. 12); for indeed that saying about me has now its
accomplishment.'

'Master, here are two swords,' they exclaimed. 38

'Enough,' He replied.

The Agony in Gethsemane

On going out, He proceeded as usual to the 39
Mount of Olives, and His disciples followed
Him. When He arrived at the place, He 40
said to them,

'Pray that you may not come into temptation.'

He Himself withdrew from them about a stone's throw, 41
and knelt down and prayed, saying, 42

'Father, if it be Thy will, take this cup away from me;
yet not my will but Thine be done!'

And there appeared to Him an angel from heaven, 43
strengthening Him; while He—an agony of distress having 44
come upon Him—prayed all the more with intense earnest-
ness, and His sweat became like clots of blood dropping
on the ground.

When He rose from His prayer and came to His disciples, 45
He found them sleeping for sorrow.

'Why are you sleeping?' He said; 'rise up; and pray 46
that you may not come into temptation.'

Judas brings armed Men

While He was still speaking there came a 47
crowd, with the man called Judas, one of the
twelve, at their head. And he went up to Jesus
to kiss Him.

'Judas,' said Jesus, 'are you betraying the Son of Man 48
with a kiss?'

Those who were about Him, seeing what was likely to 49
happen, asked Him,

'Master, shall we strike with the sword?'

And one of them struck a blow at the High Priest's 50
servant and cut off his right ear.

39. Cf. Matt. xxvi. 30; Mark xiv. 26; John xviii. 1.
(vv. 40–46.) Cf. Matt. xxvi. 36–46; Mark xiv. 32–42.
42. *Take . . away*] Cf. Mark xiv. 36, and note.
(vv. 43, 44.) Luke only. See R.V. mg.—'Many ancient authorities omit verses 43 and 44.'
46. *Pray*] Not merely 'Offer the prayer once for all'; but rather 'Keep on praying,' though this would be a little too emphatic. Cf. verse 46 and Matt. xxvi. 41, n.

'Permit me thus far,' said Jesus. 51
And He touched the ear and healed it.

Jesus expostulates

Then Jesus said to the High Priests and 52
Commanders of the Temple and Elders, who had come to arrest Him,

'Have you come out as if to fight with a robber, with swords and cudgels? While day after day I was with you 53
in the Temple, you did not lay hands upon me, but to you belongs this hour and the power of darkness.'

Peter's Denial

And they arrested Him and led Him away, 54
and brought Him into the High Priest's house,
while Peter followed a good way behind. And 55
when they had lighted a fire in the middle of the court and had seated themselves in a group round it, Peter was sitting among them, when a maidservant saw him sitting by the 56
fire, and, looking fixedly at him, she said,

'This man also was with Him.'

But he denied it, and declared, 57

'Woman, I do not know Him.'

Shortly afterwards a man saw him and said, 58

'You, too, are one of them.'

'No, man, I am not,' said Peter.

After an interval of about an hour some one else stoutly 59
maintained:

'Certainly this man also was with Him, for he is a Galilaean.'

'I don't know what you mean, man,' replied Peter. 60

No sooner had he spoken than a cock crowed. The 61
Master turned and looked on Peter; and Peter recollected the Master's words, how He had said to him,

'This very day, before the cock crows, you will disown me three times.'

And he went out and wept bitterly. 62

Jesus insulted

Meanwhile the men who held Jesus in custody 63
beat Him in cruel sport, blindfolded Him, and 64
then challenged Him.

51. *Permit me thus far*] An appeal for a moment's freedom to enable Him to perform the act of healing; or 'suffer thus far,' addressed either to His captors in excuse for the one rash moment of resistance, or to His disciples to remain passive. The restoration of the severed ear is recorded by Luke only.

(vv. 54–62.) Cf. Matt. xxvi. 57, 58, and 69–75; Mark xiv. 53, 54, and 66–72; John xviii. 12–18, and 25–27.

56. *By the fire*] Lit. 'towards the light.' The same expression occurs in Mark xiv. 54. No doubt the light falling on his face led to his being recognized, although it was only the dull light given by a charcoal fire. Cf. John xviii. 18.

(vv. 63–71.) Cf. Matt. xxvi. 59–68; Mark xiv. 55–65; John xviii. 19–24.

'Prove to us,' they said, 'that you are a prophet, by telling us who it was that struck you.'

And they said many other insulting things to Him. 65

Jesus questioned by the Sanhedrin

As soon as it was day, the whole body of the Elders, as well as the High Priests and the Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him, 66

'Are you the Christ? Tell us.' 67

'If I tell you,' He replied, 'you will not believe; and if I ask you questions, you will not answer. But from this time forward the Son of Man will be seated at the right hand of the Divine Power' (Dan. vii. 13; Ps. cx. 1). 68 69

Thereupon they cried out with one voice, 70

'You, then, are the Son of God?'

'It is as you say,' He answered; 'I am.'

'What need have we of further evidence?' they said; 'for we ourselves have heard it from his own lips.' 71

Jesus is taken to Pilate

Then the whole assembly rose and brought Him to Pilate, and began to accuse Him. 23 1 2

'We have found this man,' they said, 'perverting our nation, forbidding the payment of tribute to Caesar, and claiming to be himself King Messiah.'

Then Pilate asked Him, 3

'You, then, are the King of the Jews?'

'It is as you say,' He replied.

Pilate said to the High Priests and to the crowd, 4

'I can find no crime in this man.'

But they violently insisted. 5

'He stirs up the people,' they said, 'throughout all Judaea with his teaching—even from Galilee (where he first started) to this city.'

On hearing this, Pilate inquired, 6

'Is the man a Galilaean?'

Jesus is sent to Herod

And learning that He belonged to Herod's jurisdiction he sent Him to Herod, for he too was in Jerusalem at that time. 7

To Herod the sight of Jesus was a great gratification, for, for a long time he had been wanting to see Him, 8

68. *Answer*] v.l. adds 'nor release me.'
70. *I am*] Or 'because I am,' or 'you say that I am.' Cf. John xviii. 37.
1. Cf. Matt. xxvii. 1, 2; Mark xv. 1; John xviii. 28.
(vv. 3–5.) Cf. Matt. xxvii. 11–14; Mark xv. 2–5; John xviii. 33–38.
(vv. 7–12.) Luke only.

because he had heard so much about Him. He hoped also to see some miracle performed by Him. So he put a 9
number of questions to Him, but Jesus gave him no reply.
Meanwhile the High Priests and the Scribes were standing 10
there and vehemently accusing Him. Laughing to scorn the 11
claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And on that very day Herod and 12
Pilate became friends again, for they had been for some time at enmity.

Pilate declares Jesus innocent

Then calling together the High Priests and 13
the Rulers and the people, Pilate said, 14
'You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; for he has sent him 15
back to us; and, you see, there is nothing he has done that deserves death. I will therefore chastise him and release 16
him.'

Then the whole multitude burst out into a shout. 18
'Away with this man,' they said, 'and release Barabbas to us'—Barabbas! who had been lodged in gaol for some 19
time in connection with a riot which had occurred in the city, and for murder.

He passes Sentence of Death

But Pilate once more addressed them, wish- 20
ing to set Jesus free. They, however, per- 21
sistently shouted,

'Crucify, crucify him!'

A third time he appealed to them: 22
'But what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore chastise him and release him.'

But they urgently insisted, demanding with frantic out- 23
cries that He should be crucified; and their clamour prevailed. So Pilate gave judgement, yielding to their 24
demand. The man who was lying in prison charged 25

8. *Miracle*] Lit. 'token or 'sign.'
15. *He has sent him back to us*] v.L. 'I remitted your case to him.'
v.L. inserts verse 17, 'Now he was obliged to release one prisoner to them at every Festival.'
(vv. 18–23.) Cf. Matt. xxvii. 15–23; Mark xv. 6–14; John xviii. 39, 40.
(vv. 24, 25.) Cf. Matt. xxvii. 24–30; Mark xv. 15–19; John xix. 1–16.

with riot and murder and for whom they asked he set free, but Jesus he gave up to be dealt with as they desired.

The Women of Jerusalem

As soon as they led Him away, they laid 26
hold on one Simon, a Cyrenean, who was coming in from the country, and on his shoulders they put the cross, for him to carry it behind Jesus. A vast crowd of the people also followed Him, 27
and of women who were beating their breasts and wailing for Him. But Jesus turned towards them and 28
said,

'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming 29
when they will say, "Blessed are the women who never bore children, and the breasts which have never given milk." Then will they begin to say to the mountains, 30
"Fall on us"; and to the hills, "Cover us" (Hos. x. 8). For if they are doing these things with the green wood, 31
what will be done with the dry?'

They brought also two others, criminals, to put them to 32
death with Him.

Golgotha

When they reached the place called 'The 33
Skull,' there they nailed Him to the cross, and the criminals also, one at His right hand and one at His left. But Jesus was praying, 34

'Father, forgive them, for they know not what they are doing.'

And they divided His garments among them, drawing lots for them (Ps. xxii. 18); and the people stood looking on. 35

Jesus is reviled

The Rulers, too, repeatedly uttered their bitter taunts.

'This fellow,' they said, 'saved others: let him save himself, if he is God's Anointed, the Chosen One.'

And the soldiers also made sport of Him, coming and 36
offering Him sour wine and saying, 37

'You the King of the Jews! Save yourself, then!'

(vv. 26–33.) Cf. Matt. xxvii. 31–34; Mark xv. 20–23; John xix. 16, 17.
30. Cf. Rev. vi. 16.
(vv. 33, 34, 38.) Cf. Matt. xxvii. 35–38; Mark xv. 24–27; John xix. 18–24.
33. *The Skull*] In Latin 'Calvary.'
34. R.V. margin. Some ancient authorities omit this verse. Cf. Acts vii. 60.
(vv. 35–37 and 39–43.) Cf. Matt. xxvii. 39–44; Mark xv. 29–32; John xix. 25–27.
36. *Sour wine*] See Matt. xxvii. 48, n.

There was moreover a writing over His head : 38
THIS IS THE KING OF THE JEWS.

The penitent Robber

Now one of the criminals who had been 39
crucified insulted Him, saying,
'Are not you the Christ? Save yourself
and us.'
But the other replied, reproving him. 40
'Do you not even fear God when you are suffering the
same punishment? And we indeed are suffering justly, 41
for we are getting our deserts for what we have done. But
this man has done nothing amiss.'
And he said, 42
'Jesus, remember me when you come in your
Kingdom.'
'I tell you in truth,' replied Jesus, 'that this very day 43
you shall be with me in Paradise.'

Jesus dies

It was now about noon, and a darkness 44
came over the whole land till three o'clock in
the afternoon. The sun was darkened, and the curtain 45
of the Sanctuary was torn down the middle. Then Jesus 46
cried out in a loud voice, and said,
'Father, to Thy hands I entrust my spirit' (Ps. xxxi. 5).
And after uttering these words He yielded up His spirit.

The People were greatly moved

The captain, seeing what had happened, 47
gave glory to God, saying,
'Beyond question this man was innocent.'
And all the crowds that had come together to this sight, 48
after seeing all that had occurred, returned to the city
beating their breasts. But all His acquaintances, and the 49
women who had been His followers after leaving Galilee,
continued standing at a distance and looking on.

Joseph of Arimathaea buries the Body of Jesus

There was a member of the Council of the 50
name of Joseph, a good and upright man, who 51
came from the Jewish town of Arimathaea and
was awaiting the coming of the Kingdom of
God. He had not concurred in the design or action of
the Council, and now he went to Pilate and asked for the 52

(vv. 40–43.) Luke only.
42. *In*] v.l. 'into.'
44. *Afternoon. The sun was darkened*] v.l. 'afternoon, the sun failing (or, having failed).'
(vv. 44–49.) Cf. Matt. xxvii. 45–55; Mark xv. 33–41.
(vv. 50–56.) Cf. Matt. xxvii. 57–61; Mark xv. 42–47; John xix. 38–42.

body of Jesus. Then, taking it down, he wrapped it in a 53
linen sheet and laid it in a tomb in the rock, where no one
else had yet been put. It was the Preparation Day, and 54
the Sabbath was near at hand. The women—those who 55
had come with Jesus from Galilee—followed close behind,
and saw the tomb and how His body was placed. Then 56
they returned, and prepared spices and perfumes.

The empty Tomb

On the Sabbath they rested in obedience to
the Commandment. And, on the first day 1 **24**
of the week, at early dawn, they came to the
tomb, bringing the spices they had prepared. But they 2
found the stone rolled back from the tomb, and on 3
entering they found that the body of the Lord Jesus
was not there.

A Vision of Angels

At this they were in great perplexity, when 4
suddenly there stood by them two men whose
raiment flashed like lightning. The women 5
were terrified; but, as they stood with their faces bowed
to the ground, the men said to them,

'Why do you search among the dead for Him who is
living? He is not here. He has come back to life. 6
Remember how He spoke to you while He was still in
Galilee, when He told you that the Son of Man must be 7
betrayed into the hands of sinful men, and be crucified,
and on the third day rise again.'

Then they remembered His words, and returning from the 8, 9
tomb they reported all this to the eleven and to all the rest.

The Women bring the News to the Apostles

The women were Mary of Magdala, Joanna, 10
and Mary the mother of James; and they and
the rest of the women related all this to the
apostles. But the whole story seemed to them 11
an idle tale; they could not believe the women. Peter, 12
however, rose and ran to the tomb. Stooping and looking
in, he saw nothing but the linen wrappings: so he went
away home, wondering what had happened.

53. *Linen*] Cf. Mark xiv. 51.
(vv. 1–3.) Cf. Matt. xxviii. 1–4; Mark xvi. 1–4; John xx. 1.
3. *Of the Lord Jesus*] v.l. omits.
(vv. 4–8.) Cf. Matt. xxviii. 5–7; Mark xvi. 5–7.
4. *Suddenly*] Cf. Matt. viii. 24, n.
Flashed like lightning] One word in the Greek, found also in xvii. 24, and nowhere else in the N.T.
(vv. 5–35.) Luke only.
(vv. 9–11.) Cf. Matt. xxviii. 8; Mark xvi. 8; John xx. 2.
12. v.l. omits this verse.

On that same day two of the disciples were 13
The Walk to Emmaus walking to Emmaus, a village seven or eight
miles from Jerusalem, and were conversing 14
about all these events; and, in the midst of their con- 15
versation and discussion, Jesus Himself came and joined
them, though they were prevented from recognizing Him, 16
and He asked them, 17

'What is it you are talking so earnestly about, as you walk?'

And they stood still, looking sad. Then one of them, 18
named Cleopas, answered,

'Are you a stranger lodging alone in Jerusalem, that you have known nothing of what has lately happened in the city?'

'What may that be?' He asked. 19

'All about Jesus the Nazarene,' they said, 'who was a Prophet powerful in work and word before God and all the people; and how our High Priests and Rulers delivered 20
Him up to be sentenced to death, and crucified Him? We 21
were hoping that it was He who was about to ransom Israel. Yes, it was but the day before yesterday that this happened. Besides, some of the women of our company 22
have amazed us. They went to the tomb at daybreak, and, 23
finding that His body was not there, they came and declared to us that they had even seen a vision of angels who asserted that He was alive. Thereupon some of our 24
party went to the tomb and found things just as the women had said; but Jesus Himself they did not see.'

'O dull-witted men,' He replied, 'with minds so slow 25
to believe all that the Prophets have spoken! Was there 26
not a necessity for the Christ thus to suffer, and then enter into His glory?'

And beginning with Moses and all the Prophets, He 27
explained to them the passages in Scripture which referred to Himself.

When they had come near the village to which they were 28
going, He appeared to be going further. But they pressed 29
Him to remain with them.

(vv. 13–35.) Cf. Mark xvi. 12, 13.

17. *Walk? And they, &c.*] v.L. has 'walk and are looking so full of sorrow?'

18. *Are you . . known*] Or 'Surely you must be the only person of all living (or, lodging) in Jerusalem who has known.'

21. *The day before yesterday*] Lit. in accordance with the Hebrew reckoning, 'it is the third day since.' Cf. ii. 46, n.

'Because,' said they, 'it is getting towards evening, and the day is nearly over.'

So He went in to stay with them. But as soon as He 30
had sat down with them, and had taken the bread and had
blessed and broken it, and was handing it to them, their 31
eyes were opened and they recognized Him. But He
vanished from them.

'Were not our hearts,' they said one to the other, 32
'burning within us while He talked to us on the way and
explained the Scriptures to us?'

The two Disciples return to Jerusalem

So they rose and without an hour's delay 33
returned to Jerusalem, and found the eleven
and the rest met together, who said to them, 34

'Yes, it is true: the Master has come back to life. He
has been seen by Simon.'

Then they related what had happened on the way, and 35
how He had been recognized by them in the breaking
of the bread.

Jesus appears to the Apostles

While they were thus talking, He Himself 36
stood in their midst and said,

'Peace be to you!'

Startled, and in the utmost alarm, they thought they were 37
looking at a ghost; but He said to them, 38

'Why such alarm? And why are there such question-
ings in your minds? See my hands and my feet—it is my 39
very self. Feel me and see, for a ghost has not flesh and
bones as you see I have.'

And then He showed them His hands and His feet. 40

He eats in their Presence

But, while they still could not believe it for joy 41
and were full of astonishment, He asked them,

'Have you any food here?'

And they gave Him a piece of broiled fish, and He took 42, 43
it and ate it in their presence.

He again explains the Scriptures

And He said to them, 44

'This is what I told you while I was still
with you—that everything must be fulfilled
that is written in the Law of Moses and in the Prophets and
the Psalms concerning me.'

(vv. 36–43.) Cf. Mark xvi. 14; John xx. 19–25.
36. *And said, 'Peace be to you!'*] v.l. omits these words.
40. v.l. omits this verse.
42. *Fish*] v.l. adds 'and some honeycomb.'
(vv. 44–53.) Cf. Mark xvi. 19, 20; Acts i. 3–12.

Then He opened their minds to understand the Scriptures, and He said, 45 46

'Thus it is written that the Christ would suffer and on the third day rise from the dead; and that proclamation would be made, in His name, of repentance and forgiveness of sins to all nations, beginning from Jerusalem. You are witnesses as to this. And remember that I am about to send out my Father's promised gift to rest upon you. But do you wait patiently in the city until you are endued with power from on high.' 47 48 49

He is taken up into Heaven

And He brought them out as far as Bethany, and then lifted up His hands and blessed them. And while He was blessing them, He parted from them and was carried up into heaven. They worshipped Him, and returned to Jerusalem with great joy. Afterwards they were continually in the Temple, blessing God. 50 51 52 53

(vv. 51, 52.) v.l. omits 'and was carried up into heaven' and 'worshipped Him.' See R.V. margin and Commentaries. Cf. Luke's completed story in Acts i. 9–11.

53. *Blessing*] Some authorities read 'praising'; others, 'praising and blessing.'

THE GOSPEL ACCORDING TO ST. JOHN

CHARACTERISTICS OF ST. JOHN

The contrast between this Gospel and the Synoptics has already been noted. The Prologue relates the author's theme to Greek and Jewish (Philo's) philosophy of the LOGOS, the Word, Reason and Purpose of God in Creation, Revelation and Redemption, personified as a *Being* intermediate between Him and His world. (Cf. the personification of Wisdom in Proverbs viii.) But the faith of the evangelist bridges the gulf which philosophy could not cross. 'The LOGOS became flesh and dwelt among us.'

> 'And so the Word had breath and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds
> More strong than all poetic thought.'

We hear no more of the LOGOS after i. 14: the cold philosophical abstraction is exchanged for the glowing story of the earthly ministry of Jesus Christ, the Incarnate Son of God, 'full of grace and truth.'

> 'For in Him was hid the secret
> That through all the ages ran.'

At the heart of the universe, the secret of its unfolding process and its sure goal, is nothing else than, and nothing short of, the Love of God in the Ministry and Cross of His beloved Son.

The author himself explains the purpose and plan of his work at its close (xx. 30, 31: chapter xxi. is an appendix): *signs*, *believe*, *life*—these are the significant terms. For *sign* see note on ii. 11. The verb *to believe* pervades the whole book: in its first section, chapters i.–iv., the reader is introduced to every type of faith, half-faith, unfaith. Thereafter the shadow of rejection deepens, until in chapter xii. the sad sentence is passed. The *life* is expounded to the believing disciples in chapters xiii. to xvii.

THE GOSPEL ACCORDING TO ST. JOHN

The Divine 'Word'

In the beginning was the Word, and the 1 **1**
Word was with God, and the Word was God.
He was in the beginning with God. All 2, 3
things came into being through Him, and apart from
Him nothing that now exists came into being. In Him 4
was Life, and that Life was the Light of men. The Light 5
shines on in the darkness, and the darkness has never
overpowered it.

There was a man sent from God, whose name was John. 6
He came as a witness, in order that he might give testimony 7
concerning the Light, so that all might believe through
Him. He was not the Light, but he came that he might 8
give testimony concerning the Light. There was the true 9
Light, which lightens every man, coming into the world.
He was in the world, and the world came into existence 10
through Him, and the world did not recognize Him. He 11
came to His own home, and His own people gave Him no
welcome. But to all who have received Him—that is, to 12
those who trust in His name—He has given the privilege
of becoming children of God; who were begotten 13
not by human descent, nor through an impulse of the
flesh, nor through the will of a human father, but
from God.

And the Word became flesh, and lived awhile in our 14

(vv. 1–18.) See the prefatory note to the Gospel.

1. *In the beginning*] Or 'Before all time.' Cf. Gen. i. 1.

(vv. 2–4.) Some prefer an alternative punctuation. See R.V. mg.

2. *Through Him*] *i.e.* 'through His agency,' as Matt. i. 22; or 'by,' with no intermediate agency, as in Gal. iv. 7.

5. *Overpowered*] A.V. 'comprehended.' The verb means 'to seize,' either physically or mentally. But the latter sense is expressed in N.T. by the middle voice: Acts iv. 13; x. 34; xxv. 25; Eph. iii. 18. Here the verb is active, and the decisive passage for its interpretation is John xii. 35.

9. *Coming*] The participle is ambiguous in gender and case; it may be neuter nominative, agreeing with 'Light,' either 'lightens by its coming,' or 'was coming'; or it may be masculine accusative, agreeing with 'man,' 'lightens every man on his coming.' The A.V. 'every man that cometh' would require the Greek article before the participle.

11. *His own home*] Lit. 'His own things.' Cf. Luke ii. 49, n.

14. *Lived awhile*] Lit. 'had His tabernacle.'

midst, so that we saw His glory, glory such as a father bestows on his only son, full of grace and truth.

John bears Witness to Jesus

John gave testimony concerning Him and 15
cried aloud, saying,

'This is He of whom I said, "He who is coming after me has taken precedence of me," for He existed before me.'

For it is from His fulness we have all received, and grace 16
upon grace. The Law was given through Moses; grace 17
and truth came through Jesus Christ. No human eye 18
has ever seen God: the only Son, who is in the Father's bosom—He has made Him known.

This also is John's testimony, when the Jews sent to 19
him a deputation of Priests and Levites from Jerusalem to ask him who he was. He avowed—he did not conceal 20
the truth, but avowed,

'I am not the Christ.'

'What then?' they inquired; 'are you Elijah?' 21

'I am not,' he said.

'Are you the Prophet?'

'No,' he answered.

So they pressed the question. 22

'Who are you?' they said—'that we may take an answer to those who sent us. What account do you give of yourself?'

'I am THE VOICE,' he replied, 'OF ONE CRYING ALOUD, 23
"MAKE STRAIGHT THE LORD'S WAY IN THE DESERT,"' fulfilling the words of the Prophet Isaiah' (Isa. xl. 3).

Some of those who had been sent were Pharisees. And 24, 25
they questioned him.

'Why then do you baptize,' they said, 'if you are neither the Christ nor Elijah nor the Prophet?'

'I baptize in water only,' John answered, 'but in your 26
midst stands One whom you do not know—He who is to 27
come after me, and whose sandal-strap I am not worthy to unfasten.'

This conversation took place at Bethany beyond the 28
Jordan, where John was baptizing.

14. *Only*] Lit. 'only born.' Cf. Luke vii. 12; viii. 42; ix. 38. The word is also found in Heb. xi. 17 and in five passages in John's writings.

18. *The only Son*] Or 'the only-born Son,' as in verse 14. v.l. 'the only-born God.'

Bosom] *i.e.* In closest and most intimate fellowship. Cf. xiii. 23; Luke xvi. 22.

23. *In the Desert*] Cf. Matt. iii. 3, n.

He points to the Lamb of God

The next day John saw Jesus coming towards 29
him and exclaimed,

'Look, there is the Lamb of God who is to
take away the sin of the world! This is He about whom I 30
said, "After me is to come One who has taken precedence
of me, because He was before me." I did not know Him; 31
but that He may be openly shown to Israel is the reason why
I have come baptizing in water.'

John also gave testimony by stating: 32

'I have seen the Spirit coming down like a dove out
of heaven; and it rested on Him. I did not know Him, 33
but He who sent me to baptize in water said to
me,

'"He on whom you see the Spirit coming down and
resting is the One who baptizes in the Holy Spirit."

'This I have seen, and I am become a witness that He 34
is the Son of God.'

Two of John's Disciples become Disciples of Jesus

Again the next day John was standing with 35
two of his disciples, when he saw Jesus passing 36
by, and said,

'Look! that is the Lamb of God!'

The two disciples heard his exclamation, and 37
they followed Jesus. Then Jesus turned round, and seeing 38
them following He asked them,

'What is your wish?'

'Rabbi,' they replied ('Rabbi' means 'Teacher')
'where are you staying?'

'Come and you shall see,' He said. 39

So they went and saw where He was staying, and they
remained and spent that day with Him. It was then about
four o'clock in the afternoon.

Andrew, Simon Peter's brother, was one of the two who 40

39. *About four o'clock in the afternoon*] Lit. 'about the tenth hour.' This is the first of four notes of time in the Gospel: (iv. 6) 'about the sixth hour'; (iv. 52) 'yesterday at the seventh hour'; (xix. 14) 'about the sixth hour.' In the earlier editions of this work the translator followed Westcott in supposing that this Evangelist forsook the usual Jewish reckoning of the hours of the day, from 6 a.m. to 6 p.m., for the Roman reckoning from midnight to noon, and noon to midnight. We should naturally assume that, like the other Evangelists, John adopts the Jewish mode; in which case it follows that the two disciples (i. 39) found Jesus at 4 p.m. and stayed with him for two hours: that the Samaritan woman (iv. 6) went for her water at the unusual hour of noon: that the nobleman (iv. 52) learnt in the evening that at 1 p.m. of 'yesterday' (which would be to-day of our reckoning) the fever had left his son: that the close of the Trial of Jesus (xix. 14) was at noon. The alternative probabilities in these several cases of 10 a.m., 6 p.m., 7 p.m. (on the previous evening), 6 a.m. may be weighed separately and collectively; but opinion is strongly in favour of the Jewish reckoning, now adopted in this translation.

heard John's exclamation and followed Jesus. He first 41
found his own brother Simon, and said to him,
'We have found the Messiah!' (which means the Christ).
He brought him to Jesus. Jesus looked at him and said, 42
'You are Simon, son of John: you shall be called
Cephas' (which means 'Peter,' that is, 'Rock').

Philip and Nathanael also follow Christ

The next day, having decided to leave for 43
Galilee, Jesus found Philip, and said to him: 44
'Follow me.' (Now Philip came from Beth-
saida, the town of Andrew and Peter.) Then
Philip found Nathanael, and said to him, 45
'We have found Him about whom Moses in the Law
wrote, as well as the Prophets—Jesus, the son of Joseph,
a man of Nazareth.'
'Can anything good come out of Nazareth?' replied 46
Nathanael.
'Come and see,' said Philip.
Jesus saw Nathanael approaching, and said of him, 47
'Look! Here is a true Israelite, in whom there is no guile!'
'How do you know me?' Nathanael asked. 48
'Before Philip called you,' said Jesus, 'when you were
under the fig-tree I saw you.'
'Rabbi,' cried Nathanael, 'you are the Son of God, you 49
are Israel's King!'
'Because I said to you, "I saw you under the fig-tree,"' 50
replied Jesus, 'do you believe? You shall see greater
things than that.'
'I tell you all in very truth,' He added, 'that you shall 51
see heaven opened wide, and God's angels going up, and
coming down upon the Son of Man.'

Christ's first Miracle

Two days later there was a wedding at Cana 1 2
in Galilee, which the mother of Jesus attended,
and to which Jesus also was invited and His 2
disciples. Now the wine ran short; whereupon the mother 3
of Jesus said to Him,
'They have no wine.'
'Leave it to me,' He replied; 'my hour has not yet 4
come.'

51. The figure, taken from Gen. xxviii. 12, probably describes the connection between heaven and earth which marks the whole ministry of the Son of Man.

4. Lit. 'What to me and to thee, woman!' For the term 'woman' addressed to His mother, cf. xix. 26. Cf. also xx. 13, 15, and Matt. xv. 28. There is no tone of disrespect in the term in these passages.

Hour] Cf. vii. 8; viii. 20; xii. 23; xiii. 1; xvii. 1.

His mother said to the attendants, 5
'Whatever He tells you to do, do it.'
Now there were six stone jars standing there (in accord- 6
ance with the Jewish regulations for purification), each large
enough to hold twenty gallons or more. Jesus said to the 7
attendants,
'Fill the jars with water.'
And they filled them to the brim. Then He 8
said,
'Now, take some out, and carry it to the president of the
feast.'
So they carried some to him. And no sooner had the 9
president tasted the water now turned into wine, than—not
knowing where it came from, though the attendants who
had drawn the water knew—he called to the bridegroom
and said to him, 10
'Every one puts on the good wine first, and when people
have drunk freely, then that which is inferior. But you have
kept the good wine till now.'
This, the first of His signs, Jesus performed at Cana 11
in Galilee, and thus displayed His glory; and His disciples
believed in Him.

Capernaum and Jerusalem

Afterwards He went down to Capernaum— 12
He, and His mother, and His brothers, and His
disciples; and they made a short stay there.
But the Jewish Passover was approaching, and for this Jesus 13
went up to Jerusalem. Now He found in the Temple 14

Jesus drives the Dealers from the Temple Courts

dealers in cattle and sheep and doves, and
money-changers sitting there. So He plaited a 15
whip of rushes, and drove them all, with the
sheep and bullocks, out of the Temple. The
small coin of the brokers He poured on the
ground and overturned their tables. And to the dove- 16
dealers He said,
'Take these things away. Do not turn my Father's
house into a market.'
This recalled to His disciples the words of Scripture, 17
'MY ZEAL FOR THY HOUSE WILL CONSUME ME'
(Ps. lxix. 9).

11. *Signs*] Lit. 'tokens' or 'indications' (of who and what He was). Our Lord's miracles are called by this name throughout the Fourth Gospel. Contrast Mark viii. 12.
17. v.L. 'hath consumed,' as in the Psalm.

His Right to do this is challenged

So the Jews asked Him, 18
'What authority can you show us for doing this?'

'Demolish this Sanctuary,' said Jesus, 'and in three 19
days I will rebuild it.'

'It has taken forty-six years,' replied the Jews, 'to build 20
this Sanctuary, and will you rebuild it in three days?'

But He was speaking of the Sanctuary of His body. 21
When, however, He had risen from the dead, His disciples 22
recollected that He had said this; and they believed the
Scripture and the words which Jesus had spoken to them.

He gains many new Adherents

Now when He was in Jerusalem, at the 23
Festival of the Passover, many became believers
in His name, beholding the signs which He
wrought. But for His part, Jesus did not trust Himself 24
to them, because He knew them all, and did not need any 25
one's evidence concerning a man, for He of Himself knew
what was in the man.

Nicodemus

Now there was one of the Pharisees whose 1 3
name was Nicodemus, a ruler among the Jews.
He came to Jesus by night and said, 2

'Rabbi, we know that you are a teacher come from God;
for no one can do these signs which you are doing, unless
God is with him.'

'In very truth I tell you,' answered Jesus, 'that unless 3
a man is born anew he cannot see the Kingdom of God.'

'How is it possible,' Nicodemus asked, 'for a man to 4
be born when he is old? Can he a second time enter his
mother's womb and be born?'

'In very truth I tell you,' replied Jesus, 'that unless a 5
man is born of water and the Spirit, he cannot enter the
Kingdom of God. Whatever is born of the flesh is flesh, 6
and whatever is born of the Spirit is spirit. Do not be 7
astonished at my telling you, "You must all be born anew."
The wind blows where it chooses, and you hear its sound, 8
but you do not know where it comes from or where it is
going. So is it with every one who is born of the Spirit.'

'How is all this possible?' asked Nicodemus. 9

'Are you,' replied Jesus, '"the Teacher of Israel," and 10

18. *Authority*] Lit. 'sign.' Cf. Mark xi. 28.
20. The restoration of the Temple was begun by Herod the Great in B.C. 20.
3. *Anew*] Or 'from above,' as in verse 31.
8. *The wind . . the Spirit*] One and the same word in the Greek.

yet do you not understand these things? In very truth 11
I tell you that we speak what we know, and give evidence
concerning what we have witnessed, and yet you all reject
our evidence. If I have told you of things on earth and 12
none of you believe me, how will you believe me if I
tell you of things in heaven? There is no one who has 13
gone up to heaven, except One who has come down
from heaven, namely the Son of Man whose home is
in heaven. And just as Moses lifted high the serpent 14
in the desert, so must the Son of Man be lifted up, in 15
order that every one who trusts in Him may have eternal
Life.'

For so greatly did God love the world that He gave His 16
only Son, that every one who trusts in Him may not perish
but may have eternal Life. God did not send His Son 17
into the world to judge the world, but that the world might
be saved through Him. He who trusts in Him does not 18
come up for judgement. He who does not trust has
already received sentence, because he has not his trust
resting on the name of God's only Son. And this is the 19
test by which men are judged—the Light has come into
the world, and men have loved the darkness rather than
the Light, because their deeds have been wicked. For 20
every wrongdoer hates the light, and does not come into it,
for fear his actions should be exposed. But he whose 21
actions are true comes into the light, that his actions may
be plainly shown to have been done in God.

John's renewed Testimony

After this Jesus and His disciples went to 22
Judaea; and there He stayed in company with
them and baptized. And John too was bap- 23
tizing at Aenon, near Salim, because there were many pools
and streams there; and people came and received baptism.
(For John was not yet thrown into prison.) So, a discus- 24,25
sion having arisen on the part of John's disciples with a
Jew about purification, they came to John and reported 26
to him,

'Rabbi, He who was with you on the other side of the

11. *We*] Cf. ix. 4, n.

(vv. 16–21.) That this section is a commentary on the nature of the mission of the Son, and that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord seems to be conclusively proved by Westcott (so probably vv. 31–36). Cf. xii. 37–50.

16. *Only*] Or 'only-born.' Cf. i. 14, n. The word is also used of the Lord Jesus in 1 John iv. 9.

23. *Pools and streams*] Lit. 'waters.'

Jordan and to whom you bore testimony is now baptizing, and great numbers of people are resorting to Him.'

'A man cannot obtain anything,' replied John, 'unless 27
it has been granted to him from heaven. You yourselves 28
can bear witness to my having said, "I am not the Christ," but "I am His appointed forerunner." He who has the 29
bride is the bridegroom; and the bridegroom's friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom's voice. This is my joy now complete. He must grow greater, but I must grow less. 30
He who comes from above is above all. He who springs 31
from the earth not only springs from the earth, but speaks of the earth. He who comes from heaven is above all. What He has seen and heard, to that He bears wit- 32
ness; but His evidence no one accepts. Any man who 33
has accepted His evidence has solemnly declared that God is true. For He whom God has sent speaks God's words; 34
God does not give the Spirit in sparing measure.'

The Father loves the Son and has entrusted everything 35
to His hands. He who believes in the Son has eternal 36
Life; he who disobeys the Son will not see Life, but God's anger remains upon him.

Christ goes into Galilee

Now as soon as the Lord was aware that the 1 4
Pharisees had heard it said, 'Jesus is gaining and baptizing more disciples than John'—though 2
Jesus Himself did not baptize them, but His disciples did— He left Judaea and returned to Galilee. His road lay through 3, 4
Samaria, and so He came to Sychar, a town in Samaria 5
near the piece of land that Jacob gave to his son Joseph. 6
Jacob's Well was there: so Jesus, tired out with His journey, sat down by the well to rest. It was about noon.

The Samaritan Woman

Presently there came a woman of Samaria to 7
draw water. Jesus asked her to give Him some water; for His disciples were gone to the 8
town to buy provisions.

'How is it,' replied the woman, 'that a Jew like you 9
asks me, who am a Samaritan woman, for water?'

(For Jews have no dealings with Samaritans.)

26. *Great numbers of people*] Lit. 'all.'
28. *I am His appointed forerunner*] Lit. 'I have been sent before Him.'
33. *Solemnly declared*] Lit. 'put his seal to it.'
6. *Noon*] Cf. i. 39, n.
9. *For Jews, &c.*] v.l. omits this clause.

'If you had known God's free gift,' replied Jesus, 'and who it is that said to you "Give me some water," you would have asked Him, and He would have given you living water.' 10

'Sir,' she said, 'you have nothing to draw with, and the well is deep; so where can you get the living water from? Are you greater than our forefather Jacob, who gave us the well, and himself drank from it, as did also his sons and his cattle?' 11 12

'Every one,' replied Jesus, 'who drinks this water will be thirsty again; but whoever drinks the water that I shall give him will never, never thirst. The water that I shall give him will become a fountain within him of water springing up for eternal Life.' 13 14

'Sir,' said the woman, 'give me that water, that I may never be thirsty, nor continually be coming all the way here to draw water.' 15

'Go and call your husband,' said Jesus; 'and come back.' 16

'I have no husband,' she replied. 17

'You rightly say that you have no husband,' said Jesus; 'for you have had five husbands, and the man you have at present is not your husband. You have spoken the truth in saying that.' 18

'Sir,' replied the woman, 'I see that you are a prophet. Our forefathers worshipped on this mountain, but you Jews say that the place where people must worship is in Jerusalem.' 19 20

'Believe me,' said Jesus, 'the time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship that of which you know nothing. We worship that which we know; for salvation comes from the Jews. But a time is coming—indeed, has already come—when true worshippers will worship the Father in spirit and truth; for indeed the Father desires such worshippers. God is Spirit; and those who worship Him must worship in spirit and truth.' 21 22 23 24

'I know,' replied the woman, 'that Messiah is coming—"the Christ," as He is called. When He has come, He will tell us everything.' 25

11. *Well*] Or 'pit.'
21. *Believe me*] Lit. 'Believe me, woman.' Cf. ii. 4, n.
25. *Christ*] In verse 29 she uses this Greek name.

'I am He,' said Jesus—'I who am now talking to you.' 26

The Conversation interrupted

Just then His disciples came, and were surprised to find Him talking with a woman. Yet 27
not one of them asked Him, 'What are you seeking?' or 'Why are you talking with her?'

So the woman, leaving her pitcher, went away to the 28
town, and called the people.

'Come,' she said, 'and see a man who has told me every- 29
thing I have ever done. Can this be the Christ, do you think?'

They left the town and made their way to see Him. 30

The spiritual Harvest

Meanwhile the disciples were urging Jesus, 31
'Rabbi,' they said, 'eat something.'

'I have food to eat,' He replied, 'of which 32
you do not know.'

So the disciples began questioning one another. 33

'Can it be,' they said, 'that some one has brought Him something to eat?'

'My food,' said Jesus, 'is to do the will of Him who 34
sent me, and to accomplish His work. Are you not saying, 35
"It wants four months yet to the harvest"? But look round, I tell you, and observe these plains, how they are ripe for the harvest. Already the reaper is getting pay 36
and gathering in a crop in preparation for eternal Life, so that sower and reaper may rejoice together. In this you 37
see the real meaning of the saying, "One sows, but another reaps." I have sent you to reap a harvest which is not 38
the result of your own labours. Others have laboured, and you are getting the benefit of their labour.'

Many Samaritans accept His Teaching

Of the Samaritan population of that town a 39
good many believed in Him because of the woman's statement,

'He told me all that I have ever done.'

When the Samaritans came to Him, they asked Him to 40
stay with them; and He stayed there two days. Then a 41
far larger number of people believed because of His own words, and they said to the woman, 42

'We no longer believe in Him simply because of your statement; we have now heard for ourselves, and we know that this really is the Saviour of the world.'

Galilaeans welcome Him

After the two days He departed, and went 43
into Galilee; for Jesus Himself declared that 44
a prophet has no honour in his own country.

So when He reached Galilee, the Galilaeans welcomed 45
Him eagerly, having been eye-witnesses of all that He had
done in Jerusalem at the Festival; for they also had been
to the Festival.

So He came once more to Cana in Galilee, where He had 46
made the water wine.

The Courtier's dying Son cured

Now there was a certain official of the King's
court whose son was ill at Capernaum. Having 47
heard that Jesus had come from Judaea to
Galilee, he came to Him and begged Him to go down and
cure his son; for he was at the point of death.

'Unless you and others see signs and marvels,' said 48
Jesus, 'nothing will induce you to believe.'

'Sir,' pleaded the official, 'come down before my child dies.' 49

'You may return,' replied Jesus; 'your son is alive.' 50

He believed the words of Jesus, and started back home;
and he was already on his way down when his servants met 51
him and told him that his son was alive. So he inquired 52
of them at what hour he had shown improvement.

'Yesterday, about one o'clock,' they replied, 'the fever
left him.'

Then the father recollected that that was the time at 53
which Jesus had said to him, 'Your son is alive,' and he
and his whole household became believers.

This is the second sign that Jesus wrought after coming 54
from Judaea into Galilee.

Jesus cures a Cripple at Bethesda

After this there was a Festival of the Jews, 1 **5**
and Jesus went up to Jerusalem. Now there 2
is in Jerusalem near the Sheep Gate a pool,
called in Hebrew 'Bethesda.' It has five alcoves. In these 3
there used to lie a great number of invalids, and of people
who were blind or lame or with withered limbs. And 5
there was one man there who had been an invalid for thirty-
eight years. Jesus saw him lying there, and knowing that 6
he had been a long time in that condition, He asked him,

48. Addressed rather to the Galilaeans generally than to the simple and genuine faith of the distressed father. Cf. verse 50.

50. *You may return*] Lit. 'Go.' But the English monosyllable has an abrupt and brusque tone which does not belong to the Greek word.

52. *One o'clock*] Cf. i. 39, n.

54. *The second*] Lit. 'again the second.' *Again* has reference to Cana: *second* to the sign. Cf. ii. 1–11.

3. *Withered limbs*] v.l. adds to verse 3, 'on the look-out for the moving of the water.' (4) For at times an angel went down into the pool and disturbed the water. Whoever then stepped in first, after the disturbance of the water, was cured, whatever the ailment might be from which he was suffering.

'Do you wish to be made strong again?'

'Sir,' replied the sufferer, 'I have no one to put me into 7
the pool when the water is disturbed; but while I am
coming some one else steps down before me.'

'Rise,' said Jesus, 'take up your mat and walk.' 8

Instantly the man was restored to perfect health, and he 9
took up his mat and began to walk.

His Right to do this is challenged

That day was a Sabbath. So the Jews said 10
to the man who had been cured,

'It is the Sabbath: you must not carry your mat.'

'He who cured me,' he replied, 'said to me, "Take up 11
your mat and walk."'

'Who is it,' they asked, 'that said to you, "Take up 12
your mat and walk"?'

But the man who had been cured did not know who it 13
was; for Jesus had passed out unnoticed, there being a
crowd in the place.

Afterwards Jesus found him in the Temple and said to 14
him,

'You are now restored to health. Do not sin any more,
or a worse thing may befall you.'

The man went away and told the Jews that it was Jesus 15
who had restored him to health; and on this account the 16
Jews began to persecute Jesus—because He did these things
on the Sabbath.

His reply was, 17

'My Father works unceasingly, and so do I.'

The Jews therefore were all the more eager to put Him 18
to death, because He not only broke the Sabbath, but also
spoke of God as being in a special sense His Father, thus
putting Himself on a level with God.

Jesus justifies Himself

'In very truth I tell you,' replied Jesus, 19
'the Son can do nothing of Himself—He can
only do what He sees the Father doing; for
whatever He does, the Son does in like manner. The 20
Father loves the Son and reveals to Him all that He Him-
self is doing. And greater deeds than these will He
reveal to Him, in order that you may wonder. For just as 21
the Father awakens the dead and gives them life, so the
Son also gives life to whom He wills. The Father indeed 22

17. *Works unceasingly*] Even on the Sabbath. Lit. 'works until now.'

does not judge any one, but He has entrusted the passing of judgement wholly to the Son, that all may honour the Son even as they honour the Father. The man who honours not the Son honours not the Father who sent Him. 23

Obedience leads to Life

'In very truth I tell you that he who listens to my teaching and believes Him who sent me has eternal Life, and does not come under judgement, but has passed over out of death into Life. 24

Resurrection and Judgement

'In very truth I tell you that a time is coming—indeed, has already come—when the dead will hear the voice of the Son of God, and those who hear it will live. For just as the Father has life in Himself, so He has also given to the Son to have life in Himself. And He has conferred on Him authority to act as Judge, because He is the Son of Man. Wonder not at this. For a time is coming when all who are in the graves will hear His voice and will come forth—those who have done right to the resurrection to Life, and those whose actions have been evil to the resurrection to judgement. 25 26 27 28 29

'I can of my own self do nothing. As I hear, so I judge; and mine is a just judgement, because my own will I seek not to do, but the will of Him who sent me. 30

The Witness borne to Jesus

'If I give evidence concerning myself, my evidence cannot be accepted. There is Another who gives evidence concerning me, and I know that the evidence is true which He offers concerning me. 31 32

John the Baptist

'You sent to John, and he has been a witness to the truth. But the evidence on my behalf which I accept is not from man; though I say all this that you may be saved. He was the lamp that burned and shone, and for a time you were willing to be gladdened by his light. 33 34 35

The Testimony of God Himself

'But the evidence which I have is weightier than that of John; for the work the Father has appointed me to complete—the very work which I am doing—affords evidence about me that the Father has sent me. And the Father who sent me has 36 37

30. *Hear*] *i.e.* from the Father.
31. *Cannot be accepted*] Lit. 'is not true.'
36. *Work*] Lit. 'works,' the whole series of operations which in the aggregate we speak of as 'the work of Christ.' 'The works' would suggest to the English reader the miracles only, which can hardly be the true sense.

Himself supplied evidence about me. Never have any of
you ever either heard His voice or seen what He is like.
Nor have you His word abiding within you, for you refuse 38
to believe Him whom He has sent.

The Testimony of the Old Testament

'You search the Scriptures, because you 39
suppose that in them you will find eternal Life;
it is those Scriptures that yield evidence about
me; yet you are unwilling to come to me that you may 40
have Life.

Two Sorts of Honour

'I do not accept honour from man, but I 41, 42
know that in your hearts you do not really love
God. I am come in my Father's name, and you 43
do not receive me. If some one else comes in his own name,
you will receive him. How is it possible for you to believe, 44
while you receive honour from one another and have no
desire for the honour that comes from the only God?

The Jews unfaithful to Moses

'Do not suppose that I will accuse you to 45
the Father. There is one who accuses you,
namely Moses, on whom your hope rests. For 46
if you believed Moses, you would believe me; for he wrote
about me. But if you disbelieve his writings, how are you 47
to believe my words?'

5000 People fed

After this Jesus went away across the Sea 1 6
of Galilee (that is, the Sea of Tiberias). A 2
vast multitude followed Him, because they
witnessed the signs He performed on persons who were
ill.

Then Jesus went up the hill, and sat there with His 3
disciples. The Jewish Festival, the Passover, was at hand. 4
And when He looked round and saw an immense crowd 5
coming towards Him, He said to Philip,

'Where shall we buy bread for all these people to
eat?'

He said this to put Philip to the test, for He Himself 6
knew what He was going to do.

'Seven pounds' worth of bread,' replied Philip, 'is not 7
enough for them all to get even a scanty meal.'

One of His disciples, Andrew, Simon Peter's brother, 8
said to Him,

39. *You search*] Or 'Search.'
You will find] Lit. 'you have.'
45. *Do not suppose*] The Greek implies, 'as some of you are supposing.'
(vv. 1–14.) Cf. Matt. xiv. 13–21; Mark vi. 30–44; Luke ix. 10–17.

'There is a boy here with five barley loaves and a couple of fish; but what is that among so many?' 9

'Make the people sit down,' said Jesus. 10

The ground was covered with thick grass; so they sat down, the men numbering about 5000. Then Jesus took the loaves, and after giving thanks He distributed them to those who were resting on the ground; and also the fish in like manner—as much as they desired. 11

When all were fully satisfied, He said to His disciples, 12

'Gather up the broken portions that remain over, so that nothing be lost.'

Accordingly they gathered them up; and with the fragments of the five barley loaves—the broken portions that remained over after they had done eating—they filled twelve baskets. Thereupon the people, having seen the sign He had performed, said, 13 14

'This is indeed the Prophet who was to come into the world.'

Jesus withdraws into Solitude

But perceiving that they were about to come and carry Him off by force to make Him a king, Jesus withdrew again up the hill alone by Himself. When evening came on, His disciples went down to the Lake. There they got on board a boat, and pushed off to cross the Lake to Capernaum. By this time it had become dark, and Jesus had not yet joined them. The Lake also was getting rough, because a strong wind was blowing. When, however, they had rowed three or four miles, they saw Jesus walking on the water and coming near the boat. They were terrified; but He called to them. 15 16 17 18 19 20

He walks on the Lake

'It is I,' He said; 'do not be afraid.'

Then they were willing to take Him on board; and in a moment the boat reached the shore at the point to which they were going. 21

Next morning the crowd who were still standing about on the other side of the Lake found that there had been but one small boat there, and they had seen that Jesus did not go on board with His disciples, but that they went away without Him. Yet a number of small boats came from Tiberias to the neighbourhood of the place where they had eaten the bread after the Lord had given thanks. So 22 23 24

(vv. 15–21.) Cf. Matt. xiv. 22–33; Mark vi. 45–52.

when the crowd saw that neither Jesus was there nor His disciples, they themselves got into the boats and came to Capernaum to look for Him.

So when they had crossed the Lake and found Him, 25
they asked Him,

'Rabbi, when did you come here?'

'In very truth I tell you,' replied Jesus, 'that you are 26
searching for me not because you have seen signs, but
because you ate the loaves and were satisfied. Work not 27
for the food that perishes, but for the food that lasts to
eternal Life—that food which will be the Son of Man's
gift to you; for on Him the Father, God, has set His seal.'

God's great Demand

'What are we to do,' they asked, 'to carry 28
out what God requires?'

'This,' replied Jesus, 'is above all what 29
God requires—that you should be believers in Him whom
He has sent.'

The Bread from Heaven

'What sign then,' they asked, 'do you per- 30
form for us to see and become believers in
you? What can you do? Our forefathers 31
ate the manna in the Desert, as it is written, "HE GAVE
THEM BREAD OUT OF HEAVEN TO EAT"' (Exod. xvi. 15; Ps.
lxxviii. 24).

'In very truth I tell you,' replied Jesus, 'that Moses did 32
not give you the bread out of heaven, but my Father is
giving you the bread—the true bread—out of heaven. For 33
God's bread is that which comes down from heaven and
gives Life to the world.'

'Sir,' they said, 'give us that bread for ever.' 34

'I am the bread of Life,' replied Jesus; 'he who comes 35
to me shall never hunger, and he who believes in me shall
never thirst. But it is as I have said to you: you have 36
seen me and yet you do not believe. Every one whom 37
the Father gives me will come to me, and him who comes
to me I will never drive away. For I have left heaven 38
and have come down to earth not to seek my own plea-
sure, but to do the will of Him who sent me. And
this is the will of Him who sent me, that of all that 39
He has given me I should lose nothing, but should raise
it to life on the last day. This is my Father's will, that 40

37. *Every one whom*] Lit. 'all that' or 'everything that.'
39. *All that*] Or 'all whom.' The same expression as in verse 37.

every one who beholds the Son of God and believes in Him should have eternal Life, and I will raise him to life on the last day.'

The Jews find Fault

Now the Jews began to murmur about Him 41
because He said, 'I am the bread which came down from heaven.' And they said, 42
'Is not this man Joseph's son? Is he not Jesus, whose father and mother we know? What does he mean by now saying, "I am come down from heaven"?'

'Do not murmur to one another,' replied Jesus; 'no 43, 44
one can come to me unless the Father who sent me draws him; then I will raise him to life on the last day. It stands 45
written in the Prophets, "AND THEY SHALL ALL OF THEM BE TAUGHT BY GOD" (Isa. liv. 13). Every one who listens to the Father and learns from Him comes to me. No 46
one has ever seen the Father—except that He alone who is from God has seen the Father.

Jesus is the Bread of Life

'In very truth I tell you that he who believes 47
has eternal Life. I am the bread of Life. 48
Your forefathers ate the manna in the Desert, 49
and they died. Here is the bread that comes down from 50
heaven, that a man may eat it and not die. I am the living 51
bread come down from heaven. If a man eats this bread, he shall live for ever. Moreover the bread which I will give for the life of the world is my flesh.'

The growing Anger of the Jews

This led to an angry debate among the Jews. 52
'How can this man,' they argued, 'give us his flesh to eat?'

'In very truth I tell you,' said Jesus, 'that unless you 53
eat the flesh of the Son of Man and drink His blood, you have no Life in you. He who eats my flesh and drinks my 54
blood has eternal Life, and I will raise him up on the last day. For my flesh is true food, and my blood is true 55
drink. He who eats my flesh and drinks my blood abides 56
in me and I in him. As the living Father has sent me, 57
and I live because of the Father, so also he who eats me will live because of me. This is the bread which came 58
down out of heaven; it is unlike that which your forefathers ate—for they ate and yet died. He who eats this bread shall live for ever.'

53. *In you*] Lit. 'in yourselves.'

Jesus said all this in the synagogue while teaching at 59
Capernaum.

Disciples whose Faith failed

Many therefore of His disciples, when they 60
heard it, said,

'This is hard to accept. Who can listen to such teaching?'

But, knowing in His heart that His disciples were mur- 61
muring about it, Jesus asked them,

'Is this a stumbling-block to you? What then if you 62
were to see the Son of Man ascending again where He was before? It is the Spirit which gives life. The flesh con- 63
fers no benefit whatever. The words I have spoken to you are Spirit and are Life. But there are some of you who 64
do not believe.'

For Jesus knew from the beginning who those were that did not believe, and who it was that would betray Him. So He added, 65

'That is why I told you that no one can come to me unless it be granted him by the Father.'

Thereupon many of His disciples left Him, and no 66
longer associated with Him.

Peter acknowledges Jesus as the Messiah

Jesus therefore appealed to the twelve. 67
'Will you go also?' He asked.

'Master,' replied Simon Peter, 'to whom 68
shall we go? Your teachings tell us of eternal Life. And we have come to believe and know that you 69
are indeed the Holy One of God.'

'Did not I choose you—the twelve?' said Jesus, 'and 70
even of you one is a devil.'

He meant Judas, the son of Simon Iscariot. For he it 71
was who, though one of the twelve, was afterwards to betray Him.

Christ's Brothers unsympathetic

After this Jesus moved from place to place 1
in Galilee. He would not go about in Judaea, because the Jews were seeking to kill Him.
But the Jewish Festival of Tabernacles was approaching. 2
So His brothers said to Him, 3

'Leave these parts and go to Judaea, that your disciples

60. *To such teaching*] Or 'to Him.'
68. *Your teachings tell us*] Lit. 'You have words.'
70. *A devil*] Or 'a malicious accuser.' The word (*diabŏlos*) is used as the name of Satan in xiii. 2; Matt. iv. 1; and elsewhere. It is a different word from that which in this translation is everywhere rendered 'demon.'

also may witness the works you perform. For no one 4
acts in secret while desiring to be known publicly. Since
you are doing these deeds, show yourself openly to the
world.'

For even His brothers were not believers in Him. 5

'My time,' replied Jesus, 'has not yet come, but for you 6
any time is suitable. The world cannot hate you; but it 7
does hate me, because I give testimony that its works are
evil. As for you, go up to the Festival. I am not going 8
up to this Festival, because my time is not yet come.'

Such was His answer, and He remained in Galilee. 9
When, however, His brothers had gone up to the Festival, 10
then He also went up, not openly, but as it were privately.

Diversity of Opinion

Meanwhile the Jews at the Festival were 11
looking for Him and were inquiring,

'Where is he?'

Among the mass of the people there was much muttered 12
debate about Him.

Some said,

'He is a good man.'

Others said,

'Not so: he is imposing on the people.'

Yet for fear of the Jews no one spoke out boldly about 13
Him.

Jesus claims to have come from God

But when the Festival was already half over, 14
Jesus went up to the Temple and commenced
teaching. The Jews were astonished. 15

'How does this man know anything of books,'
they said, 'although he has never been taught?'

Jesus answered their question by saying, 16

'My teaching is not mine, but comes from Him who
sent me. If any one is willing to do His will, he shall 17
know about the teaching, whether it is from God or
originates with me. The man whose teaching originates 18
with himself aims at his own glory. He who aims at the
glory of Him who sent him teaches the truth, and there is

8. *I am not going up*] That is, perhaps, not as they had expected, coming with the twelve and an imposing body of followers to join the long caravan of intending worshippers who were starting for the Festival, and certainly not for the purpose which they had urged upon Him. There is a v.l. 'not yet.' But this looks like a correction to escape the apparent inconsistency of verses 8 and 10.

(vv. 15–24.) This paragraph gives a better connection if, as by many commentators, it be transposed to follow v. 47. The *writings* of v. 47 and the *books* of vii. 15 are the same word in the Greek; and the *one deed* of vii. 21 would naturally refer to the *recent* cure of the cripple of Bethesda, v. 2–18. Cf. v. 18 and vii. 19.

no deception in him. Did not Moses give you the Law? 19
And yet not a man of you obeys the Law. Why do you
want to kill me?'

'You are possessed by a demon,' replied the crowd. 20
'Who wants to kill you?'

'One deed I have done,' replied Jesus, 'and you are all 21
full of wonder. Well then, Moses gave you the rite of 22
circumcision (not that it began with Moses, but with your
earlier forefathers), and even on a Sabbath day you circum-
cise a child. If to save the Law of Moses from being 23
broken a child is circumcised even on a Sabbath day, are
you bitter against me because I have restored a whole man
to health on a Sabbath day? Do not judge superficially, 24
but form a just judgement.'

The Opinion of the People

Some, however, of the people of Jerusalem 25
said,

'Is not this the man they are wanting to
kill? But here he is, speaking out boldly, and they say 26
nothing to him! Can the Rulers really have discovered
that this man is the Christ? And yet we know this man, 27
and where he comes from; but as for the Christ, when He
comes, no one will know where He comes from.'

Jesus therefore, while teaching in the Temple, cried 28
aloud, and said,

'Yes, you know me, and you know where I am from.
And yet I have not come of my own accord; but there is
One who has really sent me, of whom you have no know-
ledge. I know Him, because I came from Him, and He 29
sent me.'

On hearing this they wanted to arrest Him; yet not a 30
hand was laid on Him, because His time had not yet come.
But among the crowd a large number believed in Him. 31

'When the Christ comes,' they said, 'will He perform
more signs than this teacher has performed?'

Jesus was going back to God

The Pharisees heard the people thus ex- 32
pressing their various doubts about Him, and
the High Priests and the Pharisees sent some
officers to apprehend Him. So Jesus said, 33

'Still for a short time I shall be with you, and then I go
my way to Him who sent me. You will look for me and will 34
not find me, and where I am you cannot come.'

27. Cf. the divergent tradition of verse 42.

The Jews therefore said to one another,
'Where is he about to betake himself, so that we shall not find him? Will he betake himself to the Dispersion among the Greeks, and teach the Greeks? What do those words of his mean, "You will look for me, but will not find me, and where I am you cannot come"?'

A Promise of living Water

On the last day of the Festival—the great day—Jesus stood up and cried aloud.
'Whoever is thirsty,' He said, 'let him come to me and drink. He who believes in me, from within him—as the Scripture has said—rivers of living water shall flow.'

He referred to the Spirit which those who believed in Him were to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

The People divided in Opinion

After listening to His words, some of the crowd began to say,
'This is beyond doubt the Prophet.'

Others said,
'He is the Christ.'

But others again,
'Not so: is the Christ to come from Galilee? Has not the Scripture declared that the Christ is to come of the family of David (Ps. lxxxix. 3, 4) and from Bethlehem, David's village' (Mic. v. 2)?

So there was a dissension among the people on His account. Some of them wanted to arrest Him, but no one laid hands upon Him.

The Attempt to arrest Him quite fails

Meanwhile the officers returned to the High Priests and Pharisees, who asked them,
'Why have you not brought him?'
'No mere man has ever spoken as this man speaks,' said the officers.
'Are you deluded too?' replied the Pharisees; 'has any one of the Rulers or of the Pharisees believed in him? As for this rabble who understand nothing about the Law, they are accursed.'

35. An unconscious prophecy of the Christian mission of the Gentile world. A touch of irony on the part of the Evangelist. Cf. xii. 20–23.

(vv. 37, 38.) The words may be punctuated (after 'come to me')—'And let him who believes in me drink.' Then the 'from within Him' would refer not to the believer as a secondary source (a thought hardly exampled in the Gospel); but to Jesus Himself as the one fountain of life. Cf. iv. 13, 14. The 'Scripture' cannot be identified.

Nicodemus interposed—he who had formerly gone to Jesus, being himself one of them. 50

'Does our Law,' he asked, 'judge a man without first hearing what he has to say and ascertaining what he is doing?' 51

'Do you also come from Galilee?' they asked in reply. 'Search and see for yourself that no prophet is of Galilaean origin.' 52

The Sin of a betrothed Woman

[So they went away to their several homes; 53
but Jesus went to the Mount of Olives. At 1, 2
break of day, however, He returned to the Temple, and there the people came to Him in crowds. He seated Himself, and was teaching them, when the Scribes 3
and the Pharisees brought to Him a woman who had been found committing adultery. They made her stand in the centre of the court, and they put the case to Him. 4

'Rabbi,' they said, 'this woman has been found in the very act of committing adultery. Now, in the Law, Moses 5
has ordered us to stone such women to death. But what do you say?'

They asked this in order to put Him to the test, so that 6
they might have some charge to bring against Him. But Jesus stooped down and began to write with His finger on the ground. When, however, they persisted with their 7
question, He raised His head and said to them,

'Let the sinless man among you be the first to throw a stone at her.'

Then He stooped down again, and began to write on 8
the ground. They listened to Him, and then, beginning 9
with the eldest, took their departure, one by one, till all were gone. And Jesus was left behind alone—and the woman in the centre of the court. Then, raising His head, Jesus said 10
to her,

'Where are they? Has no one condemned you?'

'No one, Sir,' she replied. 11

'And I do not condemn you either,' said Jesus; 'go, and from this time do not sin any more.']

(vv. 53–viii. 11.) The evidence, external and internal (un-Johannine words and phrases and numerous various readings), seems decisive against regarding this section as part of the Gospel of John, which of course is not to say that it may not be a fragment of genuine evangelical tradition. Cf. xxi. 25. While many authorities omit it altogether, others place it at the end of the Gospel, others after Luke xxi. 38. Cf. the similar setting of vii. 53; viii. 1, 2; and of Luke xxi. 37, 38.

The Testimony of the Father and of the Son

Once more Jesus addressed them. 12
'I am the Light of the world,' He said;
'the man who follows me shall not walk in the dark, but shall have the light of Life.'

'You are giving evidence about yourself,' said the 13
Pharisees; 'your evidence is not valid.'

'Even if I am giving evidence about myself,' replied 14
Jesus, 'my evidence is true; for I know where I came from and where I am going, but you know neither the one nor the other. You judge according to appearances: I 15
am judging no one. And even if I do judge, my judge- 16
ment is just; for I am not alone, but the Father who sent me is with me. In your own Law, too, it is written that 17
THE TESTIMONY OF TWO MEN IS TRUE (Deut. xix. 15). I am 18
one giving testimony about myself, and the Father who sent me gives testimony about me.'

'Where is your Father?' they asked. 19

'You know my Father as little as you know me,' He replied; 'if you knew me, you would know my Father also.'

These sayings He uttered in the Treasury, while teaching 20
in the Temple; yet no one arrested Him, because His time had not yet come.

Christ's Departure near at hand

Again He said to them, 21
'I am going away. Then you will try to find me, but you will die in your sins. Where I am going, it is impossible for you to come.'

The Jews began to ask one another, 22
'Is he going to kill himself, since he says, "Where I am going, it is impossible for you to come"?'

'You,' He continued, 'are from below, I am from above: 23
you are of this present world, I am not of this present world. That is why I told you that you will die in your 24
sins; for, unless you believe that I am He, you will die in your sins.'

'You—who are you?' they asked. 25

'How is it that I even speak to you at all?' replied

24. *I am He*] Some would render, 'I am' (as in verse 58). The Greek in these passages and in xiii. 19 is the same as that of the LXX in Deut. xxxii. 39; Isa. xliii. 10; but is not the same as that of Exod. iii. 14, last clause. So also in verses 28 and 58.

25. *How is it, &c.*] The meaning of the Greek is very uncertain. The rendering adopted here is that of R.V. mg. A.V. and R.V. text have (virtually), 'That which I have spoken to you from the beginning.' Amer. R.V. mg. 'Altogether that which I also speak unto you.'

Jesus. 'Many things I have to speak and to judge concerning you. But He who sent me is true, and what I have heard from Him I tell forth to the world.' 26

They did not perceive that He was speaking to them of the Father. So Jesus added, 27 28

'When you have lifted up the Son of Man, then you will know that I am He. Of myself I do nothing; but as the Father has taught me, so I speak. And He who sent me is with me. He has not left me alone: for I do always what is pleasing to Him.' 29

As He thus spoke, many became believers in Him. 30

The Jews boast of Descent from Abraham

Jesus therefore said to those of the Jews who had now believed in Him, 31

'As for you, if you hold fast to my teaching, then you are truly my disciples; and you shall know the truth, and the truth will make you free.' 32

'We are descendants of Abraham,' they answered, 'and have never at any time been in slavery to any one. What do those words of yours mean, "You shall become free"?' 33

'In very truth I tell you,' replied Jesus, 'that every one who commits sin is the slave of sin. Now a slave does not remain always in his master's house, but a son does. If then, the Son shall make you free, you will be free indeed. You are descendants of Abraham, I know; but you want to kill me, because my teaching gains no ground within you. I speak of what I have seen with the Father. You, then, also are doing what you have heard from your father.' 34 35 36 37 38

'Our father is Abraham,' they said. 39

'If you were Abraham's children,' replied Jesus, 'it is Abraham's deeds that you would be doing. But, in fact, you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do that. You are doing the deeds of your father.' 40 41

'We,' they replied, 'are not illegitimate children. We have one Father, namely God.'

'If God were your Father,' said Jesus, 'you would love me; for it is from God that I came and I am now here. I have not come of myself, but He sent me. How is it you do not understand me when I speak? It is because you 42 43

39. *It is Abraham's deeds, &c.*] v.l. 'do Abraham's deeds.'

are unable to listen to my words. The father whose sons 44
you are is the devil; and you desire to do what gives him
pleasure. He was a murderer from the beginning, and
does not stand firm in the truth—for there is no truth in
him. Whenever he utters his lie, he speaks what is his
own; for he is a liar, and the father of lies. But because 45
I speak the truth, you do not believe me. Which of you 46
convicts me of sin? If I speak the truth, why do you not
believe me? Only he who is a child of God listens to 47
God's words. You do not listen to them: and why? It
is because you are not God's children.'

Jesus accused of being a Demoniac

'Are we not right,' answered the Jews, 'in 48
saying that you are a Samaritan and are
possessed by a demon?'

'I am not possessed by a demon,' replied 49
Jesus. 'But I honour my Father, and you dishonour me.
I, however, am not aiming at glory for myself: there is 50
One who aims at glory for me—and who judges. In very 51
truth I tell you that if any one obeys my teaching he shall
never see death.'

'Now,' exclaimed the Jews, 'we know that you are 52
possessed by a demon. Abraham died, and so did the
prophets, and yet you say, "If any one obeys my teaching,
he shall never taste death." Are you really greater than 53
our forefather Abraham? For he died. And the prophets
died. Whom do you make yourself out to be?'

'Were I to glorify myself,' answered Jesus, 'I should 54
have no real glory. There is One who glorifies me—namely
my Father, who you say is your God. You do not know 55
Him, but I know Him; and were I to deny my knowledge
of Him, I should be like you, a liar. But I do know
Him, and I obey His teaching. Abraham your forefather 56
rejoiced in the hope of seeing my day: and he saw it, and
was glad.'

'You are not yet fifty years old,' cried the Jews, 'and 57
have you seen Abraham?'

'In very truth,' answered Jesus, 'I tell you that before 58
Abraham came into existence, I am.'

Thereupon they took up stones to throw at Him, but He 59
hid Himself and went away out of the Temple.

44. *Does not stand*] v.l. 'did not stand.'
57. *Have you seen Abraham?*] v.l. 'Has Abraham seen you?'

A blind Man receives Sight

9 As He passed by, He saw a man who had 1
been blind from his birth. So His disciples 2
asked Him,

'Rabbi, who sinned—this man or his parents—that he was born blind?'

'Neither he nor his parents sinned,' answered Jesus, 3
'but he was born blind in order that God's work might be openly shown in him. We must do the works of Him 4
who sent me while there is daylight. Night is coming on, when no one can work. When I am in the world, I am 5
the Light of the world.'

After thus speaking, He spat on the ground, and then, 6
kneading the dust and spittle into clay, He smeared the clay over the man's eyes and said to him, 7

'Go and wash in the pool of Siloam'—the name means 'Sent.'

So he went and washed his eyes, and returned seeing.

His Acquaintances question him

His neighbours, therefore, and the other 8
people to whom he had been a familiar sight as a beggar, began asking,

'Is not this the man who used to sit and beg?'

'Yes, it is,' replied some of them. 9

'No, it is not,' said others, 'but he is like him.'

But he said,

'I am the man.'

'How then were your eyes opened?' they asked. 10

'He whose name is Jesus,' he answered, 'made clay 11
and smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and obtained sight.'

'Where is he?' they inquired. 12

'I do not know,' he said.

The Pharisees question him.

They brought him to the Pharisees—this man 13
who had been blind. Now the day on which 14
Jesus made the clay and opened the man's eyes was the Sabbath. So the Pharisees in their 15
turn asked him how he had obtained his sight.

2. *This man*] The belief in the possibility of a soul's prenatal innocence or sin appears in Wisdom viii. 19, 20. 'A good soul fell to my lot: nay rather, being good, I came into a body undefiled.'

4. *We*] The Lord associates His disciples with Himself, as in iii. 11. v.l. has 'I' for 'we.'

11. *Obtained*] Cf. Mark x. 52, n. So in verses 15, 18. Lit. 'recovered sight,' as frequently in the cure of the blind. Cf. Mark x. 52. The man *born blind* regained his normal heritage of vision.

'He put clay on my eyes,' he replied, 'and I washed, and now I can see.'

This led some of the Pharisees to say, 16

'That man has not come from God, for he does not keep the Sabbath.'

'How is it possible for a bad man to do such signs?' argued others.

And there was a division among them. So again they 17 asked the once blind man,

'What do you say about his opening your eyes.'

'He is a prophet,' he replied.

The Pharisees appeal to his Parents

The Jews, however, did not believe the state- 18 ment concerning him—that he had been blind and had obtained his sight—until they called his parents and asked them, 19

'Is this your son, who you say was born blind? How is it then that he can now see?'

'We know,' replied the parents, 'that this is our son 20 and that he was born blind; but how it is that he can now 21 see or who has opened his eyes we do not know. Ask him himself; he is of full age; he himself will give his own account of it.'

This was their answer, because they were afraid of the 22 Jews; for the Jews had already settled among themselves that if any one should acknowledge Jesus as the Christ, he should be excluded from the synagogue. That was why his 23 parents said,

'He is of full age: ask him himself.'

The Pharisees drive the Man away

A second time therefore they called the man 24 who had been blind, and said,

'Give God the praise: we know that that man is a sinner.'

'Whether he is a sinner or not, I do not know,' he 25 replied; 'one thing I know—that I was once blind and that now I can see.'

'What did he do to you?' they asked; 'how did he 26 open your eyes?'

'I have told you already,' he replied, 'and you did not 27 listen to me. Why do you want to hear it again? Do you also mean to be disciples of his?'

24. *Give God the praise*] That is, perhaps, 'Do not praise the man Jesus who is a sinner.' But the primary meaning of the phrase seems rather to be 'Confess your error,' and its just condemnation by the authorities. Cf. Joshua vii. 19.

Then they railed at him, and said, 28
'You are that man's disciple, but we are disciples of Moses. We know that God spoke to Moses; but as for 29
this fellow we do not know where he comes from.'
'Why, this is marvellous!' the man replied; 'you do 30
not know where he comes from, and yet he has opened my eyes! We know that God does not listen to bad people, 31
but that if any one is a God-fearing man and does His will, He listens to him. From the beginning of the world such 32
a thing was never heard of as that any one should open the eyes of a man blind from his birth. Had that man not 33
come from God, he could have done nothing.'
'You,' they replied, 'were wholly begotten and born in 34
sin, and do you teach us?'
And they put him out of the synagogue.

Jesus finds him

Jesus heard that they had done this. So 35
having found him, He asked him,
'Do you believe in the Son of God?'
'Who is He, Master?' replied the man. 'Tell me, so 36
that I may believe in Him.'
'You have seen Him,' said Jesus; 'and not only so: 37
He is now speaking to you.'
'I believe, Master,' he said. 38
And he threw himself at His feet.

The Blindness of the Pharisees

'I came into this world,' said Jesus, 'for 39
judgement, that those who do not see may see,
and that those who do see may become blind.'
These words were heard by those of the Pharisees who 40
were present, and they asked Him,
'Are we also blind?'
'If you were blind,' answered Jesus, 'you would have 41
no sin; but as a matter of fact you boast that you see. So
your sin remains!'

'The Sheepfold'

'In very truth I tell you that the man 1 10
who does not enter the sheepfold by the door,
but climbs over some other way, is a thief
and a robber. He who enters by the door is the shepherd 2
of the sheep. To him the porter opens the door, and the 3
sheep hear his voice; and he calls his own sheep by their
names and leads them out. When he has brought his own 4

35. *Son of God*] v.l. 'Son of Man.'
41. *If you were . . you would have*] Or 'If you had been . . you would have had.'

sheep all out, he walks at the head of them ; and the sheep follow him, because they know his voice. But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers.'

Jesus spoke to them in this allegorical language, but they did not understand what He meant.

'The Door of the Sheepfold'

Again therefore Jesus said to them,
' In very truth I tell you that I am the Door of the sheep. All who have come before me are thieves and robbers ; but the sheep would not listen to them. I am the Door. If any one enters by me, he will find safety, and will go in and out and find pasture. The thief comes only to steal and kill and destroy : I have come that they may have Life, and may have it in abundance.

'The Good Shepherd'

' I am the Good Shepherd. The good shepherd lays down his very life for the sheep. The hired servant, who is not the shepherd and does not own the sheep, no sooner sees the wolf coming than he leaves the sheep and runs away ; and the wolf worries and scatters them. For he is only a hired servant and cares nothing for the sheep.

' I am the Good Shepherd. And I know my sheep and my sheep know me, just as the Father knows me and I know the Father ; and I lay down my life for the sheep. I have also other sheep—which do not belong to this fold. Those also I must bring, and they will listen to my voice ; and they shall become one flock under one Shepherd. For this reason my Father loves me, because I am laying down my life to receive it back again. No one is taking it away from me, but I myself am laying it down. I am authorized to lay it down, and I am authorized to receive it back again. This is the command I received from my Father.'

Again there arose a division among the Jews because of these words. Many of them said,

' He is possessed by a demon and is mad. Why do you listen to him ? '

16. *This fold . . one flock*] The A.V., following the Latin Vulgate, reads ' this fold . . one fold.' But the two Greek words are quite distinct, and the change from ' fold ' to ' flock ' is most significant. The textual evidence for ' flock,' whether of Greek MSS. or Versions, is unanimous. Even the old Latin, on which Jerome based his revised Vulgate, translates correctly ovile (sheep-fold) . . grex (flock). The falsification—for it is nothing less—to ' ovile . . ovile,' is convenient for the inclusive claims of the Roman See, but our Lord's conception of Christian unity allows for many folds, diverse one from another, yet gathered into one flock under the One Shepherd of the sheep.

Others argued, 21
'That is not the language of a demoniac: can a demon open blind men's eyes?'

Jesus appeals to His Miracles

The Rededication Festival came on in Jeru- 22
salem. It was winter, and Jesus was walking 23
in the Temple in Solomon's Portico, when the 24
Jews gathered round Him and asked Him,

'How long do you mean to keep us in suspense? If you are the Christ, tell us so plainly.'

'I have told you,' answered Jesus, 'and you do not 25
believe. The deeds that I do in my Father's name—they bear witness about me. But you do not believe, because 26
you are not my sheep. My sheep listen to my voice, and 27
I know them, and they follow me. I give them eternal 28
Life, and they shall never perish, nor shall any one wrest them from my hand. What my Father has given me is 29
greater than all, and no one is able to wrest anything from my Father's hand. I and the Father are one.' 30

The Jews talk of killing Him

Again the Jews brought stones to throw at 31
Him. Jesus remonstrated with them. 32
'Many good deeds from the Father have I shown you; for which of them will you stone me?'

'For no good deed,' the Jews replied, 'are we going to 33
stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God.'

'Does it not stand written in your Law,' replied Jesus, 34
'"I SAID, YOU ARE GODS" (Ps. lxxxii. 6)? If those to 35
whom God's word was addressed are called gods (and the Scripture cannot be annulled), how is it that you say to one 36
whom the Father consecrated and sent into the world, "You are blaspheming," because I said, "I am God's Son"? If 37
the deeds I do are not my Father's deeds, do not believe me. But if they are, then even if you do not believe me, at least 38
believe the deeds, that you may recognize and see clearly that the Father is in me, and that I am in the Father.'

This made them once more try to arrest Him, but He 39
withdrew out of their power.

He crosses the Jordan

Then He went away again to the other side 40
of the Jordan, to the place where John had been baptizing at first; and there He stayed. And 41
many people came to Him. Their report was,

22. *Came on*] v.l. adds 'at that time.'

'John did not work any sign, but all that John said about this man was true.'

And many became believers in Him there. 42

The Illness of Lazarus

Now a certain man was lying ill, named 11 1
Lazarus, of Bethany, the village of Mary and
her sister Martha. This Mary, whose brother 2
Lazarus was ill, was the one who poured the perfume
over the Lord and wiped His feet with her hair. So the 3
sisters sent to Him to say,

'Master, he whom you hold dear is ill.'

Jesus received the message and said, 4

'This illness is not to end in death, but is to promote the glory of God, in order that the Son of God may be glorified by it.'

Jesus goes to Bethany

Now Jesus loved Martha, and her sister, and 5
Lazarus. When, however, He heard that 6
Lazarus was ill, He still remained two days in
that same place. Then, after that, He said to the disciples, 7

'Let us return to Judaea.'

'Rabbi,' exclaimed the disciples, 'the Jews have just 8
been trying to stone you, and do you think of going back there again?'

'Are there not twelve hours in the day?' replied Jesus. 9
'If any one walks in the daytime, he does not stumble—
because he sees the light of this world. But if a man walks 10
by night, he does stumble, because he has no light in him.'

He said this, and afterwards He added, — 11

'Our beloved Lazarus is sleeping, but I will go and wake him.'

'Master,' said the disciples, 'if he is asleep he will recover.' 12

Now Jesus had spoken of his death, but they thought He 13
referred to the rest of natural sleep. So then He told 14
them plainly,

'Lazarus is dead; and for your sakes I am glad I was not 15
there, in order that you may believe. But let us go to him.'

'Let us go also,' Thomas (called the Twin) said to his 16
fellow disciples, 'that we may die with him.'

Lazarus was now dead and buried

On His arrival Jesus found that Lazarus had 17
already been four days in the tomb. Bethany 18
was near Jerusalem, the distance being a little
less than two miles; and a considerable number of the 19

4. Cf. IX. 3.

Jews were with Martha and Mary, having come to express sympathy with them on the death of their brother. Martha, 20
then, as soon as she heard the tidings, 'Jesus is coming,'
went to meet Him; but Mary remained sitting in the house.
So Martha said to Jesus, 21

'Master, if you had been here, my brother would not have died. And even now I know that whatever you ask 22
from God, He will give it.'

'Your brother shall rise again,' replied Jesus. 23

'The Resurrection and the Life'

'I know,' said Martha, 'that he will rise 24
again at the resurrection, on the last day.'

'I am the Resurrection and the Life,' said 25
Jesus; 'he who believes in me, even if he has died, shall
live; and every one who is living and is a believer in me 26
shall never die. Do you believe this?'

'Yes, Master,' she replied; 'I believe that you are 27
the Christ, the Son of God, who was to come into the
world.'

After saying this, she went and called her sister Mary 28
privately, telling her,

'The Rabbi is here and is asking for you.'

So she, on hearing that, rose up quickly to go to Him. 29
Now Jesus was not yet come into the village, but was still 30
at the place where Martha had met Him. So the Jews 31
who were with Mary in the house sympathizing with her,
when they saw that she had risen hastily and had gone out,
followed her, supposing that she was going to the tomb
to wail there.

Lazarus brought back to Life

Mary then, when she came to Jesus and saw 32
Him, fell at His feet and exclaimed,

'Master, if you had been here, my brother would not have died.'

Seeing her wailing, and the Jews in like manner wailing 33
who had come with her, Jesus, with deep emotion and
greatly troubled, asked them, 34

'Where have you laid him?'

'Master, come and see,' was their reply.

Jesus burst into tears. 35

'See how dear he held him,' said the Jews. 36

But others asked, 37

35. *Burst into tears*] But not aloud as in verses 31, 33. This verb, signifying the silent shedding of tears, occurs nowhere else in the N.T.

'Was not he who opened the blind man's eyes also able to prevent this man from dying?'

Jesus, however, again with deep emotion, came to the 38
tomb. It was a cave, and a stone had been laid against the mouth of it.

'Take away the stone,' said Jesus. 39

Martha, the sister of the dead man, exclaimed,

'Master, by this time there is a foul smell; for it is the fourth day since he died.'

'Did I not promise you,' replied Jesus, 'that if you 40
believe, you shall see the glory of God?'

So they removed the stone. Then Jesus lifted up His 41
eyes and said,

'Father, I thank Thee that Thou hast heard me. I 42
know that Thou always hearest me; but for the sake of the crowd standing round I have said this—that they may believe that Thou didst send me.'

After speaking thus, He cried out in a loud voice, 43

'Lazarus, come forth.'

The dead man came out, his hands and feet swathed in 44
bandages, and his face wrapped round with a kerchief.

'Untie him,' said Jesus, 'and let him go.'

Sympathy and Opposition

Thereupon a number of the Jews who had 45
come to Mary and had witnessed His deeds
became believers in Him; though some of them 46
went off to the Pharisees and told them what He had done.

Caiaphas's Prediction

The High Priests and the Pharisees therefore 47
held a meeting of the Sanhedrin.

'What steps are we taking?' they asked one another; 'for this man is performing a great number of signs. If we leave him alone in this way, everybody will 48
believe in him, and the Romans will come and blot out both our place and our nation.'

But one of them, named Caiaphas, being High Priest that 49
year, said,

'You know nothing about it. You do not reflect that 50
it is to your interest that one man should die for the people rather than the whole nation perish.'

It was not of his own impulse that he thus spoke. But 51
being High Priest that year he was inspired to declare that Jesus was to die for the nation, and not for the nation only, 52
but in order to unite into one body all the far-scattered

children of God. So from that day forward they schemed 53
to put Jesus to death.

Jesus withdraws to Ephraim

Therefore Jesus no longer went about openly 54
among the Jews, but He left that neighbourhood
and went into the district near the desert, to a
town called Ephraim, and remained there with the disciples.
The Jewish Passover was coming near, and many from the 55
country went up to Jerusalem before the Passover, to purify
themselves. They therefore looked out for Jesus, and 56
asked one another as they stood in the Temple,

'What do you think?—will he come to the Festival at all?'

Now the High Priests and the Pharisees had issued orders 57
that if any one knew where He was, he should give information, so that they might arrest Him.

Mary's costly Gift

Jesus, however, six days before the Passover, 1 **12**
came to Bethany, where Lazarus was whom
He had raised from the dead. So they gave a 2
dinner there in honour of Jesus, at which Martha waited
at table, but Lazarus was one of those who were at table
with Him. Mary then took a pound weight of pure 3
spikenard, very costly, and poured it over His feet, and
wiped His feet with her hair, so that the house was filled
with the fragrance of the perfume. Then said Judas Iscariot, 4
one of the twelve, the one who was to betray Jesus,

'Why was not that perfume sold for 300 shillings and 5
the money given to the poor?'

The reason he said this was not that he cared for the poor, 6
but that he was a thief, and that, being in charge of the
money-box, he used to steal what was put into it. But 7
Jesus interposed.

'Let her alone,' He said, 'it was that she might keep
it for the time of my preparation for burial. For the poor 8
you always have with you, but you have not me always.'

Now it became widely known among the Jews that Jesus 9
was there; and they came not only on His account, but also
in order to see Lazarus whom He had brought back to life.
The High Priests, however, consulted together to put 10
Lazarus also to death, for because of him many of the Jews 11
left them and became believers in Jesus.

(vv. 1–11.) Cf. Matt. xxvi. 6–13; Mark xiv. 3–9; Luke vii. 36–50.
3. *Pure*] Or 'liquid.'

Jesus rides into Jerusalem

The next day a great crowd of those who had come to the Festival, hearing that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, shouting as they went,

12 13

'HOSANNA! BLESSINGS ON HIM WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26), on the King of Israel!'

And Jesus, having procured a young ass, sat upon it, just as the Scripture says,

14

'FEAR NOT, DAUGHTER OF ZION! SEE, THY KING IS COMING RIDING ON AN ASS'S COLT' (Zech. ix. 9).

15

The meaning of this His disciples did not understand at the time; but after Jesus was glorified they recollected that this was written about Him, and that they had done this to Him. The crowd therefore that had been present when He called Lazarus out of the tomb and brought him back to life, related what they had witnessed. This was why the crowd came to meet Him, because they had heard of His having performed that sign. The Pharisees therefore said to one another,

16 17 18 19

'See how futile your efforts are! The world is gone after him!'

A higher Life the Result of Death

Now some of those who were coming up to worship at the Festival were Greeks. They came to Philip, of Bethsaida in Galilee, with the request,

20 21

'Sir, we wish to see Jesus.'

Philip came and told Andrew: Andrew and Philip told Jesus. His answer was,

22 23

'The time has come for the Son of Man to be glorified. In very truth I tell you that unless a grain of wheat falls into the ground and dies, it remains what it was—a single grain; but if it dies, it makes a rich yield. He who holds his life dear, destroys it; and he who makes his life of no account in this world shall keep it to eternal Life. If a man serves me, let him follow me; and where I am,

24 25 26

(vv. 12–19.) Cf. Matt. xxi. 1–11; Mark xi. 1–11; Luke xix. 29–44.

21. The coming of these Greeks seems to symbolise the seeking of the Gentile world after Christ, which is a signal to Him that His earthly mission was accomplished and His hour was come. Cf. vii. 35, n.

23. *Glorified*] Not only after death, but in and through death. Cf. vii. 39; xiii. 31, &c. It is rather the thought of the writer of Hebrews (ii. 9), 'With a view to the suffering of death crowned with glory and honour,' than of Paul (Phil. ii. 8, 9), 'Obedient unto death. Wherefore God also highly exalted him.'

there too shall my servant be. If a man serves me, the Father will honour him.

'Now is my soul full of trouble; and what shall I say? 27
Father, save me from this hour. Yet for this very purpose
I have come to this hour. Father, glorify Thy name.' 28

A Voice from Heaven

Then there came a voice from the sky,
'I have glorified it and will glorify it again.'
The crowd that stood by and heard it, said 29
it had thundered. Others said,
'An angel spoke to him.'

'It is not for my sake,' said Jesus, 'that this voice came, 30
but for your sakes. Now comes judgement upon this world: 31
now will the Prince of this world be driven out. And I—if 32
I am lifted up from the earth—will draw all men to me.'

He said this to indicate the kind of death He would die. 33
The crowd answered Him, 34

'We have heard out of the Law that the Christ remains for ever. Why do you say that the Son of Man must be lifted up? Who is that Son of Man?'

'A little while longer,' He replied, 'the light will be 35
among you. Live and act according to the light that you have, for fear darkness overtake you; for a man who walks in the dark does not know where he is going. Inasmuch as 36
you have the light, believe in the light, so that you may become sons of light.'

Much Unbelief, yet many secret Disciples

Jesus said this, and went away and hid Himself from them. Though He had performed 37
so many signs in their presence, they did not believe in Him—in order that the words of 38
Isaiah the Prophet might be fulfilled,

'LORD, WHO HAS BELIEVED OUR PREACHING?
AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN REVEALED?' (Isa. liii. 1).

For this reason they were unable to believe—because 39
Isaiah said again,

'HE HAS BLINDED THEIR EYES AND MADE THEIR MINDS 40
CALLOUS,

27. *Save me from this hour*] Cf. Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42. Or we may understand the clause to mean, 'Shall I pray, "Father . . hour"?' If that is the right rendering, the Evangelist seems to rewrite the Gethsemane agony of the Synoptics. In Mark there is a real cry for deliverance: here rather 'Shall I say? "Father, save me from this hour!" No! because for this very purpose I have come to this hour.' Jesus is now feeling the nearness of the arrest and trial: He is absolutely master of His fate.

LEST THEY SHOULD SEE WITH THEIR EYES AND PERCEIVE
WITH THEIR MINDS,
AND SHOULD TURN,
AND I SHOULD HEAL THEM' (Isa. vi. 9, 10).

Isaiah uttered these words because he saw His glory; 41
and he spoke of Him.

Nevertheless even from among the Rulers many 42
believed in Him. But because of the Pharisees they did
not avow their belief, for fear they should be excom-
municated. They loved honour from men rather than 43
honour from God.

Jesus and His heavenly Father

But Jesus cried aloud, 44
'He who believes in me, believes not in me,
but in Him who sent me; and he who sees me 45
sees Him who sent me. I have come like light 46
into the world, in order that no one who believes in me
may remain in the dark. If any one hears my teachings 47
and regards them not, I do not judge him; for I did not
come to judge the world, but to save the world. He who 48
sets me at naught and does not receive my teachings is
not left without a judge: the words I have spoken will
judge him on the last day; because I have not spoken on 49
my own authority; but the Father who sent me, Himself
gave me a command what to say and in what words to
speak. And I know that His command is eternal Life. 50
What therefore I speak, I speak just as the Father has
bidden me.'

A Lesson in Humility

Now before the Feast of the Passover, Jesus 1 **13**
knew that the time had come for Him to
leave this world and go to the Father. Having
loved His own who were in the world, He loved them to
the end. While supper was proceeding, the devil having 2
already suggested to Judas Iscariot, the son of Simon, the
thought of betraying Him, Jesus, knowing that the Father 3
had put everything into His hands, and that He had come
forth from God and was now going to God, rose from table, 4
threw off His upper garments, and took a towel and tied
it round Him. Then He poured water into a basin, and 5
proceeded to wash the feet of the disciples and to wipe
them with the towel which He had put round Him. When 6
He came to Simon Peter, Peter objected.

'Master,' he said, 'are you going to wash my feet?'

'What I am doing,' answered Jesus, 'for the present 7
you do not know, but afterwards you shall know.'
'Never, so long as I live,' said Peter, 'shall you wash 8
my feet.'
'If I do not wash you,' replied Jesus, 'you have no
share with me.'
'Master,' said Peter, 'wash not only my feet, but also 9
my hands and my head.'
'Any one who has lately bathed,' said Jesus, 'does not 10
need to wash more than his feet, but is clean all over.
And you my disciples are clean, and yet this is not true of
all of you.'
For He knew who was betraying Him, and that was 11
why He said,
'You are not all of you clean.'
So after He had washed their feet, put on His garments 12
again, and returned to the table, He said to them,
'Do you understand what I have done to you? You 13
call me "The Rabbi" and "The Master," and rightly so,
for such I am. If I then, your Master and Rabbi, have 14
washed your feet, it is also your duty to wash one another's
feet. For I have set you an example in order that you 15
may do what I have done to you. In very truth I tell you 16
that a servant is not superior to his master, nor is a messenger
superior to him who sent him. If you know all this, blessed 17
are you if you act accordingly. I am not speaking of all of 18
you. I know whom I have chosen, but it is that the
Scripture may be fulfilled, which says, "HE WHO EATS MY
BREAD HAS LIFTED UP HIS HEEL AGAINST ME" (Ps. xli. 9).
From this time forward I tell you things before they happen, 19
in order that when they do happen you may believe that
I am He. In very truth I tell you that he who receives 20
any one I send receives me, and that he who receives me
receives Him who sent me.'

The Traitor indicated

After speaking thus Jesus was troubled in 21
spirit and said with deep earnestness,
'In very truth I tell you that one of you
will betray me.'
The disciples began looking at one another, at a loss to 22
know to which of them He was referring. There was at 23

10. *More than his feet*] v.L. omits these words.
13. *Master*] Or 'Lord.'
18. *My bread*] v.L. 'bread with me.'

table one of His disciples—one whom Jesus loved—reclining with his head on Jesus' bosom. Making a sign there- 24
fore to him, Simon Peter said,
'Tell us whom He means.'
So he, having his head on Jesus' bosom, leaned back 25
and asked,
'Master, who is it?'
'It is the one,' answered Jesus, 'to whom I shall give 26
this piece of bread when I have dipped it.'
Accordingly He dipped the piece of bread, and took it
and gave it to Judas, the son of Simon Iscariot. Then, 27
after Judas had received the piece of bread, Satan entered
into him.
'What you are doing, do quickly,' said Jesus to
him.
But why He said this to him no one at the table under- 28
stood. Some supposed that because Judas had the money- 29
box Jesus meant, 'Buy what we require for the Festival,'
or that he should give something to the poor. So Judas 30
took the piece of bread and immediately went out. And
it was night.

The new Law—the Law of Love

When he was gone out, Jesus said, 31
'Now is the Son of Man glorified, and God
is glorified in Him. Moreover God will glorify 32
Him in Himself, and will glorify Him without delay. Dear 33
children, I am still with you a little longer. You will seek
me, but, as I said to the Jews, "Where I am going you
cannot come," so for the present I say to you. A new 34
commandment I give you, to love one another; that as I
have loved you, you also may love one another. It is by 35
this that every one will know that you are my disciples—
if you love one another.'

Peter's Denial foretold

'Master,' inquired Simon Peter, 'where are 36
you going?'
'Where I am going,' replied Jesus, 'you
cannot follow me now, but you shall follow later.'
'Master,' asked Peter again, 'why cannot I follow you 37
now? I will lay down my life on your behalf.'
'You say you will lay down your life on my behalf!' 38
said Jesus; 'in very truth I tell you that the cock will not
crow before you have three times disowned me.'

33. *Dear children*] Lit. 'Little children.'

Christ's Departure and Return

'Let not your hearts be troubled. Trust in 1 14
God: trust in me also. In my Father's house 2
there are many resting-places. Were it otherwise, I would have told you; for I am going to make ready a place for you. And if I go and make ready a place for 3
you, I will return and take you to be with me, that where I am you also may be. And where I am going, you all 4
know the way.'

'Master,' said Thomas, 'we do not know where you 5
are going. How should we know the way?'

'I am the Way, the Truth, and the Life,' replied Jesus. 6
'No one comes to the Father except through me. If you 7
had known me, you would have known my Father also. From this time forward you know Him and have seen Him.'

His Union with the Father

'Master,' said Philip, 'show us the Father: 8
that is all we need.'

'Have I been so long among you,' Jesus 9
answered, 'and yet you, Philip, do not know me? He who has seen me has seen the Father. How can you say to me, "Show us the Father"? Do you not believe that I 10
am in the Father and that the Father is in me? The things that I tell you all I do not speak on my own authority: but the Father dwelling within me carries on His own work. Believe me, all of you, that I am in the Father and that the 11
Father is in me; or at any rate, believe me because of what I do. In very truth I tell you that he who trusts in me shall 12
do the deeds I do; and he shall do greater deeds than these, because I am going to the Father. And whatever any of 13
you ask in my name, I will do, in order that the Father may be glorified in the Son. If you make any request of me 14
in my name, I will do it.

The Holy Spirit promised to the Obedient

'If you love me, you will obey my command- 15
ments. And I will ask the Father, and He 16
will give you another Advocate to be for ever with you—the Spirit of truth. That Spirit the 17

1. *Trust* (twice)] The repeated Greek word is ambiguous, as between the indicative 'you trust' and the imperative 'trust'—A.V. and R.V., 'Ye believe'—'believe.' Amer. R.V. transposes R.V. text and margin.

14. *Of me*] v.L. omits.

16. *Advocate*] Or 'Helper' or 'Champion.' According to etymology 'one called to one's side to help.' Although one meaning of the cognate verb is 'to comfort,' this verbal adjective, *paraclete*, is passive in form, and cannot directly mean 'one who comforts,' though this may be one function of the Helper. Probably the 'Comforter' of A.V. meant 'Strengthener,' rather than 'Consoler.' The word occurs again in verse 26; xv. 26; xvi. 7; 1 John ii. 1.

world cannot receive, because it does not see Him or know Him. You know Him, because He remains by your side and is in you. I will not leave you bereaved : I am coming 18
to you. Yet a little while and the world will see me no more, 19
but you will see me : because I live, you also shall live. At 20
that time you will know that I am in my Father, and that you are in me, and that I am in you. He who has my com- 21
mandments and obeys them is the one who loves me. And he who loves me will be loved by my Father, and I will love him and will reveal myself to him.'

Obedience and Love find God

Judas (not Judas Iscariot) asked, 22
'Master, how is it that you will reveal yourself to us and not to the world?'

'If any one loves me,' replied Jesus, 'he will obey my 23
teaching; and my Father will love him, and we will come to him and make our home with him. He who has no love for 24
me does not obey my teaching; and yet the teaching to which you are listening is not mine, but is that of the Father who sent me.

The Holy Spirit the great Teacher

'All this I have spoken to you while still with 25
you. But the Advocate, the Holy Spirit whom 26
the Father will send in my name, will teach you everything, and will bring to your memories all that I have said to you. Peace I leave with you : my 27
own peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled or dismayed.

Christ's Departure to the Father

'You heard me say to you, "I am going 28
away, and I am coming back to you." If you loved me, you would have rejoiced because I am going to the Father; for the Father is greater than I am. I have now told you before it comes to pass, that when 29
it has come to pass you may believe. In future I shall not 30
talk much with you, for the Prince of this world is coming. And yet in me he has nothing; but in order that the 31
world may know that I love the Father, I thus act in accordance with the command which the Father gave me. Rise, let us be going.'

18. *Bereaved*] Or 'orphans.'
19. *Will see*] Lit. 'sees.'
22. *How is it*] Lit. 'What has happened.'
31. *Rise, let us be going*] Westcott supposes that chapters xv. to xvii. were spoken on the way to Gethsemane, before the crossing of the Kidron (xviii. 1). Others suggest some displacement, and rearrangement, *e.g.* xiii. 31, 'Jesus said,' followed by chapters xv., xvi., then xiii. 31–38, xiv., xvii.

The true Vine and its Branches

'I am the true Vine, and my Father is the vine-dresser. Every branch in me that bears no fruit He takes away; and every branch that bears fruit He cleans, that it may bear more fruit. Already you are clean—through the teaching which I have given you. Continue in me, and let me continue in you. As the branch cannot bear fruit of itself if it does not continue in the vine, so you cannot if you do not continue in me. I am the Vine, you are the branches. He who continues in me and I in him bears abundant fruit, for apart from me you can do nothing. If any one does not continue in me, he is thrown away like the unfruitful branch, and then withers. Such branches they gather up and throw into the fire and they are burned.

A close Union with Christ through Obedience

'If you continue in me and my sayings continue in you, ask what you will and it shall be done for you. By this is God glorified—by your bearing abundant fruit and being my disciples. As the Father has loved me, I have also loved you: continue in my love. If you obey my commands, you will continue in my love, as I have obeyed my Father's commands and continue in His love.

The Joy which will result

'These things I have spoken to you that I may have joy in you, and that your joy may become perfect. This is my commandment to you, to love one another as I have loved you. No one has greater love than this—that a man lay down his life for his friends. You are my friends, if you do what I command you. No longer do I call you servants, because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you. It is not you who chose me, but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might be lasting; so that whatever petition you present to the Father in my name He may give you.

The World will hate and persecute

'This I command you, to love one another. If the world hates you, you know that it has first hated me. If you belonged to the world, the world would love its own. But because you do not belong to the world, and I have chosen you out

18. *You know*] Or 'know.'

of the world—for that reason the world hates you. Bear in 20
mind what I said to you, " A servant is not superior to his
master." If they have persecuted me, they will also per-
secute you: if they have given heed to my teaching, they
will give heed to yours also. But they will inflict all this 21
suffering upon you on account of your bearing my name
—because they do not know Him who sent me.

The Guilt of sinning against Light

' If I had not come and spoken to them, they 22
would have had no sin; but as it is they are
without excuse for their sin. He who hates me 23
hates my Father also. If I had not done among 24
them such deeds as no one else ever did, they would have
had no sin; but now they have seen and also hated both
me and my Father. But this has been so that the words 25
written in their Law might be fulfilled, " THEY HAVE HATED
ME WITHOUT REASON " (Ps. xxxv. 19; lxix. 4).

Inward Light and external Testimony

' When the Advocate is come whom I will 26
send to you from the Father—the Spirit of
truth who comes forth from the Father—He
will be a witness concerning me. And you also 27
are witnesses, because you have been with me from the first.

Excommunication and Martyrdom foretold

' These things I have spoken to you in order 1 **16**
to clear stumbling-blocks out of your path. You 2
will be excluded from the synagogues; nay
more, the time is coming when any one who
has murdered you will suppose he is offering service to God.
And they will do these things because they have not known 3
the Father or myself. But I have spoken this to you that 4
when the time for their accomplishment comes you may
recollect that I told you. I did not, however, tell you all
this at first, because I was still with you. But now I am 5
returning to Him who sent me; and not one of you asks me
where I am going. But grief has filled your hearts because 6
I have said all this to you.

The Holy Spirit to come when Jesus goes away

' Yet I am telling you the truth—it is to your 7
advantage that I go away. For unless I go away,
the Advocate will not come to you; but if I go,
I will send Him to you. And He, when He 8
comes, will bring conviction to the world, alike
of sin, of righteousness, and of judgement;—of sin, because 9
they do not believe in me; of righteousness, because I am 10
going to the Father, and you will no longer see me; of 11

judgement, because the Prince of this world is under sentence.

Truth, and our Capacity for receiving it

'I have much more to say to you, but you 12
are unable just now to bear it. But when He has 13
come—the Spirit of truth—He will guide you
into all the truth. For He will not speak of
His own accord, but all that He hears He will speak, and
He will make known the future to you. He will glorify
me, because He will take of what is mine and will make 14
it known to you. Everything that the Father has is mine; 15
that is why I said that the Spirit of truth takes of what is
mine and will make it known to you.

Eternal Joy would follow brief Sorrow

'A little while and you see me no more, and 16
again a little while and you shall see me.'
Some of His disciples therefore said to 17
one another,

'What does this mean which He is telling us, "A little while and you do not see me, and again a little while and you shall see me," and "Because I am going to the Father"?'

So they asked one another, 18

'What can that "little while" mean which He speaks of? We do not understand His words.'

Jesus perceived that they wanted to ask Him, and He 19
said,

'Is this what you are questioning one another about—my saying, "A little while and you do not see me, and again a little while and you shall see me"? In very truth 20
I tell you that you will weep aloud and lament, but the world will be glad. You will mourn, but your grief will be turned into gladness. A woman, when she is in labour, has 21
sorrow, because her time has come. But when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world. So you also now have sorrow; but I shall see 22
you again, and your hearts will be glad, and your gladness no one will take away from you. You will put no 23
questions to me then.

Prayer in Christ's Name

'In very truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have not asked for any- 24
thing in my name: ask, and you shall receive, that your hearts may be filled with gladness.

Later on He would speak more plainly

'All this I have spoken to you in veiled 25
language. The time is coming when I shall no
longer speak to you in veiled language, but will
tell you about the Father in plain words. At that time 26
you will make your requests in my name; and I do not
promise to ask the Father on your behalf, for the Father 27
Himself holds you dear, because you have loved me and
have believed that I came from the Father. I came out 28
from the Father and have come into the world. Again I am
leaving the world and am going to the Father.'

'Ah, now you are using plain language,' said His disciples, 29
'and are uttering no figure of speech! Now we know that 30
you have all knowledge, and do not need to be pressed with
questions. Through this we believe that you came from
God.'

'You believe me now,' replied Jesus, 'but mark! 31, 32
the time is coming—indeed, has already come—for you
all to be dispersed each to his own home and to leave me
alone. And yet I am not alone, for the Father is with me.

Concluding Words of Encouragement

'I have spoken all this to you in order that 33
in me you may have peace. In the world you
have affliction. But keep up your courage: I
have won the victory over the world.'

Christ prays for Himself

When Jesus had thus spoken, He raised His 1 17
eyes towards heaven and said,

'Father, the hour has come. Glorify Thy
Son that the Son may glorify Thee; even as Thou hast 2
given Him authority over all mankind, so that on all whom
Thou hast given Him He may bestow eternal Life. And 3
this is eternal Life, to know Thee the only true God and
Jesus Christ whom Thou hast sent. I have glorified Thee 4
on earth, having done perfectly the work which Thou hast
given me to do. And now, Father, do Thou glorify me in 5
Thine own presence, with the glory that I had in Thy
presence before the world existed.

Christ prays for His Apostles

'I have revealed Thy name to the men whom 6
Thou gavest me out of the world. Thine
they were, and Thou gavest them to me, and
they have obeyed Thy teaching. Now they know that 7
whatever Thou hast given me is from Thee. For the 8
truths which Thou didst teach me I have taught them.
And they have received them, and have known for certain

that I came out from Thee, and have believed that Thou didst send me.

'I am making petition for them: for the world I do not 9
make any petition, but for those whom Thou hast given
me; because they are Thine, and everything that is mine 10
is Thine, and everything Thine is mine; and I am crowned
with glory in them. I am now no longer in the world, but 11
they are in the world and I am coming to Thee.

'Holy Father, keep them true to Thy name, which Thou
hast given me, that they may be one, even as we are. While 12
I was with them, I kept them true to Thy name—the name
Thou hast given me to bear—and I kept watch over them,
and none of them is lost but the one doomed to destruction
—that the Scripture may be fulfilled.

'But now I am coming to Thee, and I speak these words 13
while I am in the world, in order that they may have my
gladness within them filling their hearts. I have given them 14
Thy word, and the world has hated them, because they
do not belong to the world, just as I do not. I do not ask 15
that Thou wilt remove them out of the world, but that Thou
wilt protect them from the evil one. They do not belong 16
to the world, just as I do not. Sanctify them by the truth: 17
Thy word is truth. As Thou didst send me into the 18
world, I also have sent them into the world; and on their 19
behalf I consecrate myself, that they also may be con-
secrated by the truth.

Christ prays for His future Followers

'Nor is it for them alone that I make petition, 20
but also for those who trust in me through their
teaching; that they may all be one, even as 21
Thou art in me, O Father, and I am in Thee;
that they also may be in us; that the world may believe that
Thou didst send me. And the glory which Thou hast 22
given me I have given them, that they may be one, just as
we are one: I in them and Thou in me; that they may 23
stand perfected in union; that the world may come to
understand that Thou didst send me and hast loved them
even as Thou hast loved me.

'Father, I desire that those whom Thou hast given me 24
may be with me where I am, that they may see my glory—
my gift from Thee, which Thou hast given me because Thou
didst love me before the creation of the world. And, 25
righteous Father, though the world has failed to recognize

Thee, I have known Thee, and these have perceived that
Thou didst send me. And I have made known Thy 26
name to them and will make it known, that the love with
which Thou hast loved me may be in them, and I in them.'

Judas brings armed Men

18 1 After offering this prayer Jesus went out with
His disciples to a place on the further side of
the Ravine of the Cedars, where there was a
garden, which He entered—Himself and His disciples. Now
Judas also, who was betraying Him, knew the place, for 2
Jesus had often resorted there with His disciples. So Judas, 3
taking the battalion and a detachment of the Temple police
sent by the High Priests and Pharisees, came there with lan-
terns and torches and weapons. Jesus therefore, knowing 4
all that was about to befall Him, went out to meet them.

'Whom are you looking for?' He asked them.

'For Jesus the Nazarene,' was the answer. 5

'I am he,' He replied.

(Now Judas who was betraying Him was also standing
with them.) As soon then as He said to them, 'I am he,' 6
they went backwards and fell to the ground. Again there- 7
fore He asked them,

'Whom are you looking for?'

'For Jesus the Nazarene,' they said.

'I have told you,' replied Jesus, 'that I am he. If 8
therefore you are looking for me, let these my disciples go
their way.'

It was that the Scripture might be fulfilled which said, 9
'Of those whom Thou hast given me, I have not lost one.'

Peter's rash Act

Now Simon Peter having a sword drew it, 10
and, aiming at the High Priest's servant, cut
off his right ear. The servant's name was
Malchus. Jesus therefore said to Peter, 11

'Put back your sword. Shall I refuse to drink the cup of
sorrow which the Father has given me to drink?'

Jesus arrested and taken to Annas

So the battalion and their tribune and the 12
Jewish police arrested Jesus and bound Him.
They then brought Him to Annas first; for 13
Annas was the father-in-law of Caiaphas who
was High Priest that year.

(This was Caiaphas who had given the Jews the advice, 14

1. *Ravine of the Cedars*] Or 'the Ravine Kidron.' The connection with the Greek word for Cedar is doubtful.

'It is to your interest that one man should die for the people.')

Peter disowns his Master

Simon Peter was following Jesus, and so also 15
was another disciple. The latter was known
to the High Priest, and went in with Jesus into
the court of the High Priest's palace. But Peter remained 16
standing without at the door, till the disciple who was
acquainted with the High Priest came out and induced the
portress to let Peter in. This led the girl, the portress, to 17
ask Peter,

'Are you also one of this man's disciples?'

'No, I am not,' he replied.

Now because it was cold the servants and the police had 18
lighted a charcoal fire, and were standing and warming
themselves; and Peter too remained with them, standing
and warming himself.

The High Priest questions Jesus

So the High Priest questioned Jesus about 19
His disciples and His teaching.

'I,' replied Jesus, 'have spoken openly to the 20
world. I have continually taught in some synagogue or in
the Temple where all the Jews are wont to assemble, and I
have said nothing in secret. Why do you question me? 21
Question those who heard what it was I said to them: these
witnesses here know what I said.'

Upon His saying this, one of the officers standing by 22
struck Him a blow, asking Him as he did so,

'Is that the way you answer the High Priest?'

'If I have spoken wrongly,' replied Jesus, 'bear witness 23
to the wrong; but if rightly, why that blow?'

So Annas sent Him bound to Caiaphas the High Priest. 24

Peter again disowns his Master

But Simon Peter remained standing and 25
warming himself. So they said to him,

'Are you also one of his disciples?'

He denied it, and said,

'No, I am not.'

One of the High Priest's servants, a relative of the man 26
whose ear Peter had cut off, said,

'Did I not see you in the garden with him?'

19. *The High Priest*] It is difficult, in view of the designation of Caiaphas as High Priest in verses 13–24, to attribute this examination to Annas. The difficulty is emphasized by the A.V. incorrect translation of verse 24—'had sent.'

25. *Warming himself*] The fire was apparently in the court-yard of Annas's palace (verse 15); but possibly this court was common to both palaces, as our Lord was able (Luke xxii. 61) while in the palace of Caiaphas to turn round and look at Peter.

Once more Peter denied it, and immediately a cock crowed. 27

Christ taken before the Roman Governor

So they brought Jesus from Caiaphas's house 28
to the Praetorium. It was the early morning,
and they would not enter the Praetorium themselves for fear of defilement, that they might be able to eat the Passover. Accordingly Pilate came out to 29
them and inquired,

'What accusation have you to bring against this man?'

'If the man were not a criminal,' they replied, 'we would 30
not have handed him over to you.'

'Take him yourselves,' said Pilate, 'and judge him by 31
your Law.'

'We have no power,' replied the Jews, 'to put any man to death.'

They said this that the words might be fulfilled in which 32
Jesus predicted the kind of death He was to die.

Pilate questions Him

Re-entering the Praetorium, therefore, Pilate 33
called Jesus and asked Him,

'Are you the King of the Jews?'

'Do you say this of yourself, or have others told it you 34
about me?' replied Jesus.

'Am I a Jew?' exclaimed Pilate; 'it is your own nation 35
and the High Priests who have handed you over to me. What have you done?'

'My Kingdom,' replied Jesus, 'does not belong to this 36
world. If my Kingdom did belong to this world, my subjects would have fought to save me from being delivered up to the Jews. But, in fact, my Kingdom has not this origin.'

'So then you are a king!' rejoined Pilate. 37

'Yes,' said Jesus, 'you say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony to the truth. Every one who is a friend of the truth listens to my voice.'

'What is truth?' said Pilate. 38

Pilate willing to release Him

So saying, he went out again to the Jews and told them,

'I find no crime in him. But you have a custom that I 39

28. But according to the Synoptics the Passover had already been eaten on the previous evening. See the Commentaries.

Praetorium] Or 'Governor's Palace.'

The dramatic setting of the trial before Pilate is noteworthy; a succession of scenes alternately within and without the palace.

should release one prisoner to you at the Passover. So shall I release to you the King of the Jews ? '

With a roar of voices they again cried out, saying, 40
' Not this man, but Barabbas ! '

Now Barabbas was a robber.

Jesus scourged and mocked

Then Pilate had Jesus taken and scourged. 1 **19**
And the soldiers, twisting twigs of thorn into a 2
wreath, put it on His head, and threw round
Him a purple cloak. Then they came up to Him and 3
said,

' Hail, King of the Jews ! '

And they struck Him with the palms of their hands.

Pilate pronounces Him innocent

Once more Pilate came out and said to the 4
Jews,

' See, I am bringing him out to you to let you clearly understand that I find no crime in him.'

So Jesus came out, wearing the wreath of thorns and the 5
purple cloak. And Pilate said to them,

' See, there is the man.'

As soon then as the High Priests and the officers saw Him, 6
they shouted,

' To the cross ! To the cross ! '

' Take him yourselves and crucify him,' said Pilate ; ' for I, at any rate, find no crime in him.'

' We,' replied the Jews, ' have a Law, and in accordance 7
with that Law he ought to die, for having claimed to be the Son of God.'

He again questions Him

More alarmed than ever, Pilate no sooner 8
heard these words than he re-entered the 9
Praetorium and began to question Jesus.

' What is your origin ? ' he asked.

But Jesus gave him no answer.

' Do you refuse to speak even to me ? ' asked Pilate ; 10
' do you not know that I have it in my power either to release you or to crucify you ? '

' You would have had no power whatever over me,' 11
replied Jesus, ' had it not been granted you from above. On that account he who has delivered me up to you is more guilty than you are.'

He passes sentence of Death

Upon receiving this answer, Pilate was for 12
releasing Him. But the Jews kept shouting,

' If you release this man, you are no friend of

Caesar's. Every one who sets himself up as king declares himself a rebel against Caesar.'

On hearing this, Pilate brought Jesus out, and sat down 13
on the judge's seat in a place called the Pavement—or, in
Hebrew, Gabbatha. It was the day of Preparation for the 14
Passover, about mid-day. Then he said to the Jews,

'There is your king!'

This caused a storm of outcries, 15

'Away with him! Away with him! Crucify him!'

'Am I to crucify your king?' Pilate asked.

'We have no king, except Caesar,' answered the High Priests.

Then Pilate gave Him up to them to be crucified. 16

Jesus is taken to Golgotha and crucified

Accordingly they took Jesus; and He went 17
out carrying His own cross, to the place called
Skull-place—or, in Hebrew, Golgotha—where 18
they nailed Him to a cross, and two others at the
same time, one on each side and Jesus in the
middle. And Pilate wrote a notice and had it fastened to 19
the top of the cross. It ran thus:

JESUS THE NAZARENE, THE KING OF THE JEWS.

Many of the Jews read this notice, for the place where 20
Jesus was crucified was near the city, and the notice was
in three languages—Hebrew, Latin, and Greek. The 21
Jewish High Priests therefore remonstrated with Pilate.

'You should not write "The King of the Jews,"' they said, 'but that he claimed to be King of the Jews.'

'What I have written I have written,' was Pilate's 22
answer.

The Soldiers take His Clothes

So the soldiers, as soon as they had crucified 23
Jesus, took His garments, including His tunic,
and divided them into four parts—one part for
each soldier. The tunic was without seam, woven from
the top in one piece. So they said to one another, 24

'Do not let us tear it. Let us draw lots for it.'

This happened that the Scripture might be fulfilled which says,

13. *Sat down*] Or 'made Him sit'; in mockery. And said (verse 14), 'There is your king!' The verb may be either transitive or intransitive. But in the fragment of the Petrine Gospel, discovered 1886–87, we read, 'They clothed Him in purple, and made Him sit on the judge's seat.'

14. *Mid-day*] Cf. i. 39, n.

'THEY SHARED MY GARMENTS AMONG THEM, AND DREW LOTS FOR MY CLOTHING' (Ps. xxii. 18).

That was what the soldiers did.

Mary and John

Now standing close to the cross of Jesus were 25
His mother and His mother's sister, Mary the
wife of Clopas, and Mary of Magdala. So 26
Jesus, seeing His mother, and seeing the disciple whom He
loved standing near, said to His mother,

'Look, your son!'

Then He said to the disciple, 27

'Look, your mother!'

And from that time the disciple received her into his own home.

Jesus dies

After this, Jesus, knowing that everything 28
was now brought to an end, said—that the
Scripture might be fulfilled (Ps. lxix. 21),

'I am thirsty.'

There was a jar of wine standing there. With this wine 29
they filled a sponge, put it on the end of a stalk of hyssop,
and lifted it to His mouth. As soon as Jesus had taken the 30
wine, He said,

'It is finished.'

And then, bowing His head, He yielded up His spirit.

His Body pierced

Meanwhile the Jews, because it was the day 31
of Preparation for the Passover, and in order
that the bodies might not remain on the crosses
during the Sabbath (for that Sabbath was one of special
solemnity), requested Pilate to have the legs of the dying
men broken, and the bodies removed. Accordingly the 32
soldiers came and broke the legs of the first man, and also
of the other who had been crucified with Jesus. Then 33
they came to Jesus: but when they saw that He was
already dead, they refrained from breaking His legs. One 34
of the soldiers, however, made a thrust at His side with a
lance, and immediately blood and water flowed out. This 35
statement is the testimony of an eye-witness, and it is true.
He knows that he is telling the truth—in order that you

25. *Mary the wife of Clopas*] This seems the most probable sense; lit. 'Clopas's Mary.' There is nothing in the Greek to settle the question whether she was the sister of Mary, the mother of Jesus.

26. *Look, your son*] Lit. 'Woman, behold your son!' Cf. ii. 4, n.; viii. 10; xx. 13, n.

29. *Wine* (twice)] Lit. 'vinegar' or 'sour wine.' So in verse 30. Cf. Matt. xxvii. 48, n.

also may believe. For all this took place that the Scripture 36
might be fulfilled which declares,

'NOT ONE OF HIS BONES SHALL BE BROKEN' (Exod. xii. 46; Ps. xxxiv. 20).

And again another Scripture says, 37

'THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED' (Zech. xii. 10).

Joseph and Nicodemus bury it

After this, Joseph of Arimathaea, who was 38
a disciple of Jesus, but for fear of the Jews a
secret disciple, asked Pilate's permission to carry
away the body of Jesus; and Pilate gave him leave. So
he came and removed the body. Nicodemus too—he who 39
at first had visited Jesus by night—came bringing a mixture
of myrrh and aloes, in weight about seventy or eighty
pounds. Taking down the body they wrapped it in linen 40
cloths along with the spices, in accordance with the Jewish
mode of preparing for burial. There was a garden at the 41
place where Jesus had been crucified, and in the garden
a new tomb, in which no one had yet been buried.
Therefore, because it was the day of Preparation for 42
the Jewish Passover, and the tomb was close at hand, they
put Jesus there.

The Tomb found empty

On the first day of the week, very early, 1 **20**
while it was still dark, Mary of Magdala came
to the tomb and saw that the stone had been
removed from it. So she ran off and found Simon Peter 2
and the other disciple—the one who was dear to Jesus—and
said to them,

'They have taken the Lord out of the tomb, and we do not know where they have put Him.'

Peter and the other disciple started at once to go to the 3
tomb, both of them running, but the other disciple ran 4
faster than Peter and reached it before him. Stooping 5
and looking in, he saw the linen cloths lying there on the
floor, but he did not go in. Simon Peter, however, also 6
came, following him, and entered the tomb. There on the
floor he saw the wrappings; and the kerchief, which had been 7
placed over the face of Jesus, not lying with the wrappings,
but folded up and put by itself. Then the other disciple, who 8

39. *Mixture*] v.l. 'roll.'
Seventy or eighty pounds] Lit. '100 (Roman) pounds.'
5. *Stooping and looking in*] One word in the Greek. Cf. verse 11 and 1 Pet. i. 12. The tombs were cut horizontally into the face of the solid rock.

had been the first to come to the tomb, also went in and saw and was convinced. For until now they had not understood 9
the Scripture, that He must rise again from the dead
(Ps. xvi. 10). Then the disciples returned home. 10

Mary sees two Angels

But Mary remained standing near the tomb, 11
weeping aloud. She did not enter the tomb,
but as she wept she stooped and looked in, and 12
saw two angels clothed in white raiment, sitting one at
the head and one at the feet where the body of Jesus had
been. They spoke to her. 13

'Why are you weeping?' they asked.

'Because,' she replied, 'they have taken away my Lord, and I do not know where they have put Him.'

Mary talks with Jesus

While she was speaking, she turned round 14
and saw Jesus standing there, but did not
recognize Him.

'Why are you weeping?' He asked; 'whom are you 15
looking for?'

She, supposing that He was the gardener, replied,

'Sir, if you have carried him away, tell me where you have put him and I will remove him.'

'Mary!' said Jesus. 16

She turned to Him.

'Rabboni!' she cried in Hebrew: the word means 'Teacher!'

'Do not cling to me,' said Jesus, 'for I have not yet 17
ascended to the Father. But take this message to my
brethren: "I am ascending to my Father and your Father,
to my God and your God."'

Mary of Magdala came and brought word to the disciples. 18

'I have seen the Lord,' she said.

And she told them that He had said these things to her.

Jesus appears to His Disciples

On that same first day of the week, when it 19
was evening and, for fear of the Jews, the doors
of the house where the disciples were had been
locked, Jesus came and stood in their midst, and said to
them,

13. *Why*] Lit. 'Woman, why'; but in modern English we seldom use the simple vocative in the language of sympathy and condolence. Cf. ii. 4, n.; viii. 10; xix. 26, n.

16. *Rabboni*] The word occurs also in Mark x. 51.

17. *Do not cling to me*] Contrast Matt. xxviii. 9, and see John xx. 27. Apparently the Evangelist conceives of the Ascension as taking place immediately after the appearance to Mary, followed a little later by a brief renewal of the old human fellowship with the disciples.

'Peace be to you!'

Having said this He showed them His hands and His 20
side; and the disciples were filled with joy at seeing the
Lord. A second time, therefore, He said to them, 21
'Peace be to you! As the Father sent me, I also now
send you.'

Having said this He breathed upon them and said, 22
'Receive the Holy Spirit. If you remit the sins of any 23
persons, they remain remitted to them. If you bind fast the
sins of any, they remain bound.'

Thomas, who was absent, sceptical

Thomas, one of the twelve—called 'the 24
Twin'—was not among them when Jesus came.
So the rest of the disciples told him, 25
'We have seen the Lord!'

His reply was,

'Unless I see in His hands the wound made by the nails
and put my finger into the wound, and put my hand into
His side, I will never believe it.'

Jesus appears again. Thomas worships Him

A week later the disciples were again in the 26
house, and Thomas was with them, when Jesus
came—though the doors were locked—and
stood in their midst, and said,
'Peace be to you.'

Then He said to Thomas, 27
'Bring your finger here and see my hands; bring your
hand and put it into my side; and be not incredulous but
believe.'

'My Lord and my God!' replied Thomas. 28
'Because you have seen me,' replied Jesus, 'you have 29
believed? Blessed are those who have not seen and yet
have believed.'

The Object of the Fourth Gospel

There were also many other signs which Jesus 30
performed in the presence of the disciples, which
are not recorded in this book. But these have 31
been recorded in order that you may believe that Jesus is
the Christ, the Son of God, and that, believing, you may
have Life through His name.

Jesus at the Sea of Galilee

After this, Jesus again showed Himself to the 1 **21**
disciples. It was at the Lake of Tiberias. The
circumstances were as follows.

Simon Peter was with Thomas (called 'the Twin'), 2

31. See Introduction.

The Draught of Fish

Nathanael from Cana in Galilee, the sons of Zebedee, and two others of His disciples.
And Simon Peter said to them, 3

'I am going fishing.'

'We will go too,' said they.

So they went on board their boat; but they caught nothing that night. Now when day was dawning, Jesus 4
stood on the beach, though the disciples did not know that it was Jesus. He called to them. 5

'Boys,' He said, 'have you any food there?'

'No,' they answered.

'Throw the net in on the right of the boat,' He said, 6
'and you will find fish.'

So they threw the net in, and now they could scarcely drag it along for the quantity of fish. This made the disciple 7
whom Jesus loved say to Peter,

'It is the Lord.'

Simon Peter therefore, when he heard the words, 'It is the Lord,' drew on his fisherman's shirt—for he had not been wearing it—put on his girdle, and sprang into the water. But the rest of the disciples came in the small 8
boat (for they were not far from land—only about a hundred yards), dragging the net full of fish.

A Meal of Bread and Fish

As soon as they landed, they saw a charcoal 9
fire burning there, with fish broiling on it,
and bread close by. Jesus told them to 10
fetch some of the fish which they had just caught. So 11
Simon Peter went on board the boat and drew the net ashore full of large fish, one hundred and fifty-three in number; yet, although there were so many, the net had not broken.

'Come to breakfast,' said Jesus. 12

Now not one of the disciples ventured to ask Him who He was, for they felt sure that it was the Lord. Then Jesus 13
came and took the bread and gave them some, and the fish likewise. This was now the third occasion on which 14
Jesus showed Himself to the disciples after He had risen from the dead.

Jesus tests Peter's Love for Him

When they had finished breakfast, Jesus asked 15
Simon Peter,

'Simon, son of John, do you love me more than these others do?'

'Yes, Lord,' was his answer; 'you know that you are dear to me.'

'Then feed my lambs,' replied Jesus.

Again a second time He asked him, 16

'Simon, son of John, do you love me?'

'Yes, Lord,' he said, 'you know that you are dear to me.'

'Then be a shepherd to my sheep,' He said.

A third time Jesus put the question: 17

'Simon, son of John, am I dear to you?'

It grieved Peter that Jesus asked him the third time,

'Am I dear to you?'

'Lord,' he replied, 'you know everything, you can see that you are dear to me.'

'Then feed my sheep,' said Jesus. 'In very truth 18 I tell you that whereas, when you were young, you used to put on your girdle and walk wherever you chose, when you have grown old you will stretch out your arms and some one else will put a girdle round you and carry you where you have no wish to go.'

This He said to indicate by what kind of death that 19 disciple would bring glory to God. After speaking thus, He said to him,

'Follow me.'

John and the Return of Jesus

Peter turned round and noticed the disciple 20 whom Jesus loved following—the one who at the supper had leaned back on His breast and had asked,

'Lord, who is it that is betraying you?'

On seeing him, Peter asked Jesus, 21

'And, Lord, what about him?'

'If I desire him to remain till I come,' replied Jesus, 22 'what concern is that of yours? Follow me yourself.'

Hence the report spread among the brethren that that 23 disciple would never die. Yet Jesus did not say, 'He is not to die,' but, 'If I desire him to remain till I come, what concern is that of yours?'

The Testimony of an Eye-witness

This is the disciple who gives his testi- 24 mony as to these facts, and has written this history; and we know that his testi-

17. In this third question Jesus adopts Peter's warmer word of affection; but the two terms for love seem almost interchangeable throughout this Gospel.

mony is true. But there are many other things 25
that Jesus did—so vast a number indeed that if they were all described in detail, I suppose the world itself could not contain the books that would be written.

THE ACTS OF THE APOSTLES

The *importance* of the Book for modern investigation into the origins of Christianity (see Introduction to *St. Luke*) may be gathered from the fact that the mere 'Prolegomena' of the editors of '*The Beginnings of Christianity*' devote to *Acts* three large volumes. They write in their Preface to vol. i.: '*Acts* takes its natural place as the opening contribution to the beginnings of Christianity. Whatever be the historian's judgement as to its value as a record, without it he would be compelled to wander without a guide in the trackless forest of conjecture as to the way in which the Church organized itself, and began its work.'

The *scope* of the Book is indicated at i. 8—Jerusalem, all Judaea, Samaria, the end of the earth. This outward expansion of the primitive Jerusalem community was prepared for by the gradual inward emancipation of Christianity from its Jewish origin and environment. The first great factor in this was the martyrdom of Stephen, and the consequent scattering of the Church. Two lines of concurrent Evangelism are traced (viii. 4; xi. 19). The writer evidently attaches great importance to the admission into the Church of the Gentile Cornelius (x. 1–xi. 18). At xiii. 1 we are introduced to the Antiochene Mission. Thenceforward Paul dominates the scene: 'so we turn to the Gentiles' (xiii. 46).

The *authorship* has been touched on in the Introduction (p. xxi).

The *date* is still undetermined, between wide limits. Professor Harnack argues ('*The Date of the Acts and the Synoptic Gospels*') that the only reasonable interpretation of the abrupt ending (xxviii. 30, 31) is that Luke ends because he has no more to tell; which means that he writes before the trial was finished and before Paul's martyrdom in A.D. 64. This, of course, would involve a very early date for the Gospel of St. Luke, which Harnack does not think it necessary to place after the destruction of Jerusalem in A.D. 70. (See note on xxviii. 30, 31.)

THE ACTS OF THE APOSTLES

Introduction

The risen Jesus seen for six Weeks

My former narrative, Theophilus, dealt with 1 **1**
all that Jesus did and taught as a beginning,
down to the day when, after giving instructions 2
through the Holy Spirit to the Apostles whom
He had chosen, He was taken up to heaven. He had also, 3
after His Passion, shown Himself alive to them with many
sure proofs, appearing to them at intervals during forty days,
and speaking of the Kingdom of God. And while in their 4
company He charged them not to leave Jerusalem, but to
wait for the Father's promised gift.

'This you have heard of,' He said, 'from me. For John 5
indeed baptized with water, but before many days have
passed you shall be baptized with the Holy Spirit.'

Now when they were with Him, they asked Him, 6

'Lord, is it the time for you to restore the Kingdom
to Israel?'

'It is not for you,' He replied, 'to know times or occasions 7
which the Father has reserved within His own authority;
but you shall receive power when the Holy Spirit has come 8
upon you, and you shall be my witnesses in Jerusalem
and in all Judaea and Samaria and to the remotest parts
of the earth.'

Christ taken up into Heaven

When He had said this, and while they were 9
looking at Him, He was carried up, and a cloud
closing beneath Him hid Him from their sight.
And while they stood intently gazing into the sky as He 10
went, suddenly there were two men in white garments
standing by them, who said, 11

'Galilaeans, why stand looking into the sky? This same

1. *As a beginning*] So laying the first foundation of the Christian Church. Or 'from the beginning.' Lit. 'began both to do and to teach.'
3. *Proofs*] Of the reality of His resurrection.
4. *While in their company*] Or 'while eating with them.'
8. This verse outlines the whole purpose and plan of the book of Acts.

Jesus who has been taken up from you into heaven will come in just the same way as you have seen Him departing into heaven.'

The Church in Jerusalem

The Apostles meet in Jerusalem for Prayer

Then they returned to Jerusalem from the 12
mountain called the Oliveyard, which is near
Jerusalem, about a mile off. They entered 13
the city, and then went to the upper room which
was now their fixed place for meeting. Their names
were Peter, John, James and Andrew, Philip and Thomas,
Bartholomew and Matthew, James the son of Alphaeus,
Simon the Zealot, and Judas the brother of James. All of
these with one mind continued earnest in prayer, together 14
with some women, and Mary the mother of Jesus, and
His brothers.

Peter's Speech

It was on one of these days that Peter stood 15
up in the midst of the brethren—the entire
number of persons present being about one
hundred and twenty—and said,

'Brethren, it was necessary that the Scripture should 16
be fulfilled—the prediction which the Holy Spirit uttered
by the lips of David, about Judas, who acted as guide to
those who arrested Jesus. For Judas was reckoned as one 17
of our number, and a share in this ministry was allotted to
him.'

(Now Judas, having bought a piece of ground with the 18
money paid him for his wickedness, fell there with his face
downwards, and, his body bursting open, he became
disembowelled. This fact became widely known to the 19
people of Jerusalem, so that the place received the name, in
their language, of Akel-damach, which means 'The Field
of Blood.')

'For it is written in the Book of Psalms, 20

'"LET HIS HABITATION BE DESOLATE:

11. *In just the same way*] The language must not be unduly pressed. The astronomical conceptions of the first century are not identical with those of the twentieth.

12. *About a mile*] Lit. 'a Sabbath's journey.'

16. *Brethren*] Preceded in the Greek by 'Men' (approaching in sense our 'Gentlemen' or 'Sirs').

(vv. 18–20.) Cf. Matt. xxvii. 1–10.

Some are of opinion that these verses are not (as here printed) a parenthetical statement by Luke, but a part of Peter's address, as if the 120 believers needed to be informed of a fact which was 'widely known to the people of Jerusalem.'

LET THERE BE NO ONE TO DWELL THERE" (Ps. lxix. 25);
and
'"HIS WORK LET ANOTHER TAKE UP" (Ps. cix. 8).
'It is necessary, therefore, that of the men who have been 21
with us all the time that the Lord Jesus went in and out
among us—beginning from His baptism by John down to 22
the day on which He was taken up from us into heaven—
one should be appointed to become a witness with us as to
His resurrection.'

Matthias selected in Place of Judas

So they proposed two names, Joseph called 23
Bar-Sabbas — and surnamed Justus — and
Matthias. And the brethren prayed, saying, 24
'Thou, Lord, who knowest the hearts of all,
show clearly which of these two Thou hast chosen to occupy 25
the place in this ministry and apostleship, from which Judas
through transgression fell, in order to go to his own place.'
Then they drew lots between them. The lot fell on 26
Matthias, and a place with the eleven Apostles was
voted to him.

The Outpouring of the Holy Spirit

Now, in the course of the day of Pentecost, 1 2
they had all met in one place; when suddenly 2
there came from the sky a sound as of a strong
rushing blast of wind, filling the whole house
where they were sitting. And there appeared to them 3
tongues of what looked like fire, distributing themselves over
the assembly; and on the head of each person a tongue
alighted. They were all filled with the Holy Spirit, and 4
began to speak in other tongues according as the Spirit gave
them words to utter.

'The Gift of Tongues'

Now there were Jews residing in Jerusalem, 5
devout men from every part of the world. So 6
when this noise was heard, they came crowding
together, and were amazed because every one heard his own
language spoken. They were beside themselves with 7
wonder, and exclaimed,
'Are not all these speakers Galilaeans? How then does 8

20. *Work*] Lit. 'overseership.' The same word, sometimes rendered 'visitation' or 'bishopric,' is found in Luke xix. 44; 1 Tim. iii. 1; 1 Pet. ii. 12.

4. *Speak in other tongues*] There can be little doubt that Luke means to record a supernatural endowment of speaking in unlearnt languages. Such a psychological miracle, however, seems unparalleled and unnecessary. There is no trace of it in the after record, and the Apostles, speaking Greek and their native Aramaic, could carry the gospel throughout the whole Roman world. If we may trust to the earliest record, 1 Cor. xiv., the gift of 'tongues' would appear to have been some form of ecstatic utterance under stress of strong emotion. Cf. verse 15; x. 46; xix. 6.

each of us hear his own native language spoken by them ?
Parthians, Medes, Elamites, inhabitants of Mesopotamia, of 9
Judaea and Cappadocia, of Pontus and the Asian Province,
of Phrygia and Pamphylia, of Egypt and of the parts of 10
Africa towards Cyrene, visitors from Rome, both Jews and
converts, Cretans and Arabians, we all alike hear these 11
Galilaeans speaking in our own language about the majesty
of God.'

They were all astounded and bewildered, and asked one 12
another,

'What can this mean ?'

But others, scornfully jeering, said, 13

'They are brimful of sweet wine.'

Peter's Speech

Peter, however, together with the eleven, 14
stood up and addressed them in a loud voice.
'Men of Judaea, and all you inhabitants of
Jerusalem,' he said, 'let this be known to you, and attend
to what I say. These men are not drunken, as 15
you suppose, it being only nine o'clock in the
morning. But that which was predicted through 16
the Prophet Joel has happened :

These Marvels the Fulfilment of Prophecy

'"And it shall come to pass in the last days, says 17
God,
That I will pour out My Spirit upon all mankind ;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams ;
And even upon My servants, both men and 18
women,
At that time I will pour out My Spirit, and they
shall prophesy.
I will display marvels in the sky above, 19
And signs on the earth below,
Blood and fire, and cloud of smoke.
The sun shall be turned into darkness 20
And the moon into blood,
To usher in the day of the Lord—
That great and illustrious day ;
And every one who calls on the name of the Lord 21
shall be saved" (Joel ii. 28–32).

9. *Parthians, &c.*] *i.e.* Parthian Jews, &c.

The Resurrection of Jesus of Nazareth

'Listen, Israelites, to what I say. Jesus, the 22
Nazarene, a man accredited to you from God by
mighty works and marvels and signs which God
did among you through Him, as you yourselves
know, this man—delivered up through God's settled purpose 23
and foreknowledge—you by the hands of wicked men have
nailed to a cross and have put to death. But God has raised 24
Him to life, ending the pangs of death. It was not possible
for Him to be held fast by death; for David says in reference 25
to Him,

'"I HAVE EVER FIXED MY EYES UPON THE LORD,
BECAUSE HE IS AT MY RIGHT HAND THAT I MAY ABIDE
UNSHAKEN.
FOR THIS CAUSE MY HEART IS GLAD AND MY TONGUE 26
EXULTS.
MY BODY ALSO SHALL REST IN HOPE.
FOR THOU WILT NOT LEAVE ME IN THE GRAVE FORSAKEN, 27
NOR GIVE UP THY HOLY ONE TO UNDERGO DECAY.
THOU HAST MADE KNOWN TO ME THE PATH TO LIFE: 28
THOU WILT FILL ME WITH GLADNESS IN THY PRESENCE"
(Ps. xvi. 8–11).

'As to the patriarch David, I need hardly remind you, 29
brethren, that he died and was buried, and that we still have
his tomb among us. Being a prophet, however, and 30
knowing that God had solemnly sworn to him to seat a
descendant of his upon his throne (Ps. cxxxii. 11), with 31
prophetic foresight he spoke of the resurrection of the
Christ, to the effect that He was not left forsaken in the
grave, nor did His body undergo decay (Ps. xvi. 10). This 32
Jesus God has raised to life—a fact to which all of us testify.

The promised Holy Spirit

'Being therefore lifted high by the right hand 33
of God, He has received from the Father the
promised Holy Spirit and has poured forth what
you see and hear. For it was not David that ascended into 34
heaven, but he says himself,

'"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I MAKE THY FOES A FOOTSTOOL UNDER THY 35
FEET" (Ps. cx. 1).

30. *To seat*] Or 'that . . should take his seat.' Cf. John xix. 13, n.
32. *A fact to which all of us testify*] Or the relative may be masculine, and refer to Jesus: 'whose witnesses we all are.' Cf. i. 8; xiii. 31.

'Therefore let the whole House of Israel know beyond 36
all doubt that God has made Him both LORD and CHRIST
—this Jesus whom you crucified.'

3000 new Adherents gained

Struck to the heart by these words, they said 37
to Peter and the rest of the Apostles,
'Brethren, what are we to do?'

'Repent,' replied Peter, 'and be baptized, every one of 38
you, in the name of Jesus Christ, for the remission of your
sins, and you shall receive the gift of the Holy Spirit. For 39
to you belongs the promise, and to your children, and to all
who are far off, as many as the Lord our God may call.'

And with many more appeals he solemnly warned and 40
entreated them, saying,

'Escape from this perverse generation.'

Those, therefore, who joyfully welcomed his word were 41
baptized; and on that one day about three thousand
persons were added to them; and they were constant in 42
attendance on the teaching of the Apostles, and in the
fellowship, the breaking of the bread, and at the prayers.

The daily Life of the Church

Awe came upon every one, and many marvels 43
and signs were wrought by the Apostles. And 44
all the believers kept together, and had every-
thing in common. They sold their lands and other pro- 45
perty, and distributed the proceeds among all, according to
every one's necessities. And, day by day, attending con- 46
stantly in the Temple with one accord, and breaking bread
at home, they took their meals with great happiness and
single-heartedness, praising God and being regarded with 47
favour by all the people. Also day by day the Lord added
to their number those whom He was saving.

A lame Beggar cured

One day Peter and John were going up to the 1 3
Temple for the hour of prayer—three o'clock—
and, just then, some men were carrying there 2
one who had been lame from his birth, whom they were wont
to place every day close to the Gate of the Temple called

37. *Struck*] Lit. 'pierced' or 'stabbed deep,' as with the thrust of a spear. A less emphatic word occurs in John xix. 34.

42. *Fellowship*] Probably the term here rendered 'fellowship' (lit. 'communion') is to be taken in a wider sense than in 1 Cor. x. 16, where the reference is to individual or joint participation in the blood and body of Christ at the Lord's Supper. The root idea is expressed by the cognate adjective 'in common' (cf. verse 44; iv. 32). The fact of unity in Christ, so vital to the existence and growth of the first Christian Church, found expression in, and was nurtured by the frequent observance of the Eucharist, the meetings for prayer, and, for a time, actual community of goods.

46. *At home*] Or 'from house to house.'

the Beautiful Gate, to beg from the people as they went in.
Seeing Peter and John about to go into the Temple, he asked 3
them for alms. Peter fixing his eyes on him, as John did 4
also, said,

'Look at us.'

So he looked and waited, expecting to receive something 5
from them.

'I have no silver or gold,' Peter said, 'but what I have, 6
I give you. In the name of Jesus Christ, the Nazarene—
walk!'

Then taking his hand Peter lifted him up, and immedi- 7
ately his feet and ankles were strengthened. Leaping up, 8
he stood upright and began to walk, and went into the
Temple with them, walking, leaping, and praising God.
All the people saw him walking and praising God; and 9, 10
recognizing him as the man who used to sit at the Beautiful
Gate of the Temple asking for alms, they were filled with
awe and amazement at what had happened to him.

Peter's Speech. This Miracle the Work of Christ

While he still clung to Peter and John, the 11
people, awe-struck, ran up and crowded round
them in what was known as Solomon's Portico.
Peter, seeing this, spoke to the people, 12

'Israelites,' he said, 'why do you wonder at
this? Or why gaze at us, as though by any power or piety of
our own we had enabled him to walk? The God of Abraham, 13
Isaac, and Jacob, the God of our forefathers, has glorified
His Servant Jesus, whom you delivered up and disowned in
the presence of Pilate, when he had decided to let Him go.
Yes, you disowned the holy and righteous One, and asked 14
as a favour the release of a murderer. The Guide of Life 15
you put to death; but God has raised Him from the dead,
of which we are witnesses. In virtue of faith in His name, 16
His name has strengthened this man whom you behold and
know; and the faith which He has bestowed has entirely
restored this man, as you can all see.

An Appeal for Faith and Obedience

'And now, brethren, I know that it was in 17
ignorance that you did it, as was the case with
your rulers also. But in this way God has 18
fulfilled the declarations He made through all the Prophets,
that His Christ would suffer. Repent, therefore, and 19
reform your lives, so that the record of your sins may be
cancelled, and that there may come seasons of refreshment

from the Lord, and that He may send the Christ appointed 20
beforehand for you—even Jesus. Heaven must receive 21
Him until those times of which God has spoken from the
earliest ages through the lips of His holy Prophets—the
times of the reconstitution of all things. Moses declared, 22
' " THE LORD YOUR GOD WILL RAISE UP A PROPHET FOR YOU
FROM AMONG YOUR BRETHREN AS HE HAS RAISED ME. IN ALL
THAT HE SAYS TO YOU, YOU MUST LISTEN TO HIM. AND 23
EVERY ONE WHO REFUSES TO LISTEN TO THAT PROPHET SHALL
BE UTTERLY DESTROYED FROM AMONG THE PEOPLE " (Deut.
xviii. 15–19). Yes, and all the Prophets from Samuel 24
onwards who have spoken have also predicted these days.
' You are the heirs of the Prophets, and of the Covenant 25
which God made with your forefathers when He said to
Abraham, " AND THROUGH YOUR POSTERITY ALL THE FAMILIES
OF THE WORLD SHALL BE BLESSED " (Gen. xii. 3 ; xxii. 18). It 26
is to you first that God, after raising His Servant from the
grave, has sent Him to bless you, by causing every one of
you to turn from his wickedness.'

Arrest of Peter and John

While they were saying this to the people, the 1 **4**
Priests, the Commander of the Temple Guard,
and the Sadducees came upon them, highly 2
incensed at their teaching the people and proclaiming in
the case of Jesus the Resurrection from the dead. They 3
arrested the two Apostles and lodged them in custody till
the next day ; for it was already evening. But many of 4
those who had listened to their preaching believed ; the
number of the men now grew to about five thousand.

Their Trial and Defence

The next day a meeting was held in Jerusalem 5
of their Rulers, Elders, and Scribes, with Annas 6
the High Priest, Caiaphas, John, Alexander, and
the other members of the High Priest's family. So they 7
made the Apostles stand forward, and demanded of them,
' By what power or in what name have you done this ? '
Then Peter, filled with the Holy Spirit, replied, 8
' Rulers and Elders of the people, if we to-day are under 9
examination concerning the benefit conferred on a man
helplessly lame, as to how this man has been cured, be it 10
known to you all, and to all the people of Israel, that through
the name of Jesus Christ, the Nazarene, whom you crucified,
but whom God has raised from the dead—through that
name this man stands here before you in perfect health.

This Jesus is THE STONE TREATED WITH CONTEMPT BY you 11
THE BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE
(Ps. cxviii. 22). And in no other is salvation to be found ; 12
for, indeed, there is no second name under heaven that has
been given to men through which we are to be saved.'

The two Apostles released

As they looked on Peter and John so fear- 13
lessly outspoken—and also discovered that they
were illiterate persons, untrained in the schools
—they were surprised ; and now they recognized them as
having been with Jesus. But seeing the man who had been 14
cured standing with them, they had no reply to make. So 15
they ordered them to withdraw from the Sanhedrin while
they conferred among themselves.

' What are we to do with these men ? ' they asked one 16
another ; ' for the fact that a notable miracle has been per-
formed by them is well known to every one in Jerusalem, and
we cannot deny it. But to prevent the matter spreading 17
any further among the people, let us stop them by threats
from speaking in future in this name to any man.'

So they recalled the Apostles, and ordered them altogether 18
to give up speaking or teaching in the name of Jesus. But 19
Peter and John replied,

' Whether it is right in God's sight to listen to you instead
of listening to God, do you judge. As for us, what we have 20
seen and heard we cannot help speaking about.'

The Court added further threats and then let them go, 21
being quite unable on account of the people to find any way
of punishing them, because all men gave God the glory
for what had happened. For the man was over forty 22
years of age on whom this miracle of healing had been
performed.

The Church prays for Courage

After their release the two Apostles went to 23
their friends, and told them all that the High
Priests and Elders had said. And they, upon 24
hearing the story, one and all lifted up their voices to God
and said,

' O Sovereign Lord, Thou didst make heaven and earth
and sea, and all that is in them, and didst say through the 25
Holy Spirit by the lips of our forefather David, Thy servant,

' " WHY HAVE THE NATIONS RAGED,

25. *Through the Holy Spirit by the lips of our forefather David*] v.L. ' through the lips of David.' The Greek text here on which most modern critics are agreed is untranslatable.

AND THE PEOPLES IMAGINED VAIN THINGS ?
THE KINGS OF THE EARTH STOOD BY, 26
AND THE RULERS ASSEMBLED TOGETHER
AGAINST THE LORD AND AGAINST HIS ANOINTED "
(Ps. ii. 1, 2).

'They did indeed assemble in this city in hostility to 27
Thy holy Servant Jesus whom Thou hadst anointed—Herod
and Pontius Pilate with the Gentiles and also the tribes of
Israel—to do all that Thy power and Thy will had pre- 28
determined should be done. And now, Lord, listen to their 29
threats, and enable Thy servants to proclaim Thy word
with fearless courage, whilst Thou stretchest out Thy 30
hand to cure men, and to give signs and marvels through
the name of Thy holy Servant Jesus.'

The Request granted

When they had prayed, the place in which 31
they were assembled shook, and they were, one
and all, filled with the Holy Spirit, and spoke
God's word with boldness.

The brotherly Love of the Church

Among all those who had embraced the faith 32
there was but one heart and soul, so that none of
them claimed any of his possessions as his own,
but everything they had was common property ;
while the Apostles with great effect delivered their testimony 33
as to the resurrection of the Lord Jesus ; and great grace
was upon them all. And, in fact, there was not a needy 34
man among them, for all who were possessors of lands or
houses sold them, and brought the money which they
realized, and gave it to the Apostles, and distribution was 35
made to every one according to his wants. In this way 36
Joseph, to whom the Apostles gave the name of Barnabas—
signifying 'Son of Encouragement'—a Levite, a native
of Cyprus, sold a farm which he had, and brought the money 37
and gave it to the Apostles.

Falsehood punished

There was, however, a man of the name of 5 1
Ananias who, with his wife Sapphira, sold some
property, but, with her full knowledge and con- 2
sent, dishonestly kept back part of the price received for it,
though he brought the rest and gave it to the Apostles.

'Ananias,' said Peter, 'why has Satan taken possession 3
of your heart, that you should try to deceive the Holy Spirit

34. *Gave it to the Apostles*] Lit. 'laid it at the feet of the Apostles.'
36. *A farm*] Or 'an estate.' A 'field' erroneously suggests a few acres of ground surrounded by a hedge.

and dishonestly keep back part of the price paid you for this land? While it remained unsold, was not the land your 4
own? And when sold, was it not at your own disposal? How is it that you have cherished this design in your heart? It is not to men you have told this lie, but to God.'

Upon hearing these words Ananias fell down dead, and all 5
who heard the words were awe-struck. The younger men, 6
however, rose, and wrapping the body up, carried it out and buried it.

About three hours had passed, when his wife came in, 7
knowing nothing of what had happened. Peter at once 8
questioned her.

'Tell me,' he said, 'whether you sold the land for so much.'

'Yes,' she replied, 'for so much.'

'How was it,' replied Peter, 'that you two agreed to 9
put the Spirit of the Lord to the test? The men who have buried your husband are already at the door, and they will carry you out.'

Instantly she fell down dead at his feet, and the young 10
men came in and found her dead. So they carried her out and buried her by her husband's side. The whole Church 11
was awe-struck, and so were all who heard of this incident.

Many other Miracles

Many signs and marvels continued to be done 12
among the people by the Apostles; and by common consent they all met in Solomon's Portico. But none of the others dared to attach themselves to 13
them. Yet the people held them in high honour—and more 14
and more believers in the Lord joined them, including great numbers both of men and women—so that they would even 15
bring out their sick friends into the streets and lay them on light couches or mats, in order that when Peter came by, at least his shadow might fall on one or other of them. The 16
inhabitants, too, of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits, and they were cured, one and all.

4. *It is not to men, &c.*] *i.e.* 'Your attempt to deceive us men is nothing in comparison with your idle attempt to deceive God.'

9. *To put . . to the test*] 'To test the omniscience of the Spirit, then visibly dwelling in the Apostles and the Church, was in the highest sense to tempt the Spirit of God' (Alford). See Matt. iv. 7, n.

The men] Lit. 'the feet of those.'

The Apostles miraculously released from Prison

This roused the High Priest. He and all his party—the sect of the Sadducees—were filled with angry jealousy, and they laid hands upon the Apostles, and put them into the public gaol. But during the night an angel of the Lord opened the prison doors and brought them out, and said,

17 18 19

'Go and stand in the Temple, and continue proclaiming to the people all this Message of Life.'

20

On hearing this, they went into the Temple just before daybreak, and began to teach.

21

They openly teach in the Temple Courts

So when the High Priest and his party came, and had called together the Sanhedrin as well as all the Elders of the sons of Israel, they sent to the gaol to fetch the Apostles. But the officers went and could not find them in the prison. So they came back and brought word, saying,

22 23

'The gaol we found quite safely locked, and the warders were on guard at the doors, but upon going in we found no one there.'

When the Commander of the Temple Guards and the High Priests heard this statement, they were utterly at a loss with regard to it, wondering what would happen next. And some one came and brought them word, saying,

24 25

'The men you put in prison are standing in the Temple, and teaching the people.'

Peter again testifies to the Resurrection

Upon this the Commander went with the officers, and brought the Apostles; but without using violence; for they were afraid of being stoned by the people. So they brought them and set them before the Sanhedrin. And the High Priest questioned them.

26 27

'We strictly forbade you to teach in that name—did we not?' he said. 'And see, you have filled Jerusalem with your teaching, and are trying to make us responsible for that man's death!'

28

Peter and the other Apostles replied,

29

'We must obey God rather than man. The God of our forefathers has raised Jesus to life, whom you crucified and put to death. God has exalted Him to His right hand as

30 31

21. *Elders*] Lit. 'Eldership' or 'Senate.' The word here employed occurs nowhere else in the N.T., though it is found more than twenty times in the LXX.

31. *To His right hand*] Or 'with His right hand.' Cf. ii. 33.

Guide and Saviour, to give Israel repentance and forgiveness of sins. And we—and the Holy Spirit whom God 32
has given to those who obey Him—are witnesses as to these things.'

Gamaliel urges the Sanhedrin to be cautious

Infuriated at getting this answer, they were 33
disposed to kill the Apostles. But a Pharisee 34
of the name of Gamaliel, a teacher of the Law, held in honour by all the people, rose and demanded that the men should be sent out of court for a while.

'Israelites,' he said, 'be careful what you are about to do 35
in dealing with these men. Years ago Theudas appeared, 36
professing to be a person of importance, and a body of men, some four hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After 37
him, at the time of the Census, came Judas, the Galilaean, and was the leader in a revolt. He too perished, and all his followers were scattered. And now I tell you to hold aloof 38
from these men and leave them alone—for if this scheme or work be of human origin, it will come to nothing. But if 39
it is really from God, you will be powerless to put them down—lest perhaps you find yourselves to be actually fighting against God.'

The Apostles discharged

His advice carried conviction. So they called 40
the Apostles in, and—after flogging them—ordered them not to speak in the name of Jesus, and then let them go. They, therefore, left the Sanhedrin 41
and went their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the Name. But 42
they did not desist from teaching every day, in the Temple or at home, and telling the gospel about Jesus, the Christ.

33. *Infuriated*] Lit. 'sawn asunder.' The word occurs here and in vii. 54.

34. *Gamaliel*] Cf. xxii. 3.

(vv. 36, 37.) *Theudas . . After him . . Judas the Galilaean*] A well-known chronological difficulty. The attempt of Judas was in A.D. 6–7, and *prior* to him Gamaliel places Theudas; but the only revolt under a Theudas mentioned by Josephus occurred about 44 or 45 A.D., some ten years after Gamaliel's speech. For discussion see the Commentaries. This is the passage most relied upon by those who make Luke guilty of a glaring mistake, due to his reading and misunderstanding of consecutive passages in Josephus (whose *Jewish Antiquities* was published about 94 A.D.), with the consequence that the book of Acts is relegated to the close of the century.

40. *Flogging*] This would be the Jewish 'forty stripes save one,' not the Roman scourging (with the *horribile flagellum*) which our Lord suffered. See Deut. xxv. 2, 3; 2 Cor. xi. 24.

41. *Rejoicing*] Cf. the Lord's beatitudes (Matt. v. 10–12).

The Name] Of Jesus. Cf. Lev. xxiv. 11, 16; 3 John 7, in the Greek.

Seven Church Officers appointed

6 1 About this time, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the Hebrews because their widows were habitually overlooked in the daily ministration. So the twelve called 2 together the general body of the disciples and said,

'It does not seem fitting that we Apostles should neglect the word of God and attend to the tables. Therefore, 3 brethren, pick out from among yourselves seven men of good repute, full of the Spirit and of wisdom, and we will appoint them to undertake this duty. But, as for us, we will 4 devote ourselves to prayer and to the ministry of the word.'

The suggestion met with general approval, and they 5 selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the 6 Apostles, and, after prayer, they laid their hands upon them.

Rapid Growth of the Church

Meanwhile God's word continued to spread, 7 and the number of the disciples in Jerusalem very greatly increased, and very many priests became obedient to the faith. And Stephen, full of grace 8 and power, performed great marvels and signs among the people.

Stephen is arrested

But some members of the synagogue called 9 that of the Libertines, and some Cyreneans, Alexandrians, and men of Cilicia and Asia, were roused to encounter Stephen in debate. They 10 were quite unable, however, to resist the wisdom and the Spirit with which he spoke. Then they privately put 11 forward men who declared,

1. *The Greek-speaking Jews*] Lit. 'the Hellenists.'
Hebrews] When used, as here, in opposition to Hellenists this word denotes the Jews of Palestine, who spoke Aramaic.

The two words 'ministration' and 'minister' are derivatives of the one which we have anglicized into 'deacon,' and hence the officials named below are commonly called 'the seven deacons.' The term 'deacon' itself had not yet acquired its distinctive sense; but in Rom. xvi. 1, Phoebe is called a 'deaconess.' Cf., later, Phil. i. 1.

2. *Fitting*] Lit. 'pleasing.'
We Apostles] Lit. simply 'we.'

All the seven bear Greek names, and were very likely Hellenists; perhaps an advisory committee, to help the Jewish Apostles, who retained the responsibility, to see fair play between the complaining Hellenists and the Hebrews. Nothing is known of any of them except Stephen and Philip, and nothing of these two as 'serving tables.' The one assumes immediate prominence as emancipator and martyr of the faith, the other as Philip the Evangelist, viii.; xxi. 8.

9. *Libertines*] Lit. 'freed men.' An interesting conjecture, involving little change in the Greek word, is 'Libyans,' linking on to the other African Jews of Cyrene and Alexandria.

'We have heard him speak blasphemous words against Moses and against God.'

In this way they excited the people, the Elders, and the 12
Scribes. At length they came upon him, seized him with
violence, and took him before the Sanhedrin. Here they 13
brought forward false witnesses who declared,

'This fellow is incessantly speaking against the Holy
Place and the Law. For we have heard him say that Jesus, 14
the Nazarene, will pull this place down to the ground and
will change the customs which Moses handed down to us.'

The High Priest questions him

At once the eyes of all who were sitting in 15
the Sanhedrin were fastened on him, and they
saw his face like the face of an angel. Then the 1 7
High Priest asked him,

'Are these statements true?'

The reply of Stephen was, 2

Stephen's Defence. A Review of the Nation's History

'Sirs—brethren and fathers—listen to me.
The God of Glory appeared to our forefather
Abraham when he was living in Mesopotamia,
before he settled in Haran, and said to him, 3

'"Leave your country and your kindred, and go into whatever land I point out to you" (Gen. xii. 1).

'Thereupon he left Chaldaea and settled in Haran till after 4
the death of his father, when God caused him to remove into
this country where you now live. But He gave him no 5
possession in it, no, not a single square yard of ground
(Deut. ii. 5). And yet He promised to bestow the land as a
permanent possession on him and his posterity after him—
and promised this at a time when Abraham was childless
(Gen. xvii. 8). And God declared that Abraham's posterity 6
should for four hundred years make their home in a country
not their own, and be reduced to slavery and be oppressed.

'"And the nation, whichever it is, that enslaves them, I 7
will judge," said God; "and afterwards they shall come
out" (Gen. xv. 13, 14), "and they shall worship Me in this
place" (Exod. iii. 12).

'Then He gave him the Covenant of circumcision (Gen. 8
xvii. 10), and under this Covenant he became the father of

14. *This place*] The Temple with its courts. 'The Sanhedrin, usually assembled under the presidency of the High Priest, sat in the chamber called *Gazith*, on the south side of the Temple.'

(vv. 2, 3.) This and other historical difficulties raised by comparison of Stephen's speech with the O.T. record cannot here be discussed.

Isaac—whom he circumcised on the eighth day (Gen. xxi. 4). Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

' The Patriarchs were jealous of Joseph and sold him into 9
slavery in Egypt (Gen. xxxvii. 11, 28). But God was with
him (Gen. xxxix. 2, 21) and delivered him from all his 10
afflictions, and gave him favour and wisdom when he stood
before Pharaoh, king of Egypt, who appointed him governor
over Egypt and all the royal household (Gen. xli. 37, 40, 43,
55 ; Ps. cv. 21). But there came a famine throughout the 11
whole of Egypt and Canaan—and great distress—so that our
forefathers could find no food (Gen. xli. 54). When, how- 12
ever, Jacob heard that there was wheat to be had, he sent
our forefathers into Egypt (Gen. xlii. 1) ; that was the first
time. On their second visit Joseph made himself known to 13
his brothers (Gen. xlv. 4), and Pharaoh was informed of
Joseph's parentage. Then Joseph sent and invited his 14
father Jacob and all his family, numbering seventy-five
persons (Gen. xlv. 9 ; xlvi. 27), to come to him, and Jacob 15
went down into Egypt (Gen. xlvi. 5). There he died, and
so did our forefathers (Gen. xlix. 33 ; Exod. i. 6), and they 16
were taken to Shechem and were laid in the tomb which
Abraham had bought from the sons of Hamor at Shechem
for a sum of money paid in silver (Gen. l. 13 ; Josh.
xxiv. 32).

' But as the time drew near for the fulfilment of the 17
promise which God had made to Abraham, the people be-
came many times more numerous in Egypt, until there 18
arose a foreign king over Egypt who knew nothing of Joseph
(Exod. i. 7, 8). He adopted a crafty policy towards our 19
race, and oppressed our forefathers, making them cast out
their infants so that they might not be permitted to live
(Exod. i. 10, 22). At this time Moses was born—a wonder- 20
fully beautiful child (Exod. ii. 2) ; and for three months he
was cared for in his father's house. At length he was cast 21
out, but Pharaoh's daughter adopted him, and brought him
up as her own son (Exod. ii. 5, 10). So Moses was educated 22
in all the learning of the Egyptians, and possessed great
influence through his eloquence and his achievements.

' And when he was just forty years old, it occurred to him 23

19. *Be permitted to live*] The same verb is used in Exod. i. 17, LXX.

20. *Wonderfully beautiful*] Lit. ' beautiful to God,' a Hebraism. So in Jonah iii. 3, Nineveh is described as (literally) ' a city great to God.'

to visit his brethren the descendants of Israel. Seeing one 24
of them wrongfully treated he took his part, and secured
justice for the ill-treated man by striking down the Egyptian.
He supposed his brethren to be aware that by him God was 25
sending them deliverance; this, however, they did not under-
stand. The next day, also, he came and found two of them 26
fighting, and he endeavoured to make peace between them.

'"Sirs," he said, "you are brothers. Why are you
wronging one another?"

'But the man who was doing the wrong resented his 27
interference, and asked,

'"Who appointed you ruler and judge over us? Do you 28
mean to kill me as you killed the Egyptian yesterday?"

'Alarmed at this question, Moses fled from the country 29
and went to live in the land of Midian (Exod. ii. 11–15).
There he became the father of two sons.

'But at the end of forty years there appeared to him in the 30
Desert of Mount Sinai an angel in a flame of fire in a bush.
When Moses saw this he wondered at the sight; but on his 31
going up to look further, the voice of the Lord was heard,
saying, 32

'"I am the God of your forefathers, the God of Abraham,
of Isaac, and of Jacob."

'Quaking with fear Moses did not dare gaze.

'"Take off your shoes," said the Lord, "for the spot on 33
which you are standing is holy ground. I have seen, yes, 34
I have seen the oppression of My people who are in Egypt
and have heard their groans, and I have come down to deliver
them. And now come, I will send you to Egypt" (Exod.
iii. 10).

'The Moses whom they rejected, asking him, "Who 35
appointed you ruler and judge?"—that same Moses we
find God sending as a ruler and a deliverer by the help of the
angel who appeared to him in the bush. This was he who 36
brought them out, after performing marvels and signs in
Egypt and at the Red Sea, and in the Desert for forty years.
This is the Moses who said to the descendants of Israel, 37

'"GOD WILL RAISE UP A PROPHET FOR YOU FROM AMONG

27. *Resented his interference*] Or 'pushed him away.'

37. Already quoted at iii. 22. The original promise refers to a succession of prophets as distinct from all the tribe of heathen fortune-tellers prohibited in Deut. xviii. 9–14. It is not surprising that the N.T. writers should find the supreme fulfilment of the promise in Jesus Christ. (Cf. also John i. 21, 25; vi. 14; vii. 40).

YOUR BRETHREN, JUST AS HE RAISED ME UP" (Deut. xviii. 15, 18).

'This is he who was among the Congregation in the 38
Desert, together with the angel who spoke to him on Mount Sinai and with our forefathers, who received ever-living utterances to hand on to us.

'Our forefathers, however, would not submit to him, but 39
spurned his authority and in their hearts turned back to Egypt. They said to Aaron, 40

'"Make gods for us, to march in front of us; for as for this Moses who brought us out of the land of Egypt, we do not know what has become of him" (Exod. xxxii. 1–8).

'Moreover they made a calf at that time, and offered a 41
sacrifice to the idol, and kept rejoicing in the gods which their own hands had made. So God turned from them and 42
gave them up to the worship of the Host of heaven, as it is written in the Book of the Prophets,

'"DID YOU OFFER ME VICTIMS AND SACRIFICES
FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?
NAY, YOU LIFTED UP MOLOCH'S TENT 43
AND THE STAR OF THE GOD REPHAN—
THE IMAGES WHICH YOU MADE IN ORDER TO WORSHIP THEM;
AND I WILL REMOVE YOU BEYOND BABYLON"
(Amos v. 25–27).

'Our forefathers had the Tent of Witness in the Desert, 44
built as He who spoke to Moses had instructed him to make it in imitation of the model which he had seen. That Tent 45
was bequeathed to the next generation of our forefathers. Under Joshua they brought it with them when they were taking possession of the land of the Gentile nations, whom God drove out before them. So it continued till David's time. David obtained favour with God, and asked leave to 46
provide a dwelling-place for the God of Jacob. But it was 47
Solomon who built a house for Him. Yet the Most High 48

38. *Congregation*] The word here used by Luke ('ecclesia') means in the LXX. the congregation or assembly of all Israel, as in Deut. xviii. 16. There are as many as seventy passages in all. Elsewhere in the N.T. it is translated 'Church.'

(vv. 42, 43.) The discussion of this difficult passage belongs rather to a commentary on Amos.

44. *The Tent of Witness*] *i.e.* the Tent which contained 'the Ark of the Testimony' (Exod. xl. 21)—the Law of the Ten Commandments—which, so long as they preserved it and obeyed it, bore witness to the presence of God and to His gracious promises; also called 'the Tent of Meeting,' not, as A.V., 'the Tabernacle of the Congregation.' The proper significance of 'meeting house' is not a place where men meet with one another, but where man meets with God.

does not dwell in buildings erected by men's hands. But, as the Prophet declares,

' " THE SKY IS MY THRONE, 49
AND EARTH IS THE FOOTSTOOL FOR MY FEET.
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME, SAYS THE LORD,
OR WHAT RESTING PLACE SHALL I HAVE?
DID NOT MY HAND FORM THIS UNIVERSE" (Isa. lxvi. 1, 2). 50

These Jews resembled their Forefathers

'O stiff-necked men, uncircumcised in heart 51
and ears, you are continually at strife with the Holy Spirit—just as your forefathers were. Which of the Prophets did not your forefathers 52
persecute? Yes, they killed those who foretold the advent of the righteous One, whose betrayers and murderers you have now become—you who received the Law given through 53
angels, and yet have not obeyed it.'

Stephen is stoned to Death

As they listened to these words, they became 54
infuriated and gnashed their teeth at him. But, 55
full of the Holy Spirit and looking up to heaven, Stephen saw the glory of God, and Jesus standing at God's right hand.

'I can see heaven wide open,' he said, 'and the Son of 56
Man standing at God's right hand.'

Upon this, with a loud outcry they stopped their ears, 57
rushed upon Stephen in a body, dragged him out of the city, 58
and stoned him, the witnesses throwing off their outer garments and giving them into the care of a young man called Saul. So they stoned Stephen, while he prayed, 59

'Lord Jesus, receive my spirit.'

Then, rising on his knees, he cried aloud, 60

'Lord, do not reckon this sin against them.'

And with these words he fell asleep. And Saul fully 1 8
approved of his murder.

Believers persecuted and scattered

That day a great persecution broke out against the Church in Jerusalem, and all except the Apostles were scattered throughout Judaea and Samaria. A party of devout men buried 2

53. *Given through*] Lit. 'as ordinances of.' Cf. Gal. iii. 19.
55. *Stephen*] Lit. 'he.'
56. *I can see*] Lit. 'I see.'
59. *While he prayed*] Lit. 'calling on' (the Lord).
Lord Jesus, receive my spirit] Cf. 'Father, into Thy hands I entrust my spirit' (Luke xxiii. 46).
60. *Lord, do not reckon, &c.*] Cf. 'Father, forgive them' (Luke xxiii. 34); and contrast 'Lord, look on it, and require it' (2 Chron. xxiv. 22).

Stephen, and made loud lamentation over him. But Saul 3
cruelly harassed the Church. He went into house after
house, and, dragging off both men and women, threw them
into prison.

The Church in Judaea and Samaria

Philip's Preaching and Miracles

So those who were scattered abroad went 4
from place to place spreading the gospel of
God's word; while Philip went down to the 5
city of Samaria and proclaimed Christ there.
Crowds of people with one accord gave attention to what 6
they heard from him, listening, and witnessing the signs
which he wrought. For with a loud cry foul spirits came out 7
of many possessed by them, and many paralytics and lame
persons were restored to health. And there was great joy 8
in that city.

Simon the Magician

Now for some time past there had been a man 9
named Simon living there, who had been prac-
tising magic and astonishing the Samaritans,
pretending that he was more than human. To him people 10
of all classes paid attention, declaring,

'This man is the Power of God, known as the Great Power.'

His influence over them arose because he had, for a long 11
time, bewildered them by his sorceries. But when Philip 12
began to tell the gospel about the Kingdom of God
and the Name of Jesus Christ, and they embraced the
faith, they were baptized, men and women alike. Simon 13
himself also believed, and after being baptized remained in
close attendance on Philip, and was full of amazement at
seeing such signs and such great miracles performed.

Peter and John visit Samaria

When the Apostles in Jerusalem heard that 14
the Samaritans had accepted God's word, they
sent Peter and John to visit them. They, 15
when they came down, prayed for them that they might
receive the Holy Spirit. For He had not as yet fallen upon 16
any of them: they had only been baptized into the name of
the Lord Jesus. Then the Apostles laid their hands upon 17.
them, and they received the Holy Spirit.

14. *John*] Not hereafter mentioned in this book.

The Magician sternly rebuked

When, however, Simon saw that it was through the laying on of the Apostles' hands that the Spirit was bestowed, he offered them money. 18

'Give me too,' he said, 'that power, so that every one on whom I place my hands will receive the Holy Spirit.' 19

'Perish your money and yourself,' replied Peter, 'because you have imagined that you can obtain God's free gift with money! No part or lot have you in this matter, for your heart is not right in God's sight. Repent, therefore, of this wickedness of yours, and pray to the Lord, in the hope that the purpose which is in your heart may perhaps be forgiven you. For I perceive that you have fallen into the gall of bitterness and the bondage of iniquity.' 20 21 22 23

'Pray, both of you, to the Lord for me,' answered Simon, 'that nothing of what you have said may come upon me.' 24

Philip and the pious Abyssinian

So the Apostles, after giving a solemn charge and delivering the Lord's word, travelled back to Jerusalem, making known the gospel also in many of the Samaritan villages. And an angel of the Lord said to Philip, 25 26

'Rise and proceed south to the road that runs down from Jerusalem to Gaza, crossing the desert.'

Upon this he rose and went. Now, as it happened, an Ethiopian eunuch who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship there, and was now on his way home; and as he sat in his chariot he was reading the Prophet Isaiah. Then the Spirit said to Philip, 27 28 29

'Go and join that chariot.'

So Philip ran up, and heard the eunuch reading the Prophet Isaiah. 30

'Do you understand what you are reading?' he asked.

'Why, how can I,' replied the eunuch, 'unless some one explains it to me?' 31

And he earnestly invited Philip to come up and sit with

26. *South*] Or, possibly, 'towards noon.'
Crossing the Desert] Or 'a town which is desert'; the reference in that case being to the more ancient of the two towns which bore the name of Gaza.
27. *As it happened*] Lit. 'behold.'

him. The passage of Scripture which he was reading was 32
this :

' Like a sheep He was led to slaughter,
And as a lamb before its shearer is dumb,
So He opened not His mouth.
In His humiliation justice was denied Him. 33
Who will make known His posterity ?
For He is destroyed from among men '
(Isa. liii. 7, 8).

' Pray, of whom is the Prophet speaking ? ' inquired the 34
eunuch ; ' of himself or of some one else ? '

Then Philip began to speak, and, commencing with that 35
same portion of Scripture, told him the gospel about Jesus.

Philip baptizes him

So they proceeded on their way till they came 36
to some water ; and the eunuch exclaimed,

' See, here is water ; what is there to prevent
my being baptized ? '

So he stopped the chariot ; and both of them—Philip and 38
the eunuch—went down into the water, and Philip baptized
him. But no sooner had they come up out of the water 39
than the Spirit of the Lord caught Philip away, and the
eunuch did not see him again. With a glad heart he
resumed his journey ; but Philip found himself at Azotus. 40
Then visiting town after town he everywhere made known
the gospel until he reached Caesarea.

Saul of Tarsus is suddenly converted

Now Saul, whose every breath was a threat 1 9
of destruction for the disciples of the Lord,
went to the High Priest and begged from him 2
letters addressed to the synagogues in Damascus,
in order that if he found any who were of the Way there,
either men or women, he might bring them in chains to
Jerusalem. But on the journey, as he was getting near 3
Damascus, suddenly there flashed round him a light from
heaven ; and falling to the ground he heard a voice which 4
said to him,

' Saul, Saul, why are you persecuting Me ? '

33. *In His humiliation justice was denied Him*] Or ' By His humiliation His sentence was removed.' The LXX. of the passage differs considerably from the Hebrew. Cf. 1 Pet. ii. 21–25.

35. *Began, &c.*] Lit. ' opened his mouth.'

36. v.l. adds verse 37 here. ' You may,' said Philip, ' if you believe with all your heart.' ' I believe,' he replied, ' that Jesus Christ is the Son of God.' The evidence is decisive for the omission.

4. *Saul, Saul*] Notice the impressiveness gained, as so often in Hebrew, by the repetition of the word. Cf. ' Abraham, Abraham ' (Gen. xxii. 11) ; ' Babylon has

'Who art thou, Lord?' he asked.
'I am Jesus, whom you are persecuting,' was the reply. 5
'But rise and go to the city, and you will be told what you 6
are to do.'
Meanwhile the men who travelled with Saul were stand- 7
ing dumb with amazement, hearing the voice, but seeing no
one. Then he rose from the ground, but when he had 8
opened his eyes, he could see nothing, and they led him by
the hand and brought him to Damascus. And till the third 9
day he remained without sight, and did not eat or drink
anything.
Now in Damascus there was a disciple of the name of 10
Ananias. The Lord spoke to him in a vision, saying,
'Ananias!'
'I am here, Lord,' he answered.
'Rise,' said the Lord, 'and go to Straight Street, and 11
inquire at the house of Judas for a man called Saul, from
Tarsus, for he is even now praying. He has seen a man 12
called Ananias come and lay his hands upon him so that he
may recover his sight.'
'Lord,' answered Ananias, 'I have heard about that man 13
from many, and about the great mischief he has done to
Thy saints in Jerusalem; and here he is authorized by the 14
High Priests to arrest all who call upon Thy name.'
'Go,' replied the Lord; 'he is a chosen instrument of 15
Mine to carry My name to the Gentiles and to kings and
to the sons of Israel. For I will let him know the great 16
sufferings which he must pass through for My sake.'
So Ananias went and entered the house; and, laying his 17
hands upon Saul, said,
'Saul, brother, the Lord—even Jesus who appeared to
you on your journey—has sent me, that you may recover
your sight and be filled with the Holy Spirit.'
Instantly there dropped from his eyes what seemed to be 18
scales, and he could see once more. Upon this he rose and
received baptism; after which he took food and regained 19
his strength.

fallen, has fallen' (Rev. xiv. 8; xviii. 2); 'Crucify, crucify him' (Luke xxiii. 21): 'O Jerusalem, Jerusalem' (Luke xiii. 34); 'Sir, Sir' (Matt. xxv. 11); 'Martha, Martha' (Luke x. 41); 'Rabbi, Rabbi' (Luke viii. 24); 'Moses, Moses' (Exod. iii. 4); 'My God, my God' (Matt. xxvii. 46); 'Samuel, Samuel' (1 Sam. iii. 10); 'Simon, Simon' (Luke xxii. 31).

6. *But rise*] v.l. 'You are finding it painful to kick against the ox-goad. And he, trembling and amazed, said, Lord, what dost thou wish me to do? And the Lord said to him, Rise'; an addition from xxvi. 14.

He preaches at Damascus

Then he remained some little time with the disciples in Damascus. And in the synagogues 20
he began at once to proclaim Jesus as the Son
of God; and his hearers were all amazed, and began to ask 21
one another,

'Is not this the man who in Jerusalem made havoc of those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?'

Saul, however, gained power more and more, and as for 22
the Jews living in Damascus, he confounded them with his proofs that Jesus is the Christ.

A Plot to kill Saul

At length the Jews plotted to kill Saul; but 23, 24
information of their intention was given to him.
They even watched the gates, day and night, in
order to murder him; but his disciples took him by 25
night and let him down through the wall, lowering him in a basket.

He goes to Jerusalem, Caesarea, and Tarsus

So he came to Jerusalem and made several 26
attempts to associate with the disciples, but they
were all afraid of him, being in doubt as to
whether he was a disciple. Barnabas, however, 27
came to his assistance. He brought Saul to the Apostles, and related to them how, on his journey, he had seen the Lord, and that the Lord had spoken to him, and how in Damascus he had fearlessly taught in the name of Jesus.
Henceforth Saul was one of them, going in and out of the 28
city, and speaking fearlessly in the name of the Lord. 29
And he often talked with the Hellenists and had discussions with them. But they tried to take his life. On learning 30
this, the brethren brought him down to Caesarea, and then sent him by sea to Tarsus.

The Church greatly prospers

The Church, however, throughout the whole 31
of Judaea, Galilee, and Samaria, had peace and
was built up; and grew in numbers, living
in the fear of the Lord and in the encouragement of the Holy Spirit.

Peter cures Aeneas at Lydda

Now Peter, as he went to town after town, 32
came down also to the saints at Lydda. There 33
he found a man of the name of Aeneas, who

25. *Through the wall*] *i.e.* 'through an opening in the wall.' Cf. 2 Cor. xi. 33.
30. *Sent him by sea*] Lit. 'sent him out.' He would disembark at Seleuceia, go up to Antioch, and then proceed by land to Tarsus.
31. *Living*] Lit. 'walking.'

for eight years had kept his bed, being paralysed. Peter 34
said to him,

'Aeneas, Jesus Christ cures you. Rise and make your own bed.'

He at once rose to his feet. And all the people of Lydda 35
and Sharon saw him; and they turned to the Lord.

At Joppa he brings back Dorcas to Life

Among the disciples at Joppa was a woman 36
called Tabitha, or, as the name may be translated, 'Dorcas.' Her life was full of the good and charitable actions which she was constantly doing. But it happened, just at that time, that she was 37
taken ill and died. After washing her body they laid it out in a room upstairs. Lydda, however, being near Joppa, the 38
disciples, who had heard that Peter was at Lydda, sent two men to him with an urgent request that he would come over to them without delay. So Peter rose and went with them. 39
On his arrival they took him upstairs, and the widows all stood by his side, weeping and showing him all the clothing and cloaks that Dorcas used to make while she was still with them. Peter, however, putting every one out of the room, 40
knelt down and prayed, and then turning to the body, he said,

'Tabitha, rise.'

Dorcas opened her eyes, and, seeing Peter, sat up. Then, 41
giving her his hand, he raised her to her feet, and calling to him the saints and the widows, he gave her back to them alive. This became known throughout Joppa, and many 42
believed in the Lord; and Peter remained for a consider- 43
able time at Joppa, staying at the house of a man called Simon, a tanner.

An Angel brings a Message to Cornelius

Now a Captain of the Italian regiment, 1 **10**
named Cornelius, was quartered at Caesarea. He was religious and God-fearing—and so was 2
every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o'clock one afternoon he had a 3
vision, and distinctly saw an angel of God enter his house, who called him by name, saying,

'Cornelius!'

Looking steadily at him, and being much alarmed, he said, 4

1. The space devoted by Luke (x. 1–xi. 18) to the 'Cornelius episode' clearly shows the importance it had for him in the freeing of the new faith from the shackles of Judaism. The prominence of Peter, not Paul, in this new departure is reflected in xv. 7–11.

'What is it, Lord?'

'Your prayers and charities,' he replied, 'have gone up as a memorial before God. And now send to Joppa and 5
fetch Simon, surnamed Peter. He is lodging with one, 6
Simon, a tanner, who has a house close to the sea.'

So when the angel who had been speaking to him was 7
gone, Cornelius called two of his servants and a God-fearing
soldier who was in constant attendance on him, and, after 8
telling them everything, he sent them to Joppa.

Peter's Vision

'The next day, while they were still on their 9
journey and were getting near the town, about
noon Peter went up on the house-top to pray.
He had got very hungry and wished for some food; but, 10
while they were preparing it, he fell into a trance. The sky 11
had opened to his view, and what seemed to be an enormous
sheet was descending, being let down to the earth by ropes at
the four corners. In it were all kinds of quadrupeds, 12
reptiles, and birds, and a voice came to him which said, 13

'Rise, Peter, kill and eat.'

'On no account, Lord,' he replied; 'for I have never yet 14
eaten anything unhallowed and unclean.'

Again a second time a voice was heard which said, 15

'What God has cleansed, you must not regard as unhallowed.'

This took place three times, and immediately the sheet 16
was drawn up out of sight.

Arrival of the Servants of Cornelius

Now just while Peter was wondering as to 17
the meaning of the vision he had seen, the
men sent by Cornelius, having by inquiry found
out Simon's house, came to the door and called the servant, 18
and asked,

'Is Simon, surnamed Peter, staying here?'

And Peter was still pondering over the vision, when the 19
Spirit said to him,

'Three men are now inquiring for you. Rise, go down, 20
and go with them without any misgivings; for it is I who
have sent them to you.'

So Peter went down and said to the men, 21

'I am the man you are inquiring for. What is the
reason of your coming?'

16. *Out of sight*] Lit. 'into the sky.'
20. *Three*] Another reading omits this word, and a third reading has 'two.

They said,
'Cornelius, a captain, an upright and God-fearing man, of whom the whole Jewish nation speaks well, has been divinely instructed by a holy angel to send for you to his house and listen to what you have to say.' 22

On hearing this, Peter invited them in, and gave them a lodging. 23

Peter with Cornelius in Caesarea

The next day he set out with them, some of the brethren from Joppa going with him, and the day after that they reached Caesarea. 24 There Cornelius was awaiting their arrival, and had invited all his kinsmen and intimate friends to be present. When Peter entered the house, Cornelius met him, and, 25 falling at his feet, did him homage. But Peter lifted 26 him up.

'Stand up,' he said; 'I myself also am but a man.'

So Peter went in and conversed with him, and found a 27 large company assembled. He said to them, 28

'You are aware that a Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unhallowed or unclean. Hence, when 29 sent for, I came without raising any objection. I therefore ask why you sent for me.'

'Just at this hour, three days ago,' replied Cornelius, 30 'I was offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who 31 said,

'"Cornelius, your prayer has been heard, and your acts of charity have been remembered by God. Send therefore to Joppa, and invite Simon, surnamed Peter, to come here. He is staying in the house of Simon, a tanner, close to the sea."

'Immediately, therefore, I sent to you, and I thank you 33 heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say.'

Then Peter began to speak. 34

Peter's Speech

'I clearly see,' he said, 'that God makes no distinctions between one man and another; but 35 that in every nation those who fear Him and live good lives

33. *I thank you heartily*] Lit. 'you have done well.' Cf. Matt. xvii. 4, n.; Phil. iv. 14.

34. *God makes no distinctions*] See Luke xx. 21, n.

are acceptable to Him. The word which He sent to the 36
sons of Israel, when He announced the gospel of peace
through Jesus Christ—He is Lord of all—that word you 37
cannot but know; the story, I mean, which has spread
through the length and breadth of Judaea, beginning in
Galilee after the baptism which John proclaimed. It tells 38
how God anointed Jesus of Nazareth with the Holy Spirit and
with power, so that He went about doing good, and curing
all who were oppressed by the devil—for God was with Him.

'And we are witnesses to all that He did both in the 39
country of the Jews and in Jerusalem. But they even put
Him to death, by crucifixion. That same Jesus God raised 40
to life on the third day, and permitted Him to appear, not 41
to all the people, but to witnesses—men previously chosen
by God—namely, to us, who ate and drank with Him after
He rose from the dead. And He has commanded us to 42
preach to the people and solemnly declare that this is He
who has been appointed by God to be the Judge of the living
and the dead. To Him all the Prophets bear witness that 43
through His name all who believe in Him receive the
forgiveness of their sins.'

Gentiles receive the Holy Spirit and Baptism

While Peter was speaking these words, the 44
Holy Spirit fell on all who were listening to
the word. And all the Jewish believers who 45
had come with Peter were astonished that on
the Gentiles also the gift of the Holy Spirit was poured out.
For they heard them speaking in tongues and extolling the 46
majesty of God. Then Peter said,

'Can any one forbid the use of the water for the baptism 47
of these people—men who have received the Holy Spirit
just as we did?'

And he directed that they should be baptized in the 48
name of Jesus Christ. Then they begged him to remain
with them for a time.

Peter is censured. His Defence

Now the Apostles, and the brethren in various 1 11
parts of Judaea, heard that the Gentiles also
had received God's word; and, when Peter 2

(vv. 36, 37.) The Greek is difficult, and the translation can only be approximate. In verse 36, v.L. omits 'which'; then, 'He is Lord of all,' instead of being parenthetical, becomes the central affirmation, and 'You know' introduces a fresh sentence.

37. *You cannot but*] Not 'you yourselves.' Lit. an emphatic 'you'; you, *i.e.* as men religiously disposed, living in Judaea, and at the headquarters of the Roman provincial government; you, perhaps, best of all men.

38. *Anointed*] Thus making Him the Anointed One, the Christ, the Messiah.

returned to Jerusalem, the party of circumcision found fault with him.

'You went into the houses of men uncircumcised,' they said, 'and you ate with them.'

Peter, however, explained the whole matter to them from the beginning.

'While I was in the town of Joppa, offering prayer,' he said, 'in a trance I saw a vision. There descended what seemed to be an enormous sheet, being let down from the sky by ropes at the four corners, and it came close to me. Fixing my eyes on it, I examined it closely, and saw various kinds of quadrupeds, wild beasts, reptiles, and birds. I also heard a voice saying to me,

'"Rise, Peter, kill and eat."

'"On no account, Lord," I replied, "for nothing unhallowed or unclean has ever gone into my mouth."

'But a voice answered, speaking a second time from the sky,

'"What God has cleansed, you must not regard as unhallowed."

'This took place three times, and then everything was drawn up again out of sight.

'Now at that very moment three men came to the house where we were, having been sent from Caesarea to find me. And the Spirit told me to accompany them without any misgivings. There also went with me these six brethren who are now present, and we entered the Centurion's house. Then he described to us how he had seen the angel standing in his house and saying,

'"Send to Joppa and fetch Simon, surnamed Peter. He will teach you truths by which you and all your household will be saved."

'And,' said Peter, 'no sooner had I begun to speak than the Holy Spirit fell upon them, just as He fell upon us at the first. Then I remembered the Lord's words, how He said,

'"John baptized with water, but you shall be baptized in the Holy Spirit."

'If therefore God gave them the same gift as He gave

12. *Without any misgivings*] Or possibly, 'making no distinction.' The verb is the same as in x. 20, and it is difficult to believe that a totally different sense can have been intended, in spite of the difference of voice (active instead of middle). It is more likely that (as in other instances) Peter's Greek was faulty.

us when we first believed in the Lord Jesus Christ, why, who was I to be able to thwart God ? '

On hearing this they were silenced, and they extolled the 18
goodness of God, and said,

' So then, to the Gentiles also God has given the repentance which leads to Life.'

The Church in Antioch

The first Gentile Church

Those, however, who had been driven in 19
various directions by the persecution which broke out on account of Stephen, made their way to Phoenicia, Cyprus, and Antioch, delivering the word to none but Jews. But some of them were Cyprians 20
and Cyreneans, who, on coming to Antioch, spoke to the Greeks also and told them the gospel concerning the Lord Jesus. The power of the Lord was with them, and there 21
were a vast number who believed and turned to the Lord.

Barnabas sent to Antioch

When tidings of this reached the ears of the 22
Church in Jerusalem, they sent Barnabas as far as Antioch. On arriving he was delighted to 23
see the grace of God ; and he encouraged them all to remain, with fixed resolve, faithful to the Lord. For he was 24
a good man, and was full of the Holy Spirit and of faith ; and the number of believers in the Lord greatly increased.

He brings Saul from Tarsus

Then Barnabas paid a visit to Tarsus to try to 25
find Saul. He succeeded, and brought him to 26
Antioch ; and for a whole year they were the guests of the Church, and taught a large number of people. And it was in Antioch that the disciples first received the name of ' Christians.'

Relief for the poor Christians in Judaea

At that time certain Prophets came down 27
from Jerusalem to Antioch, one of whom, named 28
Agabus, publicly predicted by the Spirit the speedy coming of a great famine throughout the

19. The story now returns on viii. 4 to trace a second line of missionary activity, consequent on Stephen's martyrdom.

20. *Greeks*] *i.e.* ' Gentiles ' ; a notable extension of the Christian mission, already foreshadowed by the conversion of the Ethiopian eunuch and of Cornelius, and culminating in the resolve of xiii. 46–48. The v.l. ' Hellenists,' *i.e.* Greek-speaking Jews, is strongly supported, but probably comes from ix. 29. These bolder spirits from Cyprus and Cyrene evidently take a revolutionary step, but there would be no novelty in preaching the gospel to Hellenists (cf. vi. 1 ; ix. 29) ; and the ' Jews ' of verse 19 would, of course, include Hellenistic Jews. The context requires as the only valid antithesis, Jews—Greeks. It is one of those various readings in which a reasonable probability must outweigh the textual evidence.

26. *Christians*] The word only occurs here and in xxvi. 28 and in 1 Pet. iv. 16.

world. (It came in the reign of Claudius.) So the disciples 29
put aside money, every one in proportion to his means,
for the relief of the brethren living in Judaea. This they 30
did, forwarding their contributions to the Elders by
Barnabas and Saul.

James beheaded. Peter imprisoned

Now, about that time, King Herod laid 1 **12**
hands on certain members of the Church, to do
them violence; and James, John's brother, he 2
beheaded. Finding that this gratified the Jews, 3
he proceeded to seize Peter also: these were the days of
Unleavened Bread. He had him arrested and lodged in 4
gaol, handing him over to the care of sixteen soldiers; he
intended after the Passover to bring him out again to the
people. So Peter was kept in gaol; but long and fervent 5
prayer was offered to God by the Church on his behalf.

An Angel rescues Peter

Now when Herod was on the point of taking 6
him out of prison, that very night Peter was
asleep between two soldiers, bound with two
chains, and guards were on duty outside the door. Suddenly 7
an angel of the Lord stood by him, and a light shone in the
cell; and, striking Peter on the side, he woke him and said,

'Rise quickly.'

And the chains dropped off his wrists.

'Fasten your girdle,' said the angel, 'and tie on your 8
sandals.'

He did so. Then the angel said,

'Throw your cloak round you, and follow me.'

So Peter went out, following him, yet could not believe 9
that what the angel was doing was real, but supposed that
he saw a vision. And passing the first guard and the 10
second, they came to the iron gate leading into the city.
This opened to them of itself; and, going out, they passed
on through one street, and then suddenly the angel left him.
Peter coming to himself said, 11

'Now I know for certain that the Lord has sent His
angel and has rescued me from the power of Herod and
from all that the Jewish people were anticipating.'

The Surprise and Joy of the Church

So, on reflection, he went to the house of Mary, 12
the mother of John surnamed Mark, where a
large number of people were assembled,

4. *Sixteen*] Lit. 'four parties of four each.'
10. *The first guard and the second*] Between 'going out' and 'they passed' Codex Bezae inserts 'and going down the seven steps.'

praying. When he knocked at the door in the gate, a 13
maidservant named Rhoda came to answer the knock; and 14
recognizing Peter's voice, for very joy she did not open the
door, but ran in and told them that Peter was standing there.

'You are mad,' they said. 15

But she stoutly maintained that it was true.

'It is his guardian angel,' they said.

Meanwhile Peter went on knocking, until at last they 16
opened the door and saw that it was really he, and were filled
with amazement. But he motioned with his hand for 17
silence, and then described to them how the Lord had
brought him out of the prison.

'Tell all this to James and the brethren,' he added.

Then he left them, and went to another place

The two Sentries executed

When morning came, there was no little com- 18
motion among the soldiers as to what could
possibly have become of Peter. And when 19
Herod had had him searched for and could not find him,
after questioning the guards he ordered them away to
execution. He then went down from Judaea to Caesarea
and remained there.

Herod's dreadful Death

Now the people of Tyre and Sidon had 20
incurred Herod's violent displeasure. So they
sent a large deputation to wait on him; and
having secured the good will of Blastus, his treasurer, they
begged the king to be friendly with them again, because
their country was dependent on his for its food supply. So, 21
on an appointed day, Herod, having arrayed himself in royal
robes, took his seat on the tribunal, and was haranguing
them; and the assembled people raised a shout, 22

'It is the voice of a god, and not of a man!'

Instantly an angel of the Lord struck him, because he 23
had not given the glory to God; and being eaten up by
worms, he died.

Barnabas and Saul return to Antioch

But God's word prospered and spread. 24
And Barnabas and Saul returned from Jeru- 25
salem, having discharged their mission, and
they brought with them John, surnamed Mark.

13. *Rhoda*] Or 'Rose'; a feminine form (as alone suitable for a woman's name) of the neuter noun *rhodon*, a rose. Cf. Matt. xvi. 18, n.

15. *Guardian angel*] Or 'spirit.' Lit. 'angel.'

20. *To be friendly with them again*] He was hostile in commercial matters.

23. Josephus states that Herod died after five days of agony (*Antiquities*, xix. 8, 2).

25. *From Jerusalem*] *i.e.* 'to Antioch'; a curious various reading, strongly

They are ordained as Missionaries

Now there were in Antioch, in the Church 1 **13**
there — as Prophets and teachers — Barnabas,
Symeon surnamed 'Niger,' Lucius the
Cyrenean, Manaen (who was Herod the Tetrarch's foster-
brother), and Saul. While they were worshipping the Lord 2
and fasting, the Holy Spirit said,

'Set me apart Barnabas and Saul, for the work to which
I have called them.'

So, after fasting and prayer and the laying on of hands, 3
they let them go.

First Missionary Tour of Barnabas and Saul

Cyprus

They therefore, being thus sent out by the 4
Holy Spirit, went down to Seleuceia, and from
there sailed to Cyprus. Having reached Salamis, they 5
began to announce the word of God in the synagogues of
the Jews. And they had John as their assistant.

Sergius Paulus and Elymas

When they had gone through the whole 6
length of the island as far as Paphos, they there
met with a Jewish magician and false prophet,
Bar-Jesus by name, who was a friend of the Proconsul 7
Sergius Paulus. The Proconsul was a man of keen intelli-
gence. He sent for Barnabas and Saul, and asked to be told
the word of God. But Elymas (or 'the Magician,' for such 8
is the meaning of the name) opposed them, and tried to pre-
vent the Proconsul from accepting the faith. Then Saul, 9
who is also called Paul, was filled with the Holy Spirit, and,
fixing his eyes on Elymas, said, 10

'You who are full of every kind of craftiness and un-
scrupulous cunning—you son of the devil and foe to all that
is right—will you never cease to misrepresent the straight
paths of the Lord? The Lord's hand is now upon you, 11

supported, is 'to Jerusalem,' a reading which may possibly mean, 'returned (to Antioch) having discharged their mission to Jerusalem.'

1. *In the Church*] Lit. 'throughout the Church' (cf. xi. 1), an easily intelligible expression if we suppose the 'Church' to signify the entire body of believers in the city, and that they were wont to meet for worship in private houses (xviii. 7) in distinct and scattered congregations, each probably with its own leader.

Who was Herod the Tetrarch's foster-brother] Or 'who had been Herod the Tetrarch's companion in his boyhood.'

6. *Bar-Jesus*] *i.e.* 'son of Joshua.'

8. *Elymas*] Either an Arabian word meaning 'the wise man,' or an Aramaic word meaning 'the mighty man.'

9. *Saul, who is also called Paul*] Probably he had the two names from the first—Hebrew and Roman. Now, on his entrance on his world-wide mission to the Roman Empire, the Roman name fitly becomes prominent.

and you will be blind for a time and unable to see the light of day.'

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him by the hand. Then the Proconsul, seeing what had happened, 12 believed, being struck with amazement at the teaching of the Lord.

Perga and the Pisidian Antioch

From Paphos, Paul and his party put out to 13 sea and sailed to Perga in Pamphylia. John, however, left them and returned to Jerusalem. But they themselves, passing through from Perga, came to 14 Antioch in Pisidia.

Paul's great Speech to the Jews in Antioch

Here, on the Sabbath day, they went into the synagogue and sat down. After the reading of 15 the Law and the Prophets, the Wardens of the synagogue sent word to them.

'Brethren,' they said, 'if you have anything encouraging to say to the people, speak.'

So Paul rose, and motioning with his hand for silence, 16 said,

'Israelites, and you others who fear God, pay attention to me. The God of this people of Israel chose our fore- 17 fathers, and made the people great during their stay in Egypt, until with wondrous power He brought them out from that land. For about forty years He fed them like a 18 nurse in the desert. Then, after overthrowing seven 19 nations in the land of Canaan, He divided that country among them as their inheritance for about four hundred and fifty years; and afterwards He gave them judges down 20 to the time of the Prophet Samuel. Next they asked for a 21 king, and God gave them Saul the son of Kish, a Benjamite, who reigned forty years. After removing him, He raised up 22 David to be their king, to whom He also bore witness when He said,

'"I have found David the son of Jesse, a man I love, who will obey all My commands."

'It is from among David's descendants that God, in 23 fulfilment of His promise, has brought a Saviour to Israel, even Jesus. Before the coming of Jesus, John had 24

17. *Wondrous power*] Lit. 'uplifted arm.'

18. *Fed them like a nurse*] v.l. 'bore with their manners.' The two Greek words differ only in a single letter.

proclaimed to all the people of Israel a baptism of repentance. But John, when he was fulfilling his career, 25
used to speak thus—

' " What do you suppose me to be ? I am not the Christ. But there is One coming after me whose sandal I am not worthy to unfasten."

' Brethren, descendants of the family of Abraham, and all 26
among you who fear God, to us has the word of this salvation been sent. For the people of Jerusalem and their 27
rulers, by the judgement they pronounced on Jesus, have actually fulfilled the predictions of the Prophets which are read Sabbath after Sabbath, through ignorance of those predictions and of Him. Without having found Him 28
guilty of any capital offence they urged Pilate to have Him put to death ; and when they had carried out everything 29
which had been written about Him, they took Him down from the cross and laid Him in a tomb.

' But God raised Him from the dead. And for many 30, 31
days He appeared to the people who had gone up with Him from Galilee to Jerusalem and are now witnesses concerning Him to the Jews. And we bring you the Good 32
News about the promise made to our forefathers, that God 33
has amply fulfilled it to our children in raising up Jesus ; as it is also written in the second Psalm, " THOU ART MY SON : TO-DAY I HAVE BECOME THY FATHER " (Ps. ii. 7). And as to 34
His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus : " I WILL GIVE YOU THE HOLY AND TRUSTWORTHY PROMISES MADE TO DAVID " (Isa. lv. 3). Because in 35
another Psalm also He says, " THOU WILT NOT GIVE UP THY HOLY ONE TO UNDERGO DECAY " (Ps. xvi. 10). For David, 36
after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay. But He whom God 37
raised to life underwent no decay.

' Understand therefore, brethren, that through this Jesus 38
forgiveness of sins is announced to you ; and in Him every 39
believer is absolved from all offences, from which you could

27. The Greek is difficult, and the translation tentative.
34. *I will give . . to David*] Lit. ' the trustworthy holy things of David.' The Hebrew has ' the sure mercies of David.'
36. *After having been useful, &c.*] Or ' after having in his own lifetime served God's purpose.'

not be absolved under the Law of Moses. Beware, then, 40
lest what is spoken in the Prophets should come true of
you : " BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, 41
BECAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK
WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT
BE FULLY DECLARED TO YOU " ' (Hab. i. 5).

The People are deeply impressed

As Paul and Barnabas were leaving the syna- 42
gogue, the people earnestly begged to have all
this repeated to them on the following Sabbath.
And, when the congregation had broken up, many of the 43
Jews and of the devout converts from heathenism continued
with Paul and Barnabas, who talked to them and urged them
to hold fast to the grace of God.

But, being opposed, the Apostles turn to the Gentiles

On the next Sabbath almost the whole popu- 44
lation of the city came together to hear the word
of the Lord. Seeing the crowds, the Jews, 45
filled with angry jealousy, opposed Paul's state-
ments and abused him. Then, throwing off all 46
reserve, Paul and Barnabas said,

' We were bound to proclaim the word of God to you first.
But since you spurn it and judge yourselves to be unworthy
of eternal Life—well, we turn to the Gentiles. For such is 47
the Lord's command to us.

' " I HAVE PLACED THEE AS A LIGHT TO THE GENTILES, IN
ORDER THAT THOU MAYEST BE A SAVIOUR TO THE ENDS OF THE
EARTH " ' (Isa. xlix. 6).

The Gentiles listened with delight and extolled the Lord's 48
word ; and all who were predestined to eternal Life believed.

Persecution drives them to Iconium

So the word of the Lord spread through the 49
whole district. But the Jews influenced the 50
gentlewomen of rank who worshipped with them,
and also the leading men in the city, and stirred up persecu-
tion against Paul and Barnabas and drove them out of the
district. The Apostles shook off the dust from their feet as 51
a protest against them and came to Iconium ; and as for the 52
disciples, they were more and more filled with joy and with
the Holy Spirit.

There they escape from the Jews into Lycaonia

At Iconium the Apostles went together to the 1 **14**
Jewish synagogue and preached, with the result
that a great number both of Jews and Greeks
believed. But the Jews who had refused 2

42. *Paul and Barnabas were*] Or ' the congregation was.' v.l. ' the Jews were.'

obedience stirred up the Gentiles and embittered their minds against the brethren. For a considerable time, 3
however, Paul and Barnabas remained there, speaking freely and relying on the Lord, while He bore witness to the word of His grace by permitting signs and marvels to be done by them. At length the people of the city split into parties, 4
some siding with the Jews and some with the Apostles. And when a hostile movement was made by both Gentiles 5
and Jews, with the sanction of their magistrates, to maltreat and stone them, the Apostles, having become aware of it, 6
made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they 7
continued to preach the gospel.

A lame Man cured at Lystra. The Result

Now a man who had no power in his feet used 8
to sit in the streets of Lystra: he had been lame from his birth and had never walked.
This man heard Paul speaking. And the 9
Apostle, looking steadily at him and perceiving that he had faith to be cured, said in a loud voice, 10

'Stand upright upon your feet!'

So he sprang up and began to walk about. Then the 11
crowds, seeing what Paul had done, rent the air with their shouts in the Lycaonian language, saying,

'The gods have come down to us in the form of men.'

They called Barnabas 'Zeus,' and Paul, as being the 12
principal speaker, 'Hermes.' And the priest of Zeus—the 13
temple of Zeus being just outside the city—brought bullocks and garlands to the gates, and in company with the crowd was intending to offer sacrifices to them. But 14
the Apostles, Barnabas and Paul, heard of it; and tearing their clothes they rushed out into the crowd, exclaiming,

'Sirs, why are you doing all this? We also are but 15
human beings with natures like yours; and we bring you the good news that you are to turn from these unreal things, to worship the living God, the Creator of earth and sky and sea and of everything that is in them. In times gone by He 16
allowed all the nations to go their own ways; and yet by His 17
beneficence He has not left His existence unattested, in that

3. Possibly this verse should follow verse 1, . . 'believed. So Paul and Barnabas,' &c.

He sends you rain from heaven and fruitful seasons, satisfying your hearts with food and gladness.'

Even with words like these they had difficulty in preventing the thronging crowd from offering sacrifices to them. 18

Paul stoned. The Apostles retrace their Steps

But now a party of Jews came from Antioch and Iconium, and, having won over the crowd, they stoned Paul, and dragged him out of the town, believing him to be dead. When, however, the disciples had collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe. After proclaiming the gospel to the people there and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and Antioch. Everywhere they strengthened the disciples by encouraging them to hold fast to the faith, and warned them saying, 19 20 21 22

'It is through many afflictions that we must make our way into the Kingdom of God.'

And in every Church, after prayer and fasting, they selected Elders by show of hands, and commended them to the Lord on whom their faith rested. 23

They make a Stay in Antioch

Then passing through Pisidia they came into Pamphylia; and after telling the word at Perga they came down to Attaleia. Thence they sailed to Antioch, where they had previously been commended to the grace of God in connexion with the work which they had now completed. Upon their arrival they called the Church together and proceeded to report in detail all that God, working with them, had done, and how He had opened for the Gentiles a door of faith. And they remained a considerable time in Antioch with the disciples. 24 25 26 27 28

Gentile Christians and the Law of Moses

But certain persons who had come down from Judaea tried to convince the brethren, saying, 1 15

'Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved.'

Between these new-comers and Paul and Barnabas there was no little disagreement and controversy, until at last it was decided that Paul and Barnabas and some other brethren should go up to consult the Apostles and Elders in Jerusalem on this matter. So they set out, being accompanied for a short distance by the Church; and as they 2 3

passed through Phoenicia and Samaria, they told the whole story of the conversion of the Gentiles and inspired all the brethren with great joy.

Upon their arrival in Jerusalem they were cordially 4
received by the Church, the Apostles, and the Elders; and they reported all that God, working with them, had done.
But certain men who belonged to the sect of the Pharisees 5
and were now believers stood up in the assembly and said,

'Gentile believers ought to be circumcised and be ordered to keep the Law of Moses.'

A Council in Jerusalem. Peter's Speech

Then the Apostles and Elders met to consider 6
the matter; and after there had been a long 7
discussion Peter rose.

'It is within your own knowledge,' he said, 'that God originally made choice among you that from my lips the Gentiles were to hear the word of the gospel, and believe. And God, who knows all hearts, gave His testi- 8
mony in their favour by bestowing the Holy Spirit on them just as He did on us; and He made no difference between 9
us and them, in that He cleansed their hearts by their faith.
Now, therefore, why provoke God, by laying on the necks of 10
these disciples a yoke which neither our fathers nor we have been able to bear? On the contrary, we believe that it is 11
by the grace of the Lord Jesus that we, as well as they, shall be saved.'

A Statement by Paul and Barnabas

Then the whole assembly remained silent 12
while they listened to the statement made by Paul and Barnabas as to all the signs and marvels that God had done among the Gentiles by means of them.

The Advice of James

When they had finished speaking, James said, 13
'Brethren, listen to me. Symeon has related 14
how God first looked graciously on the nations to take from among them a people to be called by His name.
And this is in harmony with the language of the Prophets, 15
which says:

'"'AFTERWARDS I WILL RETURN, AND WILL REBUILD 16
DAVID'S FALLEN TENT.
ITS RUINS I WILL REBUILD, AND I WILL SET IT UP AGAIN;
THAT THE REST OF MANKIND MAY SEEK AFTER THE 17
LORD—
EVEN ALL THE NATIONS WHICH ARE CALLED BY MY NAME,'

SAYS THE LORD, WHO HAS BEEN MAKING THESE THINGS 18
KNOWN FROM AGES LONG PAST" (Amos ix. 11, 12).
'My judgement, therefore, is against inflicting un- 19
expected vexation on those of the Gentiles who are turning
to God. Yet let us send them written instructions to 20
abstain from things polluted by connexion with idolatry,
from fornication, from flesh of strangled animals, and from
blood. For Moses from the earliest times has had his 21
preachers in every town, being read, as he is, Sabbath after
Sabbath, in the various synagogues.'

A Letter to the Gentile Churches

Thereupon it was decided by the Apostles and 22
Elders, with the approval of the whole Church,
to choose persons from among themselves and
send them to Antioch, with Paul and Barnabas. Judas,
called Barsabbas, and Silas, leading men among the brethren,
were selected, and they took with them the following 23
letter:

'The Apostles and the Elders of the brotherhood send
greeting to the Gentile brethren throughout Antioch, Syria,
and Cilicia. As we have been informed that certain persons 24
who have gone from our midst have disturbed you by their
teaching and have unsettled your minds, without having
received any such instructions from us, we have unani- 25
mously decided to select certain men and send them to you
in company with our beloved friends Barnabas and Paul,
who have endangered their lives for the sake of our Lord 26
Jesus Christ. We have therefore sent Judas and Silas, who 27
are themselves bringing you the same message by word of
mouth. For it has seemed good to the Holy Spirit and to 28
us to lay upon you no burden heavier than these necessary
requirements: you must abstain from things sacrificed to 29
idols, from blood, from flesh of strangled animals, and from

20. By comparing with verse 29, the Apostolic Decree appears to be a triple food regulation, joined with a moral injunction against impurity. The enforcement of Jewish food restrictions upon Gentile converts creates an obvious difficulty. Perhaps it is a compromise rather than a Decree, rejecting the rigour of the demand of verse 5, but advising certain concessions to Jewish custom in the interests of peace. The law as to abstinence from blood is found in Lev. xvii. 10–14, where there is no express reference to animals slain by strangulation. The avoidance of meat from an animal which had been offered in sacrifice to heathen gods was a very practical problem for a Christian in a heathen city. It was raised by the Christians in Corinth, and dealt with by Paul with a noble blend of freedom and consideration in 1 Cor. viii.–x, with no reference to any Apostolic Decree. There is some evidence, both in verses 20 and 29, for the omission of 'things strangled,' as well as for the addition of a negative form of the Golden Rule, 'Do not to others what you would not have done to yourselves.' Some interpreters, accepting the shortened text, regard the Decree as a three-fold *moral* prohibition, of idolatry, bloodshed (murder), and fornication.

fornication. Keep yourselves clear of these things, and it will be well with you. Farewell.'

They, therefore, having been formally sent, came down 30
to Antioch, where they called together the whole assembly
and delivered the letter. The people read it, and were 31
delighted with the comfort it brought them. And Judas 32
and Silas, being themselves also prophets, gave the brethren
a long and encouraging talk, and strengthened them in the
faith. After spending some time there they received an 33
affectionate farewell from the brethren to return to those
who had sent them. But Paul and Barnabas remained in 35
Antioch, teaching and, in company with many others, telling
the gospel of the word of the Lord.

St. Paul's Second Missionary Tour

Silas takes the Place of Barnabas

After a while Paul said to Barnabas, 36
'Come, let us return and visit the brethren in
the various towns in which we have made known
the Lord's word—to see how they fare.'

Now Barnabas was bent on taking with them John, 37
whose other name was Mark, while Paul deemed it undesir- 38
able to have as their companion one who had deserted
them in Pamphylia and had not gone on with them to
the work. So there arose a sharp altercation between them, 39
which resulted in their parting from one another, Barnabas
taking Mark and setting sail for Cyprus. But Paul chose 40
Silas, and set out, commended by the brethren to the grace
of the Lord; and he passed through Syria and Cilicia, 41
strengthening the Churches.

Timothy joins them at Lystra

He also came to Derbe and to Lystra. At 1 **16**
Lystra he found a disciple, Timothy by name—
the son of a Christian Jewess, but of a Greek
father. Timothy was well spoken of by the brethren at 2
Lystra and Iconium, and Paul, desiring that he should 3
accompany him on his journey, had him circumcised on
account of the Jews in those parts, for they all knew that his
father was a Greek.

31. *Read*] No doubt, as was the custom in the assemblies of the people in Athens, some authorised individual read the document aloud, while the rest of the people present listened. Cf. Col. iv. 16; 1 Thess. v. 27. The public reading and interchange of Paul's letters are the first steps towards the Canon of his Epistles.

33. v.l. inserts verse 34, 'But Silas thought proper to remain there still.' (Probably an insertion due to verse 40.)

As they journeyed on from town to town, they handed 4
to the brethren for their observance the decisions which had
been arrived at by the Apostles and Elders in Jerusalem.
So the Churches were strengthened in faith, and grew in 5
numbers from day to day.

Phrygia, Galatia, Troas

Then Paul and his companions passed 6
through Phrygia and Galatia, having been
forbidden by the Holy Spirit to tell the word in
the province of Asia. When they reached the frontier of 7
Mysia, they were about to enter Bithynia, but the Spirit of
Jesus would not permit this. So, passing along Mysia, 8
they came to Troas.

An Appeal from Macedonia

And here, one night, Paul saw a vision. 9
There stood a Macedonian entreating him and
saying,

'Come over to Macedonia and help us.'

So when he had seen the vision, we immediately sought 10
to pass to Macedonia, confidently inferring that God had
called us to preach the gospel to the people there.

Arrival in Philippi

Accordingly we put out to sea from Troas, 11
and ran a straight course to Samothrace. The
next day we came to Neapolis, and thence to 12
Philippi, which is a city in Macedonia, the first in its district,
and a Roman colony. And there we stayed some little time.

Conversion of Lydia

On the Sabbath we went beyond the city gate 13
to the riverside, where we had reason to believe
that there was a place for prayer; and sitting
down we talked with the women who had come together.
Among our hearers was one named Lydia, a dealer in purple. 14
She belonged to the city of Thyatira, and was a worshipper
of God. The Lord opened her heart, so that she gave
attention to what Paul was saying. When she and her 15
household had been baptized, she urged us, saying,

6. *Phrygia and Galatia*] Lit. 'the Phrygian and Galatian land.' Apparently *one* district, which might be styled both Phrygian and Galatian. The only other reference to Galatia in Acts is at xviii. 23, where the phrase is varied, and *two* districts are clearly indicated. The question where the churches of Galatia (Gal. i. 3) were situated, in ethnological Galatia in the North, or in the Southern part of the political Roman Province of Galatia, including Antioch, Iconium, Lystra, Derbe, is a matter of still unsettled controversy.

8. *Passing along*] Or 'passing by,' 'neglecting' so far as their work of preaching was concerned.

10. *We*] The author now joins Paul (see Introduction).

12. *The first*] In what sense, whether in geographical position or in importance, is uncertain.

13. *Where, &c.*] v.l. 'where prayer was accustomed to be offered.' So A.V.

'If in your judgement I am a believer in the Lord, come and stay at my house.'

And she made us go there.

Cure of a Slave Girl

One day, as we were on our way to the place 16
of prayer, a slave girl met us who had a spirit of divination and was accustomed to bring her owners large profits by telling fortunes. She kept following 17
close behind Paul and the rest of us, crying aloud,

'These men are the servants of the Most High God, and are proclaiming to you the way of salvation.'

This she persisted in for a considerable time, until Paul 18
in vexation turned round and said to the spirit,

'I command you in the name of Jesus Christ to depart from her.'

And it departed immediately.

Paul and Silas arrested

But when her owners saw that their hope of 19
gain had also departed, they seized Paul and Silas and dragged them off to the magistrates in the Forum. Bringing them before the praetors, they said, 20

'These men are creating a great disturbance in our city. They are Jews, and are teaching customs which we, as 21
Romans, are not permitted to adopt or practise.'

The crowd, too, joined in the outcry against them: and 22
the praetors ordered them to be stripped and beaten with rods; and, after severely flogging them, they threw them 23
into gaol and bade the gaoler keep them safely. Having 24
received an order like that, he lodged them in the inner prison, and secured their feet in the stocks.

Conversion of their Gaoler

About midnight Paul and Silas were praying 25
and singing hymns to God, and the prisoners were listening to them, when suddenly there 26
was such a violent shock of earthquake that the prison shook to its foundations. Instantly the doors all flew open, and the chains fell off every prisoner. Starting up from 27
sleep and seeing the doors of the gaol wide open, the gaoler drew his sword and was on the point of killing himself, supposing that the prisoners had escaped. But Paul shouted 28
loudly to him, saying,

'Do yourself no injury: we are all here.'

16. *Divination*] Lit. 'ventriloquism.'

19. *Magistrates*] Their proper title was 'duumviri,' but they often assumed the higher rank of praetors, to which they had no right, although Luke concedes it to them five times in this chapter.

Then, calling for lights, he sprang in and fell trembling 29
at the feet of Paul and Silas ; and, bringing them out of the 30
prison, he exclaimed,

'O sirs, what must I do to be saved ?'

'Believe on the Lord Jesus,' they replied, 'and both you 31
and your household will be saved.'

And they told the Lord's word to him as well as to 32
all who were in his house. Then he took them, even at 33
that time of night, and washed their wounds, and he and all
his household were immediately baptized. Then bringing 34
the Apostles up into his house, he spread a meal for them,
and was filled with gladness, with his whole household, his
faith resting on God.

The two Apostles released

In the morning the praetors sent their lictors 35
with the order,

'Release those men.'

So the gaoler brought Paul word, saying, 36

'The praetors have sent orders for you to be released.
Now therefore you can go, and proceed on your way in
peace.'

But Paul said to them, 37

'After cruelly beating us in public, without trial, Roman
citizens though we are, they have thrown us into prison,
and are they now going to send us away privately ? No,
indeed ! Let them come in person and fetch us out.'

This answer the lictors took back to the praetors, who 38
were alarmed when they were told that Paul and Silas were
Roman citizens. Accordingly they came and apologized 39
to them ; and, bringing them out, asked them to leave the
city. Then Paul and Silas, having come out of the prison, 40
went to Lydia's house ; and, after seeing the brethren and
encouraging them, they left Philippi.

Paul preaches to the Jews in Thessalonica

Then, passing through Amphipolis and Apol- 1 17
lonia, they went to Thessalonica. Here there
was a synagogue of the Jews. Paul—following 2
his usual custom—betook himself to it, and for
three successive Sabbaths reasoned with them from the
Scriptures, which he clearly explained, pointing out that it 3

32. *The Lord's*] v.L. 'God's.'
37. *No, indeed !*] Or 'Why, no !'
39. *Apologized to*] Lit. 'entreated.'
2. *Three successive Sabbaths*] 1 Thess. seems to indicate that these three weeks' preaching to the Jews were followed by a longer and highly successful ministry to the Greek population of the city.

had been necessary for the Christ to suffer and rise again from the dead, and insisting,

'The Jesus whom I am proclaiming to you is the Christ.'

Some of the people were won over, and attached themselves to Paul and Silas, including a great number of God-fearing Greeks and not a few prominent gentlewomen. 4

A serious Riot follows

But the jealousy of the Jews was aroused, and, calling to their aid some ill-conditioned and idle fellows, they got together a riotous mob and filled the city with uproar. They then attacked the house of Jason and searched for Paul and Silas, to bring them out before the assembly of the people. But, failing to find them, they dragged Jason and some of the other brethren before the magistrates of the city, loudly accusing them. 5 6

'These men,' they said, 'who have raised a tumult throughout the Empire, have come here also. Jason has received them into his house; and they all set Caesar's enactments at defiance, declaring that there is another King —one called Jesus.' 7

Great was the excitement among the crowd, and among the magistrates of the city, when they heard these charges. They required Jason and the rest to find substantial bail, and after that they let them go. 8 9

Beroea

The brethren at once sent Paul and Silas away by night to Beroea, and they, on their arrival, went to the synagogue of the Jews. The Jews at Beroea were of a nobler disposition than those in Thessalonica, for they very readily received the word, and day after day searched the Scriptures to see whether it was as Paul stated. Many of them therefore became believers, and so did not a few of the Greeks—gentlewomen of good position, and men. 10 11 12

Athens

As soon, however, as the Jews of Thessalonica learnt that God's word had been proclaimed by Paul at Beroea, they came there also, and incited the mob to a riot. Then the brethren promptly sent Paul down to the sea-coast, but Silas and Timothy remained behind. 13 14

6. *Magistrates*] Lit. 'politarchs.' It was only in Thessalonica that the magistrates of the town were so called. The word is found in an inscription on an arch from Thessalonica, now in the British Museum.

7. *One called Jesus*] Lit. simply 'Jesus.'

9. *Bail*] Perhaps Jason and the rest were bound over to prevent any revisit from Paul. An absolute barrier, to which reference may perhaps be found in the 'Satan hindered us' of 1 Thess. ii. 18.

Those who were escorting Paul went with him as far as 15
Athens, and then left him, taking a message from him to
Silas and Timothy to join him as speedily as possible.

Paul argues with Jews and Greeks

While Paul was waiting for them in Athens, 16
his spirit was stirred within him when he
noticed that the city was full of idols. So he 17
had discussions in the synagogue with the Jews and the
other worshippers, and in the market place, day after day,
with those whom he happened to meet there. A few of the 18
Epicurean and Stoic philosophers also encountered him.
Some of them asked,

'What has this beggarly babbler to say?'

'His business,' said others, 'seems to be to cry up some
foreign gods.'

This was because he had been telling the gospel of Jesus
and the Resurrection. Then they took him and brought 19
him up to the Areopagus, asking him,

'May we be told what this new teaching of yours is?
For the things you are saying sound strange to us. We 20
should therefore like to be told exactly what they mean.'

(For all the Athenians and their foreign visitors used to 21
devote their whole leisure to telling or listening to the latest
new thing.)

Paul's Speech in the Areopagus

So Paul, taking his stand in the middle of the 22
Areopagus, spoke as follows:

'Men of Athens, I perceive that you are in
every respect remarkably religious. For as I 23
passed along and observed your objects of worship, I found
also an altar bearing the inscription,

"TO AN UNKNOWN GOD."

'What, therefore, you in your ignorance revere, I now
proclaim to you. The God who made the universe and 24
everything in it—He, being Lord of heaven and earth,
does not dwell in sanctuaries built by men. Nor is He 25

16. Chap. xviii. 5 gives the impression that Silas and Timothy did not rejoin Paul till he had gone on to Corinth. But from 1 Thess. iii. 2 we learn that Timothy at least returned from Thessalonica to Athens.

18. *Beggarly babbler*] Lit. 'seed-picker.' Paul is compared by these 'philosophers' to a little bird picking up seeds. He has gathered a few scraps of knowledge and parades them as learning.

Resurrection] Greek 'Anastasis,' a word which some of them may have supposed to be the name of a new goddess.

19. *The Areopagus*] The hill, or possibly the Court, that bore that name. At any rate one member of that Court was among Paul's hearers; verse 34.

ministered to by human hands, as though He needed anything; but He Himself gives to all men life and breath and all things. He caused to spring from one forefather people 26
of every race, for them to live on the whole surface of the earth, and marked out for them their appointed periods and the limits of their settlements; that they might seek God, 27
if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in Him 28
we live and move and have our being; as in fact some of your own poets have said, "For we are also His offspring." Since then we are God's offspring, we ought not to imagine 29
that His nature resembles gold or silver or stone, sculptured by the art and inventive faculty of man. Those times of 30
ignorance God viewed with indulgence. But now He commands all men everywhere to repent, seeing that He 31
has appointed a day on which He will judge the world in righteousness, in the person of a man whom He has destined for this work, giving assurance of this to all mankind by raising Him from the dead.'

Opposition and Sympathy

When they heard Paul speak of a resurrection 32
of dead men, some began to scoff. But others said,

'We will hear you again on that subject.'

So Paul went away from them. A few, however, attached 33, 34
themselves to him and believed, among them being Dionysius a member of the Council, a woman named Damaris, and some others.

Corinth. Aquila and Priscilla

After this he left Athens and came to Corinth. 1 **18**
Here he found a Jew, a native of Pontus, by 2
name Aquila. He and his wife Priscilla had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and because he was of the same trade—that of tent- 3
maker—he lodged with them and worked with them. Sabbath after Sabbath, he preached in the synagogue and 4
tried to win over both Jews and Greeks.

Arrival of Silas and Timothy

Now at the time when Silas and Timothy 5
arrived from Macedonia, Paul was preaching fervently, solemnly affirming to the Jews that

26. *From one forefather*] Or 'from one origin.' Lit. 'from one' simply, as in the R.V. v.l. 'from one blood.'

28. The quotation is from Aratus, a poet of Paul's native Cilicia. Almost the same expression occurs in the Hymn to Zeus of Cleanthes.

the Christ was Jesus. But upon their opposing him with 6
abusive language, he shook his clothes by way of protest, and
said to them,

'Your blood be upon your own heads! I am not
responsible: in future I will go among the Gentiles.'

Eighteen Months' Stay in Corinth

So he left the place and went to the house 7
of a person called Titius Justus, a worshipper
of God, whose house was next door to the
synagogue. And Crispus, the ruler of the synagogue, 8
believed in the Lord, and so did all his household; and
from time to time many of the Corinthians who heard Paul
believed and received baptism. And, in a vision by night, 9
the Lord said to Paul,

'Dismiss your fears: go on speaking, and do not be silent.
I am with you, and no one shall attack you to injure you; 10
for I have very many people in this city.'

So Paul remained in Corinth for a year and six months, 11
teaching among them the word of God.

Paul is brought before Gallio

But when Gallio became Proconsul of 12
Greece, the Jews with one accord made a dead
set at Paul, and brought him before the court.

'This man,' they said, 'is inducing people to offer wor- 13
ship to God in an unlawful manner.'

Now when Paul was about to begin his defence, Gallio 14
said to the Jews,

'If it had been some wrongful act or piece of cunning
knavery I might reasonably have listened to you Jews. But 15
since these are questions about words and names and
your Law, you yourselves must see to them. I refuse to be
a judge in such matters.'

So he drove them out of court. Then the people all set 16, 17
upon Sosthenes, the ruler of the synagogue, and beat
him in front of the tribunal. Gallio did not concern
himself in the least about this.

Ephesus, Caesarea, Jerusalem, Antioch

After remaining a considerable time longer 18
in Corinth, Paul took leave of the brethren and
set sail for Syria; and Priscilla and Aquila were
with him. He had cut off his hair at Cenchreae,
because he was bound by a vow. They put in at Ephesus, 19
and there Paul left his companions behind. As for himself,

16. *People*] v.l. 'Greeks.'
18. *He*] Probably Paul, possibly Aquila.

he went to the synagogue and had a discussion with the Jews.
When they asked him to remain longer he did not consent, 20
but took leave of them with the promise, 21
'I will return to you, God willing.'
So he set sail from Ephesus.
Landing at Caesarea, he went up to Jerusalem and greeted 22
the Church, and then went down to Antioch.

St. Paul's Third Missionary Tour

Galatia and Phrygia revisited

After spending some time in Antioch, Paul 23
set out on a tour, visiting the whole of Galatia
and Phrygia in order, and strengthening all
the disciples.

Apollos in Ephesus and Corinth

Meanwhile a Jew named Apollos came to 24
Ephesus. He was a native of Alexandria, a
man of learning and well versed in the Scrip-
tures. He had been instructed in the way of the Lord, and, 25
being full of burning zeal, he used to speak and teach
accurately the facts about Jesus, though he knew of no
baptism but John's. He began to speak boldly in the 26
synagogue, and Priscilla and Aquila, after hearing him, took
him home and explained God's Way to him more accurately.
Then, as he had made up his mind to cross over to Greece, 27
the brethren wrote to the disciples in Corinth, begging them
to give him a kindly welcome. Upon his arrival he rendered
valuable help to those who through grace had believed; for 28
he powerfully and in public overcame the Jews in argument,
proving from the Scriptures that Jesus is the Christ.

Disciples who had not the Holy Spirit

During the stay of Apollos in Corinth, Paul, 1 **19**
after passing through the inland districts, came
to Ephesus, where he found a few disciples.
'Did you receive the Holy Spirit when you 2
first believed?' he asked them.
'No,' they replied, 'we have not even heard that there is
a Holy Spirit.'
'Into what then were you baptized?' he asked. 3
'Into John's baptism,' they replied.

23. *Galatia and Phrygia*] Cf. xvi. 6, n.
24. *A man of learning*] Or 'an eloquent man.'
1. *The inland districts*] Lit. 'the upper parts.' The translation here adopted fits in with the North Galatian theory. In the South Galatian view the phrase may mean the shorter hill route from Antioch to Ephesus, a little north of the main road down the Lycus valley.

'John,' he said, 'administered a baptism of repentance, 4
bidding the people believe on One who was to come after
him; namely, on Jesus.'

On hearing this, they were baptized into the name of the 5
Lord Jesus; and when Paul laid his hands upon them, the 6
Holy Spirit came on them, and they began to speak in
tongues and to prophesy. They numbered in all about 7
twelve men.

Ephesus a Missionary Centre for Paul

Afterwards he went into the synagogue. 8
There for three months he continued to preach
fearlessly, reasoning persuasively concerning
the Kingdom of God. But some grew 9
obstinate in unbelief and spoke evil of the Way before
all the congregation. So Paul left them, and, taking
with him those who were disciples, held discussions
daily in the lecture-hall of Tyrannus. This went 10
on for two years, so that all the inhabitants of the
province of Asia, Jews as well as Greeks, heard the
Lord's Message.

Remarkable Miracles

God also brought about extraordinary 11
miracles through Paul. Kerchiefs or aprons, 12
for instance, which Paul had handled, would
be carried to the sick, and they would recover from their
ailments, and the evil spirits would leave them.

The seven Sons of Sceva

But there were also some wandering Jewish 13
exorcists who undertook to invoke the name of
Jesus over those who had the evil spirits, saying,
'I command you by that Jesus whom Paul preaches.'

There were seven sons of one Sceva, a Jew of high-priestly 14
family, who were doing this.

'Jesus I acknowledge,' the evil spirit answered, 'and 15
Paul I know, but who are you?'

And the man in whom the evil spirit was sprang on them, 16
over-mastered them, and treated them with such violence,
that they fled from the house stripped of their clothes and
wounded. All the people of Ephesus, Jews as well as 17
Greeks, came to know of this. There was widespread awe,
and they began to hold the name of the Lord Jesus in high
honour.

9. *The lecture-hall of Tyrannus*] An interesting v.l. adds 'from 11 o'clock till 4.' The school, which opened at day-break, would then be free, and the zeal of Paul and his hearers thought little of the heat of the day, when work for the most part was at a standstill.

The Sorcerers' Books are burned

Many also of those who believed came confessing without reserve their practices, and not a few of those who had practised magical arts brought their books together and burnt them in the presence of all. The total value was reckoned and found to be fifty thousand silver pieces. Thus mightily did the Lord's word spread and triumph.

Paul's Hopes and Plans

When matters had reached this point, Paul determined in his own mind to travel through Macedonia and Greece and go to Jerusalem.

'After that,' he said, 'I must also see Rome.'

But he sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself remained for a while in Roman Asia.

Demetrius creates an Uproar

Now just at that time there arose no small commotion about the Way. For there was a certain Demetrius, a silversmith, who made miniature silver shrines of Artemis, a business which brought great profit to the craftsmen in his employ. He called his men together, and others who were engaged in similar trades, and said to them,

'You men well know that our prosperity depends on this business of ours; and you see and hear that, not in Ephesus only but throughout almost the whole province of Asia, this fellow Paul has led away a vast number of people by asserting that those are not gods at all that are made by men's hands. There is danger, therefore, not only that this our trade will become of no account, but also that the temple of the great goddess Artemis will fall into utter disrepute, and that before long she will be actually deposed from her majestic rank—she who is now worshipped by the whole province of Asia; nay, by the whole world.'

After listening to this harangue, they became furiously angry and began shouting,

'Great is Artemis of Ephesus!'

The riot and uproar spread through the whole city, till at last with one accord they rushed into the Theatre, dragging with them Gaius and Aristarchus, two Macedonians who were fellow travellers with Paul. Then Paul would have liked to go in and address the people, but the disciples

19. *Fifty thousand silver pieces*] Possibly worth £2000, or 10,000 dollars.
24. *Artemis*] The Greek name of the goddess whose Latin name was Diana.

would not let him do so. A few of the public officials, too, 31
who were friendly to him, sent repeated messages entreating
him not to venture into the Theatre. The people, mean- 32
while, kept shouting, some one thing and some another;
for the assembly was all uproar and confusion, and the
greater part had no idea why they had come together. Then 33
some of the people crowded round Alexander, whom the
Jews had pushed forward; and Alexander, motioning with
his hand to get silence, was prepared to make a defence to the
people. No sooner, however, did they see that he was a Jew, 34
than there arose from them all one roar of shouting, lasting
about two hours.

'Great is Artemis of Ephesus,' they said.

A Protest from the Recorder

At length the Recorder quieted them down. 35
'Men of Ephesus,' he said, 'who in the
world, pray, needs to be told that the city
of Ephesus is the guardian of the temple of the great
Artemis and of the image which fell down from heaven?
These facts, then, being unquestioned, it becomes you to 36
maintain your self-control and not act recklessly. For you 37
have brought these men here, who are neither robbers of
temples nor blasphemers of our goddess. If, however, 38
Demetrius and the mechanics who support his contention
have a grievance against any one, there are Assize-days and
there are Proconsuls: let them bring their charges. But if 39
you desire anything further, it will have to be settled in the
regular assembly. For in connexion with to-day's pro- 40
ceedings there is danger of our being charged with attempted
insurrection, there having been no real reason for this riot;
nor shall we be able to justify the behaviour of this dis-
orderly mob.'

With these words he dismissed the assembly. 41

Paul in Macedonia, Greece, and Troas

When the uproar had ceased, Paul sent for 1 20
the disciples; and, after speaking words of
encouragement to them, he took his leave, and
started for Macedonia. Passing through those 2
districts he much encouraged the disciples, and then
came into Greece, and spent three months there. The 3
Jews having planned to waylay him whenever he might
be on the point of taking ship for Syria, he decided to travel

31. *Public officials*] Lit. 'Asiarchs.' An accurate designation of the provincial officers of the province of Asia.

33. *Crowded round*] The text and the meaning are alike uncertain.

back by way of Macedonia. He was accompanied [as far 4
as the province of Asia] by Sopater of Beroea, the son of
Pyrrhus; by Aristarchus and Secundus of Thessalonica;
by Gaius of Derbe, and Timothy; and by Tychicus and
Trophimus, men of Asia. These brethren had gone on 5
and were waiting for us in Troas. But we ourselves sailed 6
from Philippi after the days of Unleavened Bread, and
five days later joined them in Troas, where we remained
for a week.

He restores Eutychus to Life

On the first day of the week, when we had 7
met to break bread, Paul, who was going away
the next morning, was preaching to them, and
prolonged his discourse till midnight. Now there were a 8
good many lights in the room upstairs where we all were,
and a youth of the name of Eutychus was sitting at the 9
window. This lad, gradually sinking into deep sleep while
Paul preached at unusual length, overcome at last by sleep,
fell from the third story and was taken up dead. Paul, 10
however, went down, threw himself upon him, and folding
him in his arms said,

'Cease your wailing; his life is still in him.'

Then he went upstairs again, broke the bread, and took 11
some food; and after a long conversation which was con-
tinued till daybreak, at last he parted from them. They 12
had taken the lad home alive, and were greatly comforted.

Paul at the Port of Ephesus

The rest of us had already embarked, and 13
we set sail for Assos, intending to take Paul
on board there; for so he had arranged, he
himself intending to go by land. Accordingly, when he 14
met us at Assos, we took him on board and came to
Mitylene. Sailing from there, we arrived the next day 15
off Chios. On the next we touched at Samos; and on
the day following reached Miletus. For Paul's plan was to 16
sail past Ephesus, so as not to spend much time in the
province of Asia; since he was very desirous of being in
Jerusalem, if possible, on the day of Pentecost.

His Farewell Address

From Miletus he sent to Ephesus for the 17
Elders of the Church to come to him. Upon 18
their arrival he said to them,

'You Elders well know, from the first day of my setting
foot in the province of Asia, the kind of life I lived among
you the whole time, serving the Lord in all humility, and 19

with tears, and amid trials which came upon me through
the plotting of the Jews—and that I never shrank from 20
declaring to you anything that was profitable, or from
teaching you in public and in your homes, bearing witness 21
to both Jews and Greeks of their need of conversion to God
and of belief in Jesus our Lord.

'And now, under spiritual constraint, I am on my way 22
to Jerusalem, not knowing what will happen to me there,
except that the Holy Spirit, at town after town, testifies to 23
me that imprisonment and suffering are awaiting me. But 24
even the sacrifice of my life I count as nothing, if only I
may perfect my earthly course, and be faithful to the duty
which the Lord Jesus has entrusted to me of bearing witness
to the gospel of God's grace.

'And now, I know that none of you among whom I have 25
gone in an out proclaiming the Kingdom will any longer see
my face. Therefore I solemnly affirm to you to-day that, 26
should any of you perish, the responsibility is not mine. For 27
I have not shrunk from declaring to you God's whole plan.

'Take heed to yourselves and to all the flock among 28
which the Holy Spirit has placed you as overseers and
shepherds to the Church of God, which He has bought
with His own blood. I know that, when I am gone, cruel 29
wolves will come among you and will not spare the flock;
and that from among your own selves men will rise up 30
who will seek with their perverse talk to draw away the
disciples after them. Therefore be on the alert; and 31
remember that, night and day, for three years, I never
ceased admonishing every one, even with tears.

'And now I commend you to God and to the word of His 32
grace. He is able to build you up and to give you your
inheritance among the saints. No one's silver or gold or 33
clothing have I coveted. You yourselves know that these 34
hands of mine have provided for my own necessities and for
the people with me. In every way I have shown you how, 35
by working as I do, you ought to help the weak, and
to bear in mind the words of the Lord Jesus, how He
Himself said,

28. *The Church of God*] v.l. 'The Church of the Lord,' a unique phrase, which may be a correction to avoid the obvious difficulty of 'God purchased with His own blood.' Possibly 'the blood that was His own,' as being that of His Son. But if the original text was 'the blood of His own Son,' in the Greek the last two syllables of 'own' are all but identical with the following two syllables of 'son,' and these latter may, by a familiar source of corruption, have been accidentally omitted.

'"It is more blessed to give than to receive."'

Having spoken thus, Paul knelt down and prayed with 36
them all; and with loud lamentation they all threw their 37
arms round his neck, and kissed him lovingly, grieved 38
above all things at his having told them that they were
never to behold his face again. And they went with
him to the ship.

He resumes his Journey to Jerusalem

When, at last, we had torn ourselves away 1 **21**
and had set sail, we ran in a straight course to
Cos; the next day to Rhodes, and from there
to Patara. Finding a ship bound for Phoenicia, we went 2
on board and put to sea. After sighting Cyprus and 3
leaving it on our left, we continued our voyage to Syria
and put in at Tyre; for there the ship was to unload her
cargo. Having searched for the disciples and found them, 4
we stayed at Tyre for seven days. These disciples, taught
by the Spirit, warned Paul not to proceed to Jerusalem.
When, however, our time was up, we went on our way, 5
escorted by all the disciples with their wives and children
till we were out of the city. Then, after kneeling down
on the beach and praying, we took leave of one another; 6
and we went on board, while they returned home.

With Philip in Caesarea

Our voyage was over when having sailed 7
from Tyre we reached Ptolemais. Here we
inquired after the welfare of the brethren, and
remained a day with them. We left on the morrow 8
and went on to Caesarea, where we entered the house
of Philip the Evangelist, who was one of the seven, and
stayed with him. Philip had four unmarried daughters 9
who were prophetesses.

Agabus predicts Paul's Imprisonment

Now during our somewhat lengthy stay a 10
prophet of the name of Agabus came down
from Judaea. When he came to us, he took 11
Paul's girdle, and bound his own feet and arms
with it, and he said,

'Thus says the Holy Spirit, "So will the Jews in

35. *It is more blessed, &c.*] Perhaps more accurately 'Blessedness is to be found rather in giving than in receiving.' Other *Agrapha* (sayings of Jesus unrecorded in the Gospels) are no doubt embedded in other books of the New Testament, especially in the Epistle of James. This is the only one definitely ascribed to Him. Compare the sayings of Jesus recovered from the sands of Egypt at Oxyrhynchus by Messrs. Grenfell and Hunt, and published for them by the Clarendon Press.

4. *The disciples*] They seem to have formed a small church in a great city.

7. *Our voyage, &c.*] Or 'Continuing our voyage from Tyre we reached Ptolemais.'

8. *Seven*] Cf. vi. 5; viii. 5.

Jerusalem bind the owner of this girdle, and will hand him over to the Gentiles." '

As soon as we heard these words, both we and the 12
brethren at Caesarea entreated Paul not to go up to Jeru-
salem. His reply was, 13

'What can you mean by thus unmanning me with your weeping? Why, I am ready not only to go to Jerusalem, and be put in chains, but even to die there for the sake of the Lord Jesus.'

So when he was not to be dissuaded, we ceased remon- 14
strating with him and said,

'The Lord's will be done!'

Paul reaches Jerusalem

A few days afterwards we packed our baggage 15
and continued our journey to Jerusalem. Some 16
of the disciples from Caesarea also joined our party, and brought with me Mnason, a Cyprian, one of the early disciples, at whose house we were to lodge. We 17
reached Jerusalem, and there the brethren gave us a hearty welcome.

Paul in Jerusalem

An Interview with James and others

On the following day we went with Paul to 18
call on James, and all the Elders of the Church came also. After exchanging greetings, Paul 19
told in detail all that God had done among the Gentiles by his ministry. And they, when they had heard 20
his statement, gave glory to God.

Paul tries to conciliate the Jewish Christians

Then they said,

'You see, brother, how many tens of thousands among the Jews there are of those who have accepted the faith, and they are all zealous upholders of the Law. Now what they have been told 21
about you is that you teach all the Jews among the Gentiles to abandon Moses, telling them not to circumcise their children or observe old-established customs. What then 22
ought you to do? They are sure to hear of your arrival; so do what we now tell you. We have four men here 23
who are under a vow. Associate with these men and 24

16. *Brought . . Mnason . . at whose house we were to lodge*] Or, possibly, 'brought us to the house of Mnason . . to lodge there.' Apparently Mnason had a house halfway between Caesarea and Jerusalem.

20. *How many tens of thousands*] Or perhaps 'what multitudes,' the definite numeral being used for the indefinite. Cf. Luke xii. 1.

purify yourself with them, and pay their expenses so that they can shave their heads. Then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself obey the Law. As for 25
the Gentiles who have accepted the faith, we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication.'

So Paul associated with the men; and the next day, 26
having purified himself with them, he went into the Temple, giving notice when the days of their purification would be finished, and there he remained until the sacrifice for each of them was offered.

He is seized by the Mob

But, when the seven days were nearly over, 27
the Jews from the province of Asia, seeing Paul in the Temple, stirred up all the people against him. They laid hands on him, crying out, 28

'Men of Israel, help! This is the man who goes everywhere preaching to everybody against the Jewish people and the Law and this place. And besides, he has even brought Gentiles into the Temple and has desecrated this holy place.'

For they had previously seen Trophimus the Ephesian 29
with him in the city, and imagined that Paul had brought him into the Temple. The excitement spread through the 30
whole city, and the people rushed up in a crowd and laid hold of Paul and proceeded to drag him out of the Temple; and the Temple gates were immediately closed.

The Roman Tribune rescues him

But while they were trying to kill Paul, word 31
was taken up to the Tribune in command of the battalion that all Jerusalem was in a ferment. He instantly sent for a few soldiers and their officers, and 32
came down among the people with all speed. At the sight of the Tribune and the troops they ceased beating Paul. Then the Tribune, making his way to him, arrested him, 33
and, having ordered him to be secured with two chains, asked who he was and what he had been doing. Some 34
of the crowd shouted one accusation against Paul and some another, until, as the uproar made it impossible for the truth to be ascertained, the Tribune ordered him to be brought into the barracks. When Paul was at the steps, he 35
had to be carried by the soldiers because of the violence

of the mob; for the whole mass of the people pressed on 36
in the rear, shouting, 'Away with him!'

Paul explains who he is

When he was about to be taken into the 37
barracks, Paul said to the Tribune,

'May I speak to you?'

'Do you know Greek?' the Tribune asked. 'Are 38
you not the Egyptian who some years ago excited the riot
of the 4000 cut-throats, and led them out into the Desert?'

'I am a Jew,' replied Paul, 'belonging to Tarsus in 39
Cilicia, and am a citizen of no unimportant city. Give
me leave, I pray you, to speak to the people.'

So with his permission Paul stood on the steps and 40
motioned to the people to be quiet; and when there was
silence he addressed them in Hebrew.

Paul tells the Crowd the Story of his Conversion

'Brethren and fathers,' he said, 'listen to 1 2
my defence which I now make before you.'

And on hearing him address them in Hebrew, 2
they kept all the more quiet; and he said,

'I am a Jew, born at Tarsus in Cilicia, but 3
brought up in this city. I was carefully trained at the feet
of Gamaliel in the Law of our forefathers, and, like all of
you to-day, was zealous for God. I persecuted to death 4
this Way, continually binding both men and women and
throwing them into prison; as the High Priest also and 5
all the Elders can bear me witness. It was, too, from them
that I received letters to the brethren in Damascus, and I
was already on my way to Damascus, intending to bring
those also who had fled there, in chains to Jerusalem, to
be punished.

'But on my way, when I was now not far from Damas- 6
cus, about noon a sudden blaze of light from heaven shone
round me. I fell to the ground and heard a voice say to 7
me,

'"Saul, Saul, why are you persecuting me?"

'"Who art thou, Lord?" I asked. 8

'"I am Jesus, the Nazarene," He replied, "whom you
are persecuting."

'Now the men who were with me, though they saw the 9
light, did not hear the words of Him who spoke to me.
And I asked, 10

9. *Words*] Lit. 'voice.' Contrast ix. 7; xxvi. 14. There the verb 'to hear' is followed by the genitive case, here by the accusative; a distinction possibly signifying that they heard a sound, but could not distinguish the words.

' " What am I to do, Lord ? "
' And the Lord said to me,
' " Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do."
' And as I could not see because the light had been so dazzling, those who were with me had to lead me by the arm, and so I came to Damascus. 11
' And a certain Ananias, a pious man who obeyed the Law and bore a good character with all the Jews of the city, came to me and standing at my side said, 12 13
' " Brother Saul, recover your sight."
' I instantly regained my sight and looked up at him. Then he said, " The God of our fathers has appointed you to know His will, and to see the righteous One and hear Him speak. For you shall be a witness for Him, to all men, of what you have seen and heard. And now why delay ? Rise, be baptised, and wash away your sins, calling upon His name." 14 15 16
' After my return to Jerusalem, and while praying in the Temple, I fell into a trance. I saw Him, and He said to me, 17 18
' " Make haste and leave Jerusalem quickly, because they will not accept your testimony about me."
' " Lord," I replied, " they themselves well know how active I was in imprisoning, and in flogging in synagogue after synagogue those who believe in thee ; and when they were shedding the blood of Stephen, thy witness, I was standing by, fully approving of it, and I held the clothes of those who were killing him." 19 20
' " Go," He replied ; " I will send you to nations far away." ' 21

Although a Roman Citizen he is bound

Until they heard this last statement the people listened to Paul, but now with a roar of disapproval they cried out, 22
' Away with such a fellow from the earth ! He ought not to have been allowed to live.'
And when they continued their furious shouts, throwing their clothes into the air and flinging dust about, the Tribune ordered him to be brought into the barracks, and be examined by flogging, in order to ascertain the reason why they thus cried out against him. But, when they had tied him up with the straps, Paul said to the captain who stood by, 23 24 25

25. *With the straps*] Or perhaps ' for the lash.'

'Does the law permit you to flog a Roman citizen, one too who is uncondemned?'

On hearing this question, the captain went to report the 26
matter to the Tribune.

'What are you intending to do?' he said. 'This man is a Roman citizen.'

So the Tribune came to Paul and asked him, 27

'Tell me, are you a Roman citizen?'

'Yes,' he said.

'I paid a large sum for this citizenship,' said the Tribune. 28

'But I was born free,' said Paul.

So the men who had been on the point of judicially ex- 29
amining him immediately left him. And the Tribune, too, was frightened when he learnt that Paul was a Roman citizen, for he had had him bound.

Paul brought before the Sanhedrin

The next day, wishing to know exactly what 30
charge was being brought against him by the Jews, the Tribune ordered his chains to be removed; and, having sent word to the High Priests and all the Sanhedrin to assemble, he brought Paul down and made him stand before them.

He protests that he is innocent

Then Paul, fixing a steady gaze on the 1 23
Sanhedrin, said,

'Brethren, I have lived with a perfectly clear conscience before God up to this day.'

On hearing this the High Priest Ananias ordered those 2
who were standing near Paul to strike him on the mouth.

'God will strike you, you white-washed wall!' exclaimed 3
Paul. 'Are you sitting there to judge me in accordance with the Law, and you yourself break the Law by ordering me to be struck!'

'Do you rail at God's High Priest?' cried the men who 4
stood by him.

'I did not know, brethren,' replied Paul, 'that he was 5
the High Priest; for it is written, "THOU SHALT NOT SPEAK EVIL OF A RULER OF THY PEOPLE"' (Exod. xxii. 28).

Dissension between Pharisees and Sadducees

Noticing, however, that the Sanhedrin con- 6
sisted partly of Sadducees and partly of Pharisees, he called out loudly among them,

'Brethren, I am a Pharisee, the son of Pharisees. It is because of my hope of a resurrection of the dead that I am on my trial.'

These words of his caused an angry dispute between the 7
Pharisees and the Sadducees, and the assembly took different
sides. For the Sadducees maintain that there is no resur- 8
rection, and neither angel nor spirit; but the Pharisees
acknowledge them all. So there arose a great uproar; and 9
some of the Scribes belonging to the sect of the Pharisees
sprang to their feet and fiercely contended, saying,

'We find no harm in the man. What if a spirit has spoken to him, or an angel—— !'

Paul again rescued by the Tribune

But when the struggle was becoming violent, 10
the Tribune, fearing that Paul would be torn
to pieces by the people, ordered the troops to go
down and take him from among them by force and bring
him into the barracks.

Jesus comforts Paul. A Plot to kill the Apostle

The following night the Lord came and stood 11
at Paul's side, and said,

'Be of good courage, for as you have borne faithful witness about me in Jerusalem, so you must also bear witness in Rome.'

Now when daylight came, the Jews formed a conspiracy 12
and solemnly swore not to eat or drink till they had killed
Paul. There were more than forty of them who bound 13
themselves by this oath. These went to the High Priests 14
and Elders and said to them,

'We have bound ourselves under a heavy curse to take no food till we have killed Paul. Now therefore do you 15
and the Sanhedrin make representations to the Tribune
for him to bring him down to you, as if you intended to
inquire more minutely about him; and we are prepared
to assassinate him before he comes near the place.'

His Nephew informs the Tribune of it

But Paul's nephew heard of the intended 16
attack upon him. So he came and entered
the barracks and told Paul about it; and Paul 17
called one of the captains and said,

'Take this young man to the Tribune, for he has information to give him.'

So he took him and brought him to the Tribune, and said, 18

'Paul, the prisoner, called me to him and begged me to bring this youth to you, because he has something to say to you.'

Then the Tribune, taking him by the arm, withdrew 19
out of the hearing of others and asked him,

'What have you to tell me?'

'The Jews,' he replied, 'have agreed to request you to 20
bring Paul down to the Sanhedrin to-morrow for the purpose of making yourself more accurately acquainted with the case. I beg you not to comply; for more than forty 21
men among them are lying in wait for him, who have solemnly vowed that they will neither eat nor drink till they have assassinated him; and even now they are ready, awaiting that promise from you.'

So the Tribune sent the youth home, cautioning him. 22
'Do not let any one know that you have given me this information,' he said.

The Tribune sends him to Caesarea

Then, calling to him two of the captains, he 23
gave his orders.

'Get ready two hundred men,' he said, 'to march to Caesarea, with seventy cavalry and two hundred light infantry, starting at nine o'clock to-night.'

He further told them to provide horses to mount 24
Paul on, so as to bring him safely to Felix the Governor. He also wrote a letter of which these were the con- 25
tents:

'Claudius Lysias to his Excellency, Felix the Governor: 26
greetings. This man Paul had been seized by the Jews, 27
and was on the point of being killed by them, when I came upon them with the troops and rescued him, for I had been informed that he was a Roman citizen. Wishing to 28
know with certainty the offence of which they were accusing him, I brought him down into their Sanhedrin, and I 29
discovered that the charge had to do with questions of their Law, but that he was accused of nothing for which he deserves death or imprisonment. But now that I have 30
received information of a plot against the man, I immediately send him to you, directing his accusers also to state before you the case they have against him.'

Paul's Reception by Felix

So, in obedience to their orders, the soldiers 31
took Paul and brought him by night as far as Antipatris. The next day the infantry returned 32
to the barracks, leaving the cavalry to proceed with him; and the cavalry, having reached Caesarea, delivered the 33
letter to the Governor, and brought Paul also to him. Felix, 34
after reading the letter, inquired from what province he was; and being told 'from Cilicia,' he said, 35

'I will hear all you have to say, when your accusers also have come.'

And he ordered him to be detained in custody in Herod's Palace.

Tertullus impeaches the Apostle

Five days after this, Ananias the High Priest 1 **24**
came down to Caesarea with a number of Elders
and a pleader called Tertullus. They stated to
the Governor the case against Paul. So Paul was sent for, 2
and Tertullus began to impeach him as follows:

'Indebted as we are,' he said, 'to you, most noble Felix,
for the perfect peace which we enjoy, and for reforms which
your wisdom has conferred upon this nation in every way 3
and in every place, we accept them with profound gratitude.
But—not to detain you too long—I beg you in your for- 4
bearance to listen to a brief statement from us. We have 5
found this man Paul a source of mischief and a disturber
of the peace among all the Jews throughout the Empire,
and a ringleader in the sect of the Nazarenes. He even 6
attempted to profane the Temple, but we arrested him.
You, however, by examining him, will yourself be able to 8
learn the truth as to all this which we allege against him.'

The Jews also joined in the charge, maintaining that 9
these were facts.

Paul protests that he is innocent

Then, at a sign from the Governor, Paul 10
answered,

'Knowing that for many years you have
administered justice to this nation, I cheerfully
make my defence. For you have it in your power to 11
ascertain that it is not more than twelve days ago that I
went up to worship in Jerusalem; and that neither in the 12
Temple nor in the synagogues, nor anywhere in the city,
did they find me disputing with any opponent or collecting
a crowd about me. Nor can they prove the charges which 13
they are now bringing against me. But this I confess to 14
you—that in the way which they style a heresy, I worship
the God of our fathers, believing everything that is taught
in the Law or is written in the Prophets, and having a hope 15
in God, which my accusers themselves also entertain, that
there will be a resurrection both of the righteous and the
unrighteous. This, too, is my own earnest endeavour— 16

6. *Arrested him*] v.l. adds 'and desired to judge him in accordance with our Law. (7) But Lysias the Tribune came, and carried him off, (8) bidding his accusers come before you.'

always to have a clear conscience in relation to God and man.

' Now after several years' absence I came to bring a sum of 17
money to my countrymen, and to offer sacrifices While I 18
was busy about these, they found me in the Temple purified,
with no crowd around me and no uproar. But there were
certain Jews from the province of Asia, who ought to 19
have been here before you, and to have been my prosecutors,
if they have any charge to bring against me. Or let these 20
men themselves say what misdemeanour they found me
guilty of when I stood before the Sanhedrin, unless it was 21
that one expression which I made use of when I shouted
out as I stood among them,

' " The resurrection of the dead is the thing about which I am on my trial before you to-day." '

Felix acts considerately towards Paul

At this point Felix, who was fairly well 22
informed about the new faith, adjourned the
trial, saying to the Jews,

' When the Tribune Lysias comes down, I will decide your case.'

And he gave orders to the Captain that Paul was to be 23
kept in custody, but be treated with indulgence, and that
his personal friends were not to be prevented from showing
him kindness.

Felix procrastinates for two Years

Not long after this, Felix came with Drusilla 24
his wife, a Jewess, and, sending for Paul,
listened to him as he spoke about faith in
Christ Jesus. But when he reasoned about 25
justice, self-control, and the future judgement, Felix
became alarmed and said,

' For the present leave me, and when I can find an opportunity I will send for you.'

At the same time he hoped that Paul would give him 26
money ; and for this reason he sent for him the oftener to
converse with him. But after the lapse of two years Felix 27
was succeeded by Porcius Festus ; and, being desirous of
gratifying the Jews, Felix left Paul still in prison.

Festus becomes Governor

Festus, having entered on his duties as 1 25
governor of the province, three days later went
up from Caesarea to Jerusalem ; whereupon 2
the High Priests and the leading men among the Jews

27. *In prison*] Lit. ' bound.' Perhaps meaning ' in chains.'

immediately made representations to him against Paul, and begged him—asking it as a favour, to Paul's prejudice—to 3
have him brought to Jerusalem. They were planning an ambush to kill him on the way. Festus, however, replied 4
that Paul was in custody in Caesarea, and that he was himself going there very soon.

'Therefore let those of you,' he said, 'who have influence 5
go down with me, and impeach the man, if there is anything amiss in him.'

Paul again pleads 'Not Guilty'

After a stay of eight or ten days in Jerusalem 6
—not more—he went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in. Upon Paul's arrival, 7
the Jews who had come down from Jerusalem stood round him, and brought many grave charges against him which they were unable to substantiate. In reply, Paul said, 8

'Neither against the Jewish Law, nor against the Temple, nor against Caesar, have I committed any offence whatever.'

Paul appeals to the Emperor

Then Festus, being anxious to gratify the 9
Jews, asked Paul,

'Are you willing to go up to Jerusalem, and there stand your trial before me on these charges?'

'I am standing before Caesar's tribunal,' replied Paul, 10
'where alone I ought to be tried. I have done the Jews no injury of any sort, as you indeed know well enough. If, however, I have done wrong and have committed 11
any offence for which I deserve to die, I do not ask to be excused that penalty. But if there is no truth in what these men allege against me, no one has the right to give me up to them as a favour. I appeal to Caesar.'

Then, after conferring with the Council, Festus replied, 12

'To Caesar you have appealed: to Caesar you shall go.'

Festus tells Herod Agrippa about Paul

A short time after this, Agrippa the king 13
and Bernice came to Caesarea to pay a complimentary visit to Festus; and, during their 14
rather long stay, Festus laid Paul's case before the king.

'There is a man here,' he said, 'whom Felix left a prisoner, about whom, when I went to Jerusalem, the High 15
Priests and the Elders of the Jews made representations to me, begging that sentence might be pronounced against

him. My reply was that it is not the custom among the 16
Romans to give up any one for punishment before the
accused has had his accusers face to face, and has had an
opportunity of defending himself against the charge which
has been brought against him.

'When, therefore, a number of them came here, the next 17
day I took my seat on the tribunal, without any loss of
time, and ordered the man to be brought in. But, when 18
his accusers stood up, they did not charge him with mis-
demeanours such as I had expected. But they quarrelled 19
with him about certain matters connected with their own
religion, and about a certain Jesus who had died, but—so Paul
maintained—is now alive. I was at a loss how to investi- 20
gate such questions, and asked Paul whether he would care
to go to Jerusalem and there stand his trial on these matters.
But when Paul appealed to have his case kept for the 21
Emperor's decision, I ordered him to be kept in prison until
I could send him up to Caesar.'

'I should like to hear the man myself,' said Agrippa. 22

'To-morrow,' replied Festus, 'you shall.'

He brings Paul before Agrippa

Accordingly, on the next day Agrippa and 23
Bernice came in state and took their seats in
the Audience Hall, attended by the Tribunes and the men
of high rank in the city; and, at the command of Festus,
Paul was brought in. Then Festus said, 24

'King Agrippa and all who are present with us, you see
here the man about whom the whole nation of the Jews
made suit to me, both in Jerusalem and here, crying out
that he ought not to live any longer. I could not discover 25
that he had done anything for which he deserved to die;
but as he has himself appealed to the Emperor, I have
decided to send him to Rome. I have nothing very definite, 26
however, to tell our Sovereign about him. So I have
brought the man before you all—and especially before you,
King Agrippa—that after he has been examined I may find
something which I can put into writing. For, when send- 27
ing a prisoner to Rome, it seems to me to be absurd not
to state the charges against him.'

Paul tells the Story of his own Life

Then Agrippa said to Paul, 26 1
'You have permission to speak for yourself.'
So Paul, with outstretched arm, proceeded to
make his defence.

'As regards all the accusations brought against me by 2
the Jews,' he said, 'I think myself fortunate, King Agrippa,
in being about to defend myself to-day before you, who 3
are so familiar with all the customs and questions that pre-
vail among the Jews; and for this reason, I pray you, give
me a patient hearing.

'The kind of life I have lived from my youth upwards, 4
as exemplified in my early days among my nation and in
Jerusalem, is known to all the Jews. For they all know 5
me of old—if they would but testify to the fact—how, being
an adherent of the strictest sect of our religion, my life was
that of a Pharisee. And now I stand here impeached 6
because of my hope in the promise made by God to
our fathers—the promise which our twelve tribes, wor- 7
shipping day and night with intense devoutness, hope to
have made good to them. It is on the subject of this hope,
O King, that I am accused by the Jews. Why is it deemed 8
with all of you a thing past belief if God raises the dead to
life?

'I myself, however, thought it a duty to be active in 9
hostility to the name of Jesus, the Nazarene. I was so in 10
Jerusalem: armed with authority received from the High
Priests I shut up many of the saints in various prisons, and
when it was a question of putting them to death I gave
my vote against them. In all the synagogues also I often 11
punished them and forced them to blaspheme; and in my
wild fury I chased them even to foreign towns.

'While thus engaged, I was travelling one day to Damas- 12
cus, armed with authority and a commission from the High
Priests, and on the journey, at noon, O King, I saw a light 13
from heaven—brighter than the brightness of the sun—
shining around me and around those who were travelling
with me. We all fell to the ground; and I heard a voice 14
which said to me in Hebrew,

'"Saul, Saul, why are you persecuting me? You are
finding it painful to kick against the ox-goad."

'"Who art thou, Lord?" I asked. 15

'"I am Jesus whom you are persecuting," the Lord
replied. "But rise, and stand on your feet; for I have 16
appeared to you for the very purpose of appointing you my
servant and my witness both as to the things you have
already seen and as to those in which I will appear to you.

I will save you from the Jewish people and from the 17
Gentiles, to whom I send you to open their eyes, that they 18
may turn from darkness to light and from Satan's authority
to God, in order to receive forgiveness of sins and an
inheritance among those who are sanctified through faith
in me."

'Therefore, King Agrippa, I was not disobedient to the 19
heavenly vision; but I proceeded to preach first to the 20
people in Damascus, and then to those in Jerusalem and
in all Judaea, and to the Gentiles, that they must repent and
turn to God, and live lives consistent with such repentance.

'It was on this account that the Jews seized me in the 21
Temple and tried to kill me. Having, however, obtained 22
the help which comes from God, I have stood firm until now,
and have solemnly exhorted small and great alike, saying
nothing except what the Prophets and Moses predicted, how 23
that the Christ was to be a suffering Christ, and being the
first to rise from the dead he was to proclaim a message
of light both to the Jewish people and to the Gentiles.'

As Paul thus made his defence, Festus exclaimed in a 24
loud voice,

'You are mad, Paul; your great learning is turning
your brain.'

'I am not mad, most noble Festus,' replied Paul; 'I 25
am speaking words of sober truth. The king, to whom I 26
speak freely, knows about these matters. I do not believe
that any detail of them has escaped his notice; for all
this has not been done in a corner. King Agrippa, do 27
you believe the Prophets? I know that you believe
them.'

Agrippa answered, 28

'In brief, you are confident that you can make me a
Christian!'

'My prayer to God, whether in brief or at length,' re- 29
plied Paul, 'would be that not only you but all who are
my hearers to-day, might become such as I am—except
these chains.'

28. *In brief*] Or it may be, 'You are confident that with a few words you can make me a Christian.' And Paul replies, 'My prayer, whether with few words or with many,' etc. In the R.V. the impossible translation 'almost thou persuadest me to be a Christian,' which occurs in the A.V., has been corrected. 'To be' is replaced by the better attested reading 'to make.' Probably the use of what may have been at first a nickname 'Christian' (xi. 26, n.) is decisive against the supposition of any earnest purpose on the part of Agrippa.

Paul declared innocent

So the king rose, and the Governor, and 30
Bernice, and those who were sitting with
them; and they retired and conversed together 31
and said,

'This man does nothing for which he deserves death or imprisonment.'

And Agrippa said to Festus, 32

'He might have been set at liberty, if he had not appealed to Caesar.'

Paul's Voyage to Italy

The Ship from Adramyttium takes Paul to Sidon

Now when it was decided that we should sail 1 27
for Italy, they handed over Paul and a few
other prisoners into the custody of Julius, an
officer of the Augustan battalion; and going on 2
board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, being one of our party. The next day we put in at Sidon. There 3
Julius treated Paul with thoughtful kindness and allowed him to visit his friends and enjoy their care.

Myra, Cnidus, Salmone, Fair Havens

Putting to sea again, we sailed under the lee 4
of Cyprus, because the winds were against us;
and, sailing the whole length of the sea that lies 5
off Cilicia and Pamphylia, we reached Myra in Lycia. There Julius found an Alexandrian ship bound for 6
Italy, and put us on board of her. It took several days of 7
slow and difficult sailing for us to come off Cnidus; from which point, as the wind did not allow us to get on by the direct course, we ran under the lee of Crete off Salmone. Then, coasting along with difficulty, we reached a place 8
called 'Fair Havens,' near the town of Lasea.

Paul's Advice to his Companions

Our voyage thus far had occupied a long 9
time, and the navigation being now unsafe
because the Fast was already over, Paul warned them.

'Sirs,' he said, 'I perceive that the voyage will be 10

4. *Against us*] A ship attempting to sail in a straight course from Sidon to the province of Asia would have the prevailing N.W. wind dead against her.

9. *The Fast*] This was the Great Day of Atonement (September-October). The dangerous season for sailing was reckoned from September 14 to November 11, when all navigation ceased up to March 5.

attended with danger and heavy loss, not only to the cargo and the ship but to our own lives also.'

But Julius let himself be persuaded by the pilot and by 11
the owner rather than by Paul's arguments; and as the 12
harbour was inconvenient for wintering in, the majority were in favour of putting out to sea, to try whether they could get to Phoenix—a harbour on the coast of Crete facing north-east and south-east—to winter there. And a 13
light breeze from the south sprang up, so that they supposed they were now sure of their purpose. So weighing anchor they ran along the coast of Crete, keeping close inshore.

The Storm

But it was not long before a furious north- 14
east wind, coming down from the mountains, burst upon us and carried the ship out of her course. She 15
was unable to make headway against the gale; so we gave up and let her drive. Then we ran under the lee of a 16
little island called Cauda, where we managed with great difficulty to secure the boat; and, after hoisting it on board, 17
they used frapping-cables to undergird the ship, and, as they were afraid of being driven on the Syrtis quicksands, they lowered the gear and lay to. But, as the storm was 18
still violent, the next day they began to lighten the ship; and, on the third day, with their own hands they threw 19
the ship's spare gear overboard. Then, when for several 20
days neither sun nor stars were seen and the terrific gale still harassed us, the last ray of hope was now vanishing.

Paul, divinely comforted, cheers his Companions

When for a long time they had taken but 21
little food, Paul, standing up among them, said,

'Sirs, you ought to have listened to me and not have sailed from Crete. You would then have escaped this suffering and loss. But now take courage, for there 22
will be no loss of life among you, but of the ship only.

12. *Facing north-east and south-east*] Lit. 'looking down the S.W. wind and down the N.W. wind.'

14. *A furious north-east wind*] Lit. 'a typhonic wind (or cyclone), the one called Euraquilo.' v.l. 'Euroclydon,' lit. 'a wind causing broad waves.'

Down from the mountains] Lit. 'down from it,' *i.e.* from Crete. The phrase may possibly mean 'against it' (the ship), as in A.V.

16. *Cauda*] v.l. 'Clauda.'

17. *To undergird*] By passing these cables under the keel and over the gunwales, and drawing them tight by means of pulleys and levers.

Lowered the gear] The 'gear' was possibly some form of 'sea anchor,' which, lowered forward and dragging in the water, would cause the drift of the ship, with her head to the wind, to be very slow; but it is more usually taken to refer to the upper sails and spars lowered to the deck.

Lay to] Or 'drifted.'

For there stood by my side, last night, an angel of the 23
God to whom I belong, and whom also I worship, and 24
he said,

'"Dismiss all fear, Paul, for you must stand before Caesar; and note this—God has granted you the lives of all who are sailing with you."

'Therefore, Sirs, take courage; for I believe God, and 25
am convinced that things will happen exactly as I have
been told. But we are to be stranded on a certain island.' 26

The Ship drifts near an unknown Shore

It was now the fourteenth night, and we were 27
drifting through the Sea of Adria, when, about
midnight, the sailors suspected that land was
close at hand. So they hove the lead and 28
found twenty fathoms of water; and after a short time
they hove again and found fifteen fathoms. Then for fear 29
of possibly running on rocks, they threw out four anchors
from the stern and longed for daylight. The sailors, how- 30
ever, wanted to make their escape from the ship, and had
lowered the boat into the sea, pretending that they were
going to lay out anchors from the bow. But Paul, address- 31
ing Julius and the soldiers, said,

'Your lives will be sacrificed, unless these men remain on board.'

Then the soldiers cut the ropes of the ship's boat and 32
let her fall off.

Paul persuades his Companions to take Food

And as day was dawning Paul urged all on 33
board to take some food.

'This is the fourteenth day,' he said, 'that you have been on the strain and have fasted,
eating little or nothing. I therefore strongly advise you to 34
take some food. This is essential for your safety. For
not a hair will perish from the head of any one of you.'

Having said this he took some bread, and, after giving 35
thanks to God for it before them all, he broke it in pieces
and began to eat it. This raised the spirits of all, and they 36
too took food. There were two hundred and seventy-six of 37
us, crew and passengers, all told. After eating a hearty meal 38
they lightened the ship by throwing the wheat overboard.

27. *Drifting through*] Or 'tossed about in.' Not 'driven to and fro' or 'driven up and down'; for these expressions would imply contrary winds, whereas the wind merely veered from N.E. to E., so as to carry them towards Malta.

The Sea of Adria] Which included, besides the Adriatic, the central portion of the Mediterranean.

The Ship is wrecked

When daylight came, they could not recognize the coast. But they noticed an inlet with a sandy beach, and now their object was, if possible, to run the ship aground in this inlet. So they cut away the anchors and left them in the sea, unloosing at the same time the bands which secured the paddle-rudders. Then, hoisting the foresail to the wind, they made for the beach. But coming to a place where two seas met, they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

All on board land safely at Malta

Now the soldiers recommended that the prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their captain, bent on securing Paul's safety, kept them from their purpose, and gave orders that those who could swim should first jump overboard and get to land, and that the rest should follow, some on planks, and others on various things from the ship. In this way they all got safely to land.

Paul and the Viper

Our lives having been thus preserved, we discovered that the island was called Malta. The natives showed us remarkable kindness, for they lit a fire and made us all welcome because of the pelting rain and the cold. Now, when Paul had gathered a bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the creature hanging from his hand, they said to one another,

'Beyond doubt this man is a murderer, for, though saved from the sea, Justice has not permitted him to live.'

He, however, shook the reptile off into the fire and was unhurt. They expected him soon to swell with inflammation or suddenly fall down dead; but, after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

The Father of Publius cured

Now in the same part of the island there were lands belonging to the Governor, whose name was Publius. He welcomed us to his house,

39 40 41 42 43 44 28 1 2 3 4 5 6 7

40. *Paddle-rudders*] Every ship had two of these—large and strong paddles with very wide blades, one on each quarter—instead of the single rudder now used. They had probably been hauled up and lashed while the ship was at anchor.

1. *Malta*] Lit. 'Melita.' v.l. 'Melitene.'

and for three days generously made us his guests. It 8
happened, however, that his father was lying ill of dysentery
and attacks of fever; so Paul went to see him, and, after
praying, laid his hands on him and cured him. After this, 9
all the other sick people in the island came and were cured.
They also loaded us with honours, and when at last we 10
sailed they put supplies on board for us.

Syracuse, Rhegium, Puteoli, Rome

Three months passed before we set sail in an 11
Alexandrian vessel, called the 'Twin Brothers,'
which had wintered at the island. At Syracuse 12
we put in and stayed for three days. From 13
there we worked round and reached Rhegium; and a day
later, a south wind sprang up which brought us the next
day to Puteoli. Here we found brethren, who urged us 14
to remain with them for a week; and so we reached Rome.
Meanwhile the brethren there, hearing of our movements, 15
came as far as Appii Forum and Tres Tabernae to meet
us; and when Paul saw them he thanked God and took
courage. Upon our arrival in Rome, Paul received per- 16
mission to live by himself, guarded by a soldier.

Paul in Rome

An Interview with the Jews

After three days he invited the leading men 17
among the Jews to meet him; and, when they
were come together, he said to them,

'Although, brethren, I had done nothing prejudicial to
our people or contrary to the customs of our forefathers, I
was handed over as a prisoner from Jerusalem into the
power of the Romans: who, after they had sharply 18
questioned me, were willing to set me at liberty, because
they found no offence in me for which I deserve to die.
But owing to the opposition of the Jews I was compelled 19
to appeal to Caesar; not, however, that I had any charge
to bring against my nation. For these reasons, then, I 20
have invited you here, that I might see you and speak to
you; for it is for the hope of Israel that I wear this chain.'

11. *Called the* '*Twin Brothers*'] Lit. 'with the sign Dioscuri,' *i.e.* Sons of Zeus, Castor, and Pollux.

13. *Worked round*] v.l. 'cast loose.'

16. *In Rome*] v.l. adds here 'the Captain handed the prisoners over to the Prefect of the Praetorian Camp, but.'

By himself] v.l. adds 'outside the barracks.'

19. *Owing to the opposition*] Or 'the persistent opposition.'

'For our part,' they replied, 'we have not received any 21
letters from Judaea about you, nor have any of our countrymen come here and reported or stated anything to your disadvantage. But we should be glad to hear from you 22
what it is that you believe; for as for this sect all we know is that it is everywhere spoken against.'

Paul begins to preach in Rome

So they arranged a day with him and came 23
to him to his lodgings in considerable numbers. And then he solemnly explained to them the Kingdom of God, endeavouring from morning till evening to convince them about Jesus, both from the Law of Moses and from the Prophets. Some were convinced; others 24
refused to believe. Unable to agree among themselves, 25
they at last left him, but not before Paul had spoken a parting word to them, saying,

'Right well did the Holy Spirit say to your fathers through the Prophet Isaiah:

'"GO TO THIS PEOPLE AND TELL THEM, 26
YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDERSTAND;
AND WILL LOOK AND LOOK, AND BY NO MEANS SEE.
FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS, 27
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
LEST THEY SHOULD SEE WITH THEIR EYES,
OR HEAR WITH THEIR EARS,
OR UNDERSTAND WITH THEIR MINDS,
AND TURN BACK,
THAT I MIGHT CURE THEM" (Isa. vi. 9, 10).

'Be assured, therefore, that this salvation—God's salva- 28
tion—has been sent to the Gentiles: they, at any rate, will give heed.'

The two Years that followed

After this Paul lived for fully two years in 30
private hired rooms, receiving all who came to see him. He preached the Kingdom of God and 31
the gospel of the Lord Jesus Christ without let or hindrance.

28. v.l. inserts verse 29, 'And when he had said this, the Jews went away, carrying on a long debate with one another.'

30. *Lived for fully two years*] A similar note of time at xviii. 11 (cf. with xviii. 12) suggests that at the end of the two years some change took place in Paul's circumstances. Or, possibly, Luke writes at the end of the two years, and has no more to tell, with the implication of an early date (about 62 A.D. for Acts, and a still earlier one for the Gospels of Mark and Luke). Otherwise it is strange that the author should leave his readers in suspense as to the issue of the trial, whether acquittal or condemnation. The suggestion that he intended to continue his narrative in another book is hazardous.

THE EPISTLES OF ST. PAUL

THE EPISTLES OF ST. PAUL

The New Testament consists of twenty-seven books, of which no fewer than twenty-one are letters (while the book of Revelation is introduced by the letters to seven Churches), a mode of revelation for which even the 'many fragments and various methods' of Hebrews i. 1 hardly prepares us. Probably Paul is the originator of this earliest stratum of the inspired New Testament literature; but it would be a mistake to think of him as sitting down at his desk to compose theological treatises. He was above all things an ardent missionary, a man of force, a man of action. But he could not be in two places at once; and so, when he was divided from some field of his labour by long stretches of sea, and just when his heart was moved by yearning for his beloved children, or by anxiety whether they might not suffer themselves to be led astray, he would take up his pen, or (speaking more accurately) would call for an amanuensis and would dictate to him the meditations, the thoughts, the plans which moved his spirit and took form within his soul.

Primarily the Epistles are not dogmatic treatises. They are intended to be read as letters are read, not verse by verse, not in detached portions, not in sentences torn from their context, but in one connected reading. Each Epistle is intended to take effect as a whole.

It may not be denied that there is a wide difference in doctrinal intention between, say, *Philemon* and *Romans*, *Philippians* and *Ephesians*, nor that these writings have lived down the ages for other qualities than those of occasional letters. Yet it should be remembered that they had their origin in the special needs of individual Churches. It is a double misfortune that, as presented to us in the New Testament, they are torn from their historical setting and are artificially broken up into chapter and verse. A modern author of 'The Life and Letters of So-and-so' does not arrange the letters in order of length and importance, but weaves them into a consecutive story of the life.

The thirteen Epistles (for of course *Hebrews* was not

written by Paul) can be placed with only a narrow margin of uncertainty.

Galatians has been commonly assigned to the third missionary journey, partly on account of Gal. iv. 13, interpreted as referring to the former of two previous visits (Acts xvi. 6 ; xviii. 23), partly because of its doctrinal affinity to the Epistles to Corinth and Rome. The latter reason is doubtful : the order of Paul's letters is to be determined not so much by tracing progress in his Christian thinking as by the special circumstances of the Churches addressed ; and the ' South Galatian ' theory leaves it at least possible that if there were two visits prior to the writing of the Epistle, they might be those from Pisidian Antioch to Derbe and back again to Antioch. In this case it would be the earliest Epistle, written immediately after the first missionary journey.

The order of the Epistles of the Imprisonment has also been in question. Lightfoot's great authority placed *Philippians* before the group *Colossians*, *Ephesians*, *Philemon* ; but the trend of critical opinion is to reverse this order. Professor von Soden writes of *Philippians* : ' We are treading upon very sacred ground as we read this Epistle. It is without doubt the last from Paul's hand.' This, of course, is a verdict adverse to the authenticity of the Pastorals (1st and 2nd Timothy, Titus). If genuine, these imply Paul's acquittal and a renewed period of missionary activity, followed by a second imprisonment and condemnation. The historical evidence for this is very scanty, and the peculiarities of diction, as well as the advanced stage of church organisation, lead many scholars to reject the Pauline authorship, while recognizing that genuine Pauline fragments may be embedded.

Reserving the doubt as to *Galatians*, we may arrange Paul's correspondence in the following order :—

Time.	Epistle.	Written from
Second Missionary Journey	1 Thessalonians 2 Thessalonians	Corinth.
Third Missionary Journey	1 Corinthians	Ephesus.
	2 Corinthians	Macedonia.
	Romans	Corinth.

Time.	Epistle.	Written from
Imprisonment in Rome	Colossians, Ephesians, Philemon	Rome
	Philippians	Rome.
After Release ?	1 Timothy	?
	Titus	?
Second Imprisonment ?	2 Timothy	Rome.

The ten Epistles which can be certainly connected with Paul's missionary labours fall approximately within the decade 52 to 62 A.D.

THE EPISTLE OF PAUL TO THE ROMANS

There is every probability that this Letter was written during Paul's three months' stay in Corinth on his last missionary journey (Acts xx. 2, 3 ; Romans xv. 25, 26). He had never visited Rome : perhaps the Church there arose from a gradual infiltration from Paul's eastern Churches. ' All roads lead to Rome ' (see also Acts ii. 10). Now he hopes, after taking the collection to Jerusalem, to realize his longing to visit a church of which he had heard so much good (i. 8). But with characteristic delicacy he makes it clear that he comes with no apostolic claim, but simply, for mutual encouragement in the faith, passes through Rome on his way to Spain (i. 10–15 ; xv. 18–29).

It was fitting that this great uncontroversial interpretation of the Gospel he preached should be addressed to the centre of the Empire. The first eight chapters have been called ' The Gospel according to St. Paul,' or ' The Fifth Gospel.' The heart of the Gospel he preaches is, of course, ' Justification by faith,' the vain quest after a legal righteousness replaced by a new and vital relationship to God, ' the one Fountain of all goodness,' carrying with it free forgiveness, mediated by the atoning death and resurrection of Jesus Christ.

In chapters ix. to xi. Paul faces the question which must have perplexed the Gentile world, ' Why have not the Jews accepted this Christ ? ' Chapters xii. 1 to xv. 13 set forth the ethical obligations of the new faith. It is not unlikely that chapter xvi. is a separate letter of commendation of Phoebe addressed to the Church at *Ephesus*. But this is not proved: it may be the covering letter sent with the main letter to the Romans.

THE EPISTLE OF PAUL TO THE ROMANS

Introduction

Paul's Message and Apostleship

1 Paul, a servant of Jesus Christ, called to be an
Apostle, set apart to proclaim God's gospel,
2 which He promised through His Prophets in
3 Holy Writ concerning His Son, who, by
human descent, belonged to the family of David, but by
4 His Spirit of holiness was miraculously marked out as Son
of God by resurrection of the dead, Jesus Christ our
Lord, through whom I have received grace and a com-
5 mission for His Name's sake to win men to the obedience
that springs from faith among all the Gentiles, among whom
6 you too are called to belong to Jesus Christ; to all of you
7 in Rome who are loved by God, and called to be saints:
grace to you and peace from God our Father and the Lord
Jesus Christ.

The Christians in Rome and Paul

8 First of all I thank my God through Jesus
Christ for you all, because the report of your
9 faith is spreading through the whole world. I
call God to witness—to whom I render priestly
and spiritual service by preaching the gospel of His Son—
how constantly I make mention of you in my prayers, ever
10 asking that now at length, if such be His will, the way
may by some means be made clear for me to come to you.
11 For I am longing to see you in order to impart to you some
12 spiritual help, so that you may be strengthened; in other
words, that while I am among you, you and I may be
mutually encouraged by one another's faith. And I desire
13 you to know, brethren, that I have many a time intended
to come to you—though until now I have been prevented—

1. *Servant of Jesus Christ*] The word thus applied to himself by Paul here and elsewhere is that which has the meaning 'slave.'
Called, &c.] Or, perhaps, 'an apostle by calling set apart,' &c.
5. *Commission*] Lit. 'apostleship.'
The obedience that springs from faith] Or perhaps 'obedience to the faith'; lit. 'unto obedience of faith.'

in order that I might gather some fruit from my labours, among you, as well as among the other Gentiles. To 14
Greek and non-Greek, to wise and foolish alike, I have a duty to perform : so for my part I am eager to preach the 15
gospel to you in Rome also.

The main Subject of the Letter

Salvation through Faith

For I am not ashamed of the gospel. It is 16
God's power working for salvation for everyone who believes, Jew first, and then Greek.
For in the gospel a righteousness which comes from 17
God is revealed, alike depending on faith and leading to faith ; as the Scripture has it,

' THE RIGHTEOUS MAN SHALL LIVE BY FAITH ' (Hab. ii. 4).

God's Anger against Sin

For God's anger is revealed from heaven 18
against all the impiety and the wickedness of men who through their wickedness suppress the truth ; because what may be known of God is plain 19
to their minds ; for God has made it plain to them.
From the very creation of the world, His invisible per- 20
fections—namely, His eternal power and divine nature—have been perceptible and clearly visible from His works, so that they are without excuse. For though they knew 21
God they have not glorified Him as God, nor rendered Him thanks, but have become absorbed in useless discussions, and their senseless minds darkened. While 22
boasting of their wisdom they are fools ; and they have 23
exchanged the glory of the immortal God for images of mortal man, or of birds, beasts, or reptiles.

The notorious Wickedness of the Gentiles

For this reason, through the lust of their 24
hearts, God has given them up to impurity to dishonour themselves, since they have ex- 25
changed God's truth for what is false, and have offered worship and service to the creature rather than to the Creator ever blessed ! Amen.

This is why God has given them up to vile passions. 26
Not only have their women exchanged their natural functions for unnatural ones, but the men also, in the same 27

16. *Greek*] Stands here typically for non-Jew, Gentile ; and so in a number of other passages.
17. *The righteous man, &c.*] Or ' The man who is righteous by faith shall live.'
19. *Because, &c.*] justifies, ' suppress the truth.'

way, neglecting sexual intercourse with women, have burned fiercely in their lust for one another, men practising shameful vice with men, and receiving in themselves the fitting retribution for their misconduct.

And just as they did not think fit to retain knowledge 28
of God, so God left them with the minds of reprobates to
do unseemly things; with hearts filled with all sorts of 29
dishonesty, mischief, greed and malice; full of envy and
bloodthirstiness, quarrelsome, crafty, spiteful, secret back- 30
biters, open slanderers; hateful to God, insolent, haughty,
ostentatious; inventors of mischief, disobedient to parents,
destitute of sense, faithless, without affection, and with- 31
out pity. In short, though knowing well the sentence 32
which God pronounces against such deeds as deserving
death, they not only do them, but applaud others who
practise them.

All Mankind without exception are Sinners

2 You are therefore without excuse, whoever 1
you are who pass judgement upon others. In
passing judgement on your neighbour you con-
demn yourself; for you who pass judgement
commit the same misdeeds; and we know that God's 2
judgement falls rightly upon those who commit such sins.
And you who judge those who commit such sins and yet 3
do the same yourself—do you imagine that you yourself
will escape God's judgement? Or is it that you think 4
lightly of the wealth of His goodness, forbearance and
patience, unaware that the goodness of God is drawing you
to repentance?

Judgement awaits both Jew and Gentile

In the stubbornness of your impenitent heart 5
you are treasuring up for yourself wrath on the
day of Wrath when God's righteous judgement
will stand revealed. TO EACH MAN HE WILL 6
MAKE AN AWARD ACCORDING TO HIS DEEDS (Ps. lxii. 12;
Prov. xxiv. 12); to those, who, by lives of persistent right- 7
doing strive for glory, honour and immortality, eternal life;
while on the self-willed who yield not to the truth but 8
yield to iniquity, there will fall wrath and anger, affliction 9
and anguish upon every human soul who does wrong—
upon the Jew first, and then upon the Greek; but glory, 10

30. *Hateful to God*] Or perhaps 'haters of God.'
2. *Falls rightly, &c.*] Or 'against those who commit such sins is in accordance with the truth.'

honour and peace for everyone who does what is good—
the Jew first and then the Greek. For God pays no atten- 11
tion to this world's distinctions.

The Impartiality of Retribution

All who sin outside the Law will also perish 12
outside the Law, and all who sin while subject
to Law will be judged by the Law. For it is 13
not those who hear the Law read who are righteous in the
sight of God, but it is those who obey the Law who will be
pronounced righteous. When Gentiles who have no law 14
obey by instinct the commands of the Law, they, without
having a law, are a law to themselves; since they exhibit 15
engraved on their hearts the action of the Law, while their
conscience at the same time bears witness to the Law,
and their moral judgements alternately accuse or perhaps
defend them—on the day when, according to the gospel 16
I preach, God will judge the secrets of men's lives by
Jesus Christ.

The Jews expostulated with for Disobedience

Suppose you claim the name of Jew, find 17
rest in the Law, pride yourself in God, 18
know the Will, are instructed by the Law to
appreciate distinctions, and have persuaded 19
yourself that you are a guide to the blind, a light to those
in darkness, a schoolmaster for the foolish, a teacher of 20
novices, because in the Law you possess the actual form
of knowledge and of truth: you then who teach your 21
fellow-man, do you refuse to teach yourself? You who
cry out against stealing, do you steal? You who forbid 22
adultery, do you commit adultery? You who loathe idols,
do you plunder temples? You who pride yourself in the 23
Law, do you violate the Law and so dishonour God? Why, 24
THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES
BECAUSE OF YOU, as Holy Writ declares (Isa. lii. 5).

What makes a Man a true Israelite

Circumcision does indeed profit, if you obey 25
the Law; but if you are a Law-breaker your
circumcision counts for nothing. In the same 26
way if an uncircumcised man observes the requirements
of the Law, shall not his uncircumcision be reckoned cir-
cumcision, and if he in his natural state of uncircumcision 27
carries out the Law, shall he not judge you who, for all

12, 13. *The Law*] Or 'Law.'
15. *Alternately*] Lit. 'between one another,' 'mutually.'
Verse 16 properly continues verse 13, verses 14, 15 being parenthetic.
18. *Appreciate distinctions*] Or 'approve the better course.'

your written Law and circumcision, are yet a Law-breaker?
For the true Jew is not the man who is outwardly a Jew, 28
and true circumcision is not that which is outward and
bodily. But the true Jew is one inwardly, and true circum- 29
cision is heart-circumcision—not literal, but spiritual.
Such a man receives praise not from men, but from God.

Paul replies to Objections

3 What special privilege, then, has a Jew? 1
Or what is the benefit of circumcision?
Great in every way. First, the fact that the 2
Jews were entrusted with God's oracles. What if some 3
Jews have proved unfaithful? Shall their faithlessness
nullify God's faithfulness? God forbid! Let God be 4
true, though every man be false. As it stands written,

'THAT THOU MAYEST PROVE RIGHT IN THY CONTENTIONS,
AND SUCCEED IN THY CAUSE' (Ps. li. 4).

But if our wickedness sets God's righteousness in a 5
clearer light, what shall we say? (Is God unrighteous—
I use a human analogy—when He inflicts punishment?
God forbid! For in that case how shall He judge 6
all mankind?) But if my falsehood has brought out 7
God's truthfulness, redounding to His glory, why am I
still judged as a sinner? And why not say—as some 8
people wickedly assert that we do say—'Let us do evil that
good may come?' The condemnation of such men is just.

Scripture proves the Guilt of all Men

What then? Are we Jews at a disadvan- 9
tage? Not in the least; for we have already
charged all Jews and Gentiles alike with being
in thraldom to sin. Thus it stands written, 10

'THERE IS NOT A SINGLE RIGHTEOUS MAN:
THERE IS NOT ONE INTELLIGENT, NOT ONE A SEEKER 11
AFTER GOD.
ALL HAVE TURNED ASIDE; 12
THEY HAVE ALIKE BECOME WORTHLESS;
THERE IS NO ONE WHO DOES GOOD—NO, NOT ONE'
(Ps. xiv. 1–3).
'THEIR THROAT IS AN OPENED GRAVE; 13

3. *Unfaithful*] Or 'unbelieving.'
God forbid!] Lit. 'May it not be!' The expression is found ten times in Romans, once in 1 Corinthians, and three times in Galatians. These letters were probably all written about the same time.
4. *Contentions*] Lit. 'words.'
5. *When He inflicts, &c.*] Lit. 'who inflicts anger.'
9. *Are we Jews, &c.*] The meaning is uncertain. Alternative renderings are: (1) Have we Jews any advantage? (2) Do we excuse ourselves? See A.V., R.V., and Amer. R.V.

'WITH THEIR TONGUE THEY HAVE TALKED DECEITFULLY'
(Ps. v. 9).
'THE VENOM OF VIPERS LIES BEHIND THEIR LIPS'
(Ps. cxl. 3).
'THEIR MOUTH IS FULL OF CURSING AND BITTERNESS' 14
(Ps. x. 7).
'THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15
RUIN AND MISERY MARK THEIR PATH; 16
AND THE WAY TO PEACE THEY KNOW NOT' (Isa. lix. 7, 8). 17
'THERE IS NO FEAR OF GOD BEFORE THEIR EYES' 18
(Ps. xxxvi. 1).

The Jews are included in the Indictment

But we know that all that the Law says is 19
addressed to those who are living subject to
the Law, in order that every mouth may be
silenced, and that the whole world may await
sentence from God. For no man living will be declared 20
righteous before Him on the ground of obedience to Law.
Law simply brings a knowledge of sin.

Forgiveness through Faith in Christ

But now a righteousness of God has been 21
brought to light apart from any Law, both
Law and Prophets bearing witness to it—a 22
righteousness of God conditional on faith in
Jesus Christ for all who believe. No distinction is made;
for all alike have sinned, and consciously fall short of the 23
glory of God, but are acquitted freely by His grace through 24
the ransom given in Christ Jesus, whom God put forward 25
as a propitiation available to faith in virtue of His blood.
It was to demonstrate God's justice, in view of the condon-
ing by His forbearance of sins previously committed—that 26
is, to demonstrate His justice at the present time, that He
may be shown to be just Himself, and the justifier of the
man who believes in Jesus.

Human Pride is excluded

Where then is there room for boasting? It 27
is shut out. On what principle? On that
of merit? No, but on the principle of faith.

13. *Behind*] Lit. 'under.'
22. *Conditional on*] Lit. 'through.'
For all] v.L. adds 'and upon all.'
25. *A propitiation*] Or perhaps 'propitiatory.' The Greek word has the meaning 'mercy-seat' in the LXX translation of the Pentateuch, and also in Heb. ix. 5; but this meaning is improbable here. It would make Christ 'at once priest and victim and place of sprinkling' (Sanday and Headlam).
Previously committed] *i.e.* in O.T. times.
26. *May be shown to be*] Lit. 'may be.'
27. *Principle*] Lit. 'law.'
Merit] Lit. 'works.'

For we deem that a man is accounted righteous by faith, 28
apart from fulfilment of the Law.

The one God saves all alike through Faith

Is God simply the God of Jews, and not of 29
Gentiles also? Yes, He is the God of Gen-
tiles also, if indeed it is one and the same 30
God who will acquit the circumcised on the
ground of faith, and the uncircumcised through
the same faith. Do we then by means of this faith abolish 31
the Law? God forbid! We confirm the Law.

Abraham's Acceptance with God

What then shall we say of Abraham, our 1 **4**
natural forefather? For if he was held to 2
be righteous on the ground of his actions,
he has something to boast of. Yes, but not in the
presence of God. For what says the Scripture? 'ABRAHAM 3
BELIEVED GOD, AND THIS WAS CREDITED TO HIM AS RIGHTEOUS-
NESS' (Gen. xv. 6). But in the case of a man who works, 4
pay is not reckoned as a favour but as something due;
whereas in the case of a man who in place of working 5
believes in Him who acquits the ungodly, his faith is
credited to him as righteousness. In this way David also 6
tells of the blessedness of the man whom God credits
with righteousness apart from his actions.

'BLESSED,' he says, 'ARE THOSE WHOSE INIQUITIES ARE 7
FORGIVEN, AND WHOSE SINS ARE COVERED.
BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT 8
TAKE ACCOUNT' (Ps. xxxii. 1, 2).

Not dependent on Circumcision

Is this declaration of blessedness, then, for 9
the circumcised, or for the uncircumcised as
well? For ABRAHAM'S FAITH—so we affirm—
WAS CREDITED TO HIM AS RIGHTEOUSNESS (Gen. xv. 6). In 10
what circumstances, then? Was it after he had been cir-
cumcised, or before? Before, not after. And he received 11
circumcision as a sign, a seal attesting the righteous-
ness which was his by faith while still uncircumcised, that
he might be the father of all those who believe even though
uncircumcised—in order that this righteousness might be
credited to them; and also the father of the circumcised, 12
namely, of those who not merely are circumcised, but

31. *The Law*] Or 'Law.'
1. *Of Abraham*] v.L. 'that Abraham has gained.'
2. *In the presence of*] Or 'in relation to.'
5. *Believes in*] Lit. 'believes on.'
11. *Circumcision as a sign*] Lit. 'a sign of circumcision.'

also walk in the steps of the faith which our father Abraham had while he was as yet uncircumcised. Again, the pro- 13
Not dependent on the Law of Moses
mise that he should inherit the world did not come to Abraham or his posterity through Law, but through righteousness depending on faith. For if it is those who rely on Law who 14 are heirs, then faith is useless and the promise counts for nothing. For the effect of the Law is wrath; but where 15 no Law exists, there can be no transgression. All depends 16 on faith for this reason—that righteousness may be by grace, so that the promise should be made sure to all his posterity; not merely to those who rely on the Law, but also to those who rely on a faith like Abraham's. For in the sight of God in whom he believed, who gives life to the dead and speaks of things non-existent as though existing, Abraham is the father of all of us. As it is 17 written,

'I HAVE MADE YOU FATHER OF MANY NATIONS'
(Gen. xvii. 5).

Abraham the Father of all who have Faith
He believed, hoping against hope, so that he 18 might become the father of many nations, in accordance with the words 'SO GREAT SHALL YOUR POSTERITY BE' (Gen. xv. 5). And with- 19 out growing weak in faith, he could note his own vital powers now decayed—for he was about a hundred years old—and Sarah's barrenness. Nor did he in unbelief 20 stagger at God's promise, but had intense faith, giving glory to God, and being absolutely certain that what- 21 ever He has promised He can also carry out. For this 22 reason also his faith WAS CREDITED TO HIM AS RIGHTEOUSNESS (Gen. xv. 6).

Acceptance with God is still due to Faith
Nor was the fact of its being credited to 23 him recorded for his sake only, but for our 24 sakes too. Faith is going to be credited to us who believe in Him who raised Jesus, our Lord, from the dead, who was delivered up because 25 of our offences, and was raised to life for our acquittal.

13. *Again*] Or 'Yes, for.' The conclusion (that faith is the one supreme need) is sound, for it is confirmed by another distinct argument.
15. *Wrath*] Or 'punishment.' Cf. v. 9; xiii. 4.
16. *Righteousness*] Lit. 'it.'
Grace] *i.e.* God's free favour. Cf. iii. 24.

The happy Results which follow

Acquitted then as the result of faith, let us 1 **5**
enjoy peace with God through our Lord Jesus
Christ, through whom we have been brought 2
by our faith into the position of favour in which we stand,
and we exult in hope of seeing God's glory. And not only 3
so: we also exult in our afflictions, knowing as we do that
affliction produces endurance; endurance, ripeness of 4
character; and ripeness of character, hope; and that 5
this hope never disappoints, because God's love for us
floods our hearts through the Holy Spirit who has been
given to us.

The Love manifested in Christ's Death

For already, while we were still helpless, Christ 6
at the fitting time died for the ungodly. Why, 7
it is scarcely conceivable that anyone would die
for a just man, although for a good man perhaps
some one might have the courage even to die. But God 8
gives proof of His love to us in Christ's dying for us while
we were still sinners.

Union with the now living Christ

Much more, then, now that we have been 9
acquitted by His blood, shall we be delivered
from God's anger through Him. For if while 10
we were hostile we were reconciled to Him through the
death of His Son, the more certainly, after being recon-
ciled, shall we obtain salvation through Christ's life. And 11
not only so, but we also exult in God through our Lord
Jesus Christ, through whom we have now obtained our
reconciliation.

Through Adam Death has come to all

Therefore as through one man sin entered into 12
the world, and through sin death, and so death
passed to all mankind, in that all sinned—
(For prior to the Law sin was already in the 13
world; only sin is not entered in the account when no
Law exists. Yet death reigned from Adam to Moses, 14
even over those who had not sinned in the manner of
Adam's transgression. In Adam we have a type of him
who was to come.

1. *Let us enjoy*] v.L. 'We have peace.'
2. *By our faith*] Or 'by faith.' v.L. omits altogether.
3. *We also exult*] Or 'let us also exult.'
5. *This hope*] Or 'hope.'
Floods] Lit. 'has been poured out in.'
The hope cannot disappoint, because God's Spirit makes us conscious of His love for us.
6. *For already*] v.L. 'If at least.
9. *Anger*] Or 'punishment.'

Through Christ Redemption has come to all

But it is not the same with the transgression as with God's free gift.) For if through the transgression of one single man the mass of mankind have died, all the more has God's grace, and the gift made through the grace of the one man Jesus Christ, been abundant for the mass of mankind. And the gift is not comparable with the results of one man's sinning; for the judgement upon that one man's sin led to condemnation, whereas the free gift after many transgressions leads to acquittal. For if, through the transgression of one, death entered on his reign by means of one man, all the more shall those who receive God's overflowing grace and gift of righteousness reign in life through the One—Jesus Christ.

Well then, just as the result of a single transgression is condemnation for all mankind, so also the result of a single deed of righteousness is a life-giving acquittal for all mankind. For as through the disobedience of one individual the mass of mankind were made sinners, so also through the obedience of One the mass of mankind will be made righteous. Law crept in later on, so that transgression might increase. But where sin increased, all the more was grace abundant; in order that as sin has reigned and brought death, so grace, too, may reign by means of righteousness leading to eternal life through Jesus Christ our Lord.

A new Life and Character result from Acceptance with God

Real Union with Christ kills Sin

What shall we say then? Are we to persist in sinning in order that God's grace may be the greater? God forbid! How can we who have died to sin, live in it any longer? Or do you not know that all of us who were baptized into Christ Jesus were baptized into His death? Well, then, by our baptism we were buried with Him in death, in order that, just

15. *The mass of mankind*] Lit. 'The many.'
All the more] What we know of the character of God as displayed in Christ makes us more certain of the good result than of the evil (S.-H.).
20. *That transgression, &c.*] Or 'to increase transgression.'
4. *By our baptism, &c.*] Or 'When we descended into the baptismal water, that meant that we died with Christ—to sin' (S.-H.).
In death] Lit. 'into (or unto) death.' Some connect these words with 'baptism,' and translate 'by our baptism unto death we were buried with Him.'

as Christ was raised from the dead by the Father's glorious power, we also should live an entirely new life. For if we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. This we know—that our old self was nailed to the cross with Him, in order that our sinful nature might be neutralized, so that we should no longer be the slaves of sin; for he who has died is absolved from his sin.

But if we have died with Christ, we believe that we shall also live with Him; because we know that Christ, once raised from the dead, is no longer liable to die. Death has no longer any power over Him. For the death that He died, He died once for all to sin; but the life that He lives, He lives to God. So too do you regard yourselves as dead to sin, but as alive in Christ Jesus to God.

Let not sin then reign in your mortal bodies, causing you to be subject to their passions; and no longer offer your faculties as instruments of wickedness for sin to use. But rather offer yourselves to God as living men risen from the dead, and your faculties to God as instruments of righteousness. For sin shall not be lord over you, since you are subjects, not of Law, but of grace.

Christians are pledged to live Christlike Lives

Are we therefore to sin because we are no longer under the authority of Law, but under grace? God forbid! Do you not know that you are the servants of the man at whose disposal you put yourselves, to obey him—it may be servants of sin, which leads to death, or of duty, which leads to righteousness? But thanks be to God that though you were once in thraldom to sin, you have now yielded a hearty obedience to that kind of teaching to which you were committed. You were set free from the tyranny of sin, and became the servants of righteousness—the infirmity of your natures leads me to employ these familiar metaphors—but just as you once put your faculties at the service of impurity and of ever-increasing disregard of Law, so you must now put them at the service of righteousness, with holiness as your goal. For when you were the servants of sin, you were independent of righteousness.

5. *By sharing in*] Lit. 'by the likeness of.' Possibly the connection should be 'one with the likeness of.'
17. *Committed*] Lit. 'handed over.'

Well, what benefit did you get then from conduct which 21
you now regard with shame? Why, such things finally
issue in death. But now, emancipated from sin, you have 22
your reward in holiness, and eternal life as the result.
For sin's wages are death; but God's free gift is eternal 23
life in Christ Jesus our Lord.

Christ frees us from mere outward Rules

Death frees us from Law

Brethren, do you not know—for I am speak- 1 7
ing to people acquainted with law—that it is
during our lifetime that we are subject to the
Law? A wife, for instance, while her husband is living 2
is bound to him by law; but if her husband dies,
she is released from the law regarding the husband.
Consequently, if during her husband's life she unites 3
herself to another man, she will get the name of an
adulteress; but if her husband is dead she is free from
that law, so that though she marries again, she is not
an adulteress.

Union with Christ frees us from Law

So, my brethren, you also became dead to 4
the Law through the body of Christ, that you
might belong to Another, namely to Him who
rose from the dead that we might yield fruit to God. For 5
while we obeyed our lower natures, sinful passions—
evoked by the Law—were always at work in the organs
of our bodies, to fructify and result in death. But we 6
are released by death from the Law by which we were
restrained, so that we render a service which is new and
spiritual, not old and ceremonial.

The Law a good and holy Thing

What follows? Is the Law itself a sinful 7
thing? God forbid! On the contrary,
except through the Law I should have known
nothing of sin as sin. For instance, I should not have
known what covetousness is, if the Law did not say, 'THOU
SHALT NOT COVET' (Exod. xx. 17; Deut. v. 21). Sin
took advantage of this, and by means of the command- 8
ment roused within me every kind of coveting; for apart
from Law sin would be dead. Once I was living apart 9

21. *Get then from conduct, &c.*] Or 'Get then? Only what you are now ashamed of.'

4. *Body*] *i.e.* death.

from Law, but when the commandment came, sin sprang into life, and I died. The commandment designed to 10
bring me life, brought me death. For sin seized the advan- 11
tage, and by means of the commandment beguiled me, and also put me to death. So that the Law was holy, and 12
the commandment holy, just, and good. Did then this 13
good thing become death to me? God forbid! But sin did; so that it might be seen in its true light as sin: it utilized what was good to bring about my death, that by means of the commandment the unspeakable sinfulness of sin might be plainly shown.

Man's higher and lower Natures

We know, indeed, that the Law is spiritual; 14
but I am unspiritual, sold to sin. For I do 15
not recognize what I am doing. I do not act as I would, but I do what I loathe. But if I do what I do 16
not desire, I admit the excellence of the Law; and now it 17
is no longer I that do it, but the sin which has its home within me. For I know that in me, that is, in my lower 18
self, nothing good has its home; for the wish to do right is there but not the power. What I do is not the good deed 19
I desire, but the evil deed I do not desire. But if I do 20
what I do not desire, it is no longer I who do it, but sin which has its home within me.

I find therefore this rule, that when I desire to do what 21
is right, evil is there with me. In my inmost self all my 22
sympathy is with the law of God; but I discover in my 23
faculties a different law, at war with the law of my understanding, and leading me captive to the law which is in my faculties—the law of sin.

Not the Law, but Christ gives Deliverance

Unhappy man that I am! who will rescue 24
me from this body of death? God! to whom 25
be thanks through Jesus Christ our Lord! So then I myself serve with my understanding the law of God, but with my lower nature the law of sin.

9. *Sprang*] Or 'returned.'

18. *Lower self*] Lit. 'flesh'; a word conveying a much narrower sense than that which Paul often intended. Man has a higher nature which links him to God, and to which we give the names of 'spirit,' 'conscience.' He has also a lower nature which makes him to some extent akin to the beasts which perish, and includes not simply his body, but also his mind in the degree in which that consists of merely earthly thoughts, feelings, affections, appetites, and ambitions. The Apostle gives the name of 'flesh' to the whole of this earthly nature, especially so long as it remains sinful, *i.e.* continues in rebellion against the higher nature, which is its God-appointed ruler.

Christ frees us from Sin and Death

Forgiveness and spiritual Power

8 There is therefore now no condemnation for
those who are in Christ Jesus; for the Spirit's
law—life in Christ Jesus—has set me free
from the law of sin and death. For what was impossible
to the Law—thwarted as it was by human frailty—God
effected. Sending His own Son in the form of sinful
humanity to deal with sin, God pronounced sentence upon
sin in human nature; in order that in our case the require-
ments of the Law might be fully met. For our lives are
ruled not by our lower, but by our spiritual natures.

Our sinful Natures bear deadly Fruit

If men comply with their lower nature, their
thoughts are shaped by the lower nature; if
with their spiritual nature, by the spiritual.
Thoughts shaped by the lower nature mean death; 6
thoughts shaped by the spiritual mean life and peace.
For thoughts shaped by the lower nature mean a state of 7
enmity to God. They do not submit to God's Law, and
indeed cannot. Those who obey the lower nature cannot 8
please God.

God gives us His own Spirit of Life

You, however, are not absorbed in such 9
things, but in things spiritual, if the Spirit
of God is dwelling in you; whereas if any man
has not the Spirit of Christ, he does not belong to Him.
But if Christ is in you, though your body is dead because of 10
sin, yet your spirit has life because of righteousness.
And if the Spirit of Him who raised up Jesus from the 11
dead is dwelling in you, He who raised up Christ from the
dead will give life also to your mortal bodies through His
Spirit dwelling in you.

A holy Life is now possible

Therefore, brethren, it is not to our lower 12
nature that we are under obligation, to live by
its rule. If you so live you are on your way 13
to death; but if, by the power of the spirit, you put your
merely bodily habits to death, you will live.

2. *Me*] v.L. 'you.'
3. *Human frailty*] Lit. 'flesh.'
The form of sinful humanity] Lit. 'likeness of flesh of sin,' *i.e.* the flesh that is prone to sin.
11. *Through*] v.L. 'Because of.'
13. *The spirit*] *i.e.* man's higher nature. Cf. verses 4, 5.
Your merely bodily habits] Lit. 'the practices of the body,' *i.e.* conduct not refined by the spirit.

Through the Spirit we are Sons of God

For all who are led by God's Spirit are God's 14
sons. You did not receive the spirit of slavery 15
again, inspiring terror; but you did receive the
spirit of adopted sons—in which spirit we cry 'Abba!
Father!' The Spirit Himself bears witness with our own 16
spirits that we are children of God; and if children, then 17
heirs too—heirs of God and co-heirs with Christ; if
indeed we share Christ's sufferings, in order to share
also His glory.

All Creation to be perfected and glorified

Why, the sufferings of the present I deem 18
not worth considering compared with the
glory soon to be disclosed to us. All creation 19
is yearning, longing to see the manifestation of
the sons of God. For the Creation was made subject to 20
futility, not of its own choice, but by the will of Him
who so subjected it; yet with the hope that at last the 21
Creation itself would be set free from the thraldom of
decay to enjoy the liberty that comes with the glory of
the children of God.

Man's whole Nature will be glorified

For we know that the whole of Creation is 22
moaning in the pangs of childbirth until this
hour. And more than that, we ourselves, 23
though we possess the Spirit as a foretaste of bliss, yet we
ourselves inwardly moan as we wait for full sonship in the
redemption of our bodies. It is by hope that we have 24
been saved. But an object of hope is such no longer when
it is seen: for why should a man hope for what he already
sees? But if we hope for something we do not see, then 25
we patiently wait for it. In the same way the Spirit 26
also helps us in our weakness; for we know not how
to pray as we ought. But the Spirit Himself
pleads for us in yearnings that can find no
words, and the Searcher of hearts knows 27
what the Spirit's meaning is, because His
intercessions for the saints are in harmony with God's
will.

The Help of the Holy Spirit in Prayer

20. Paul says that the Creation lacks, or seems to man to lack, an ideal perfection, which will only be realised along with the perfecting of man.

23. *The Spirit as a foretaste of bliss*] Lit. 'the firstfruits of the Spirit.' Cf. 2 Cor. i. 22; v. 5; Eph. i. 14.

24. *Object of hope*] Lit. 'hope.' Cf. Tit. ii. 13.
Why should a man hope] v.L. 'who hopes.'

26. *In the same way*] The Spirit moans with us, and interprets our moaning.

Confidence in the fulfilment of God's purpose respecting His Saints

Now we know that all things are working together for good to those who love God, who are called according to the Divine purpose. 28
Those whom He has foreknown He has also predestined to share the likeness of His Son, that 29
He might be the Eldest in a vast family of brothers; and those whom He has predestined He has also called; and those whom He has called He has also acquitted; and those whom He has acquitted He has also glorified. 30

God's marvellous Love

What then shall we say to this? If God is for us, who can be against us? He who did not withhold even His own Son, but gave Him up for all of us, will He not also with Him freely give us all things? Who shall impeach those whom God has chosen? Will God, who acquits them? Who is there to condemn them? Will Christ Jesus, who died, or rather who rose to life again, who is also at the right hand of God, who moreover is interceding for us? Who shall separate us from Christ's love? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword? As it is written, 31 32 33 34 35 36

'FOR THY SAKE WE ARE BEING KILLED ALL DAY LONG.
WE ARE COUNTED AS SHEEP FOR SLAUGHTER'
(Ps. xliv. 22).

Yet in all this we are more than conquerors through Him who has loved us. For I am convinced that neither death nor life, nor angels nor sovereignties, nor things present nor things future, nor powers nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. 37 38 39

The Unbelief of the Jews

Paul's Grief at the Rejection of the Jews

I am telling you the truth as a Christian—it is no falsehood, for my inspired conscience bears me out—when I declare that I have deep grief and unceasing anguish of heart. For I could pray to be myself accursed from Christ for the sake of my brethren, my natural kinsfolk, who are Israelites; to whom belong adoption by God, His glorious Presence, the Covenants, the giving of the Law, 9 1 2 3 4

28. *All things are working, &c.*] v.l. 'In all things God is working for good with those.'

the Temple service, and the Promises. To them the 5
Patriarchs belong, and from them in respect of His human
lineage came the Christ, who is exalted above all, God
blessed throughout the ages. Amen.

The Promises of God had Limitations

Not, however, that God's word has failed; 6
for not all who have sprung from Israel count
as Israel, nor because they spring from 7
Abraham are they all his. No! 'THROUGH
ISAAC SHALL YOUR POSTERITY BE RECKONED' (Gen. xxi. 12).
In other words, it is not the children by natural descent 8
who are God's children, but the children made such by
the promise are regarded as Abraham's posterity. For 9
the words of the promise were 'ABOUT THIS SEASON I WILL
COME, AND SARAH SHALL HAVE A SON' (Gen. xviii. 10). Nor 10
is that all: there is Rebecca too. When she was with
child by her husband, our father Isaac, even then, though 11
they were not then born and had not done anything either
good or evil, yet in order that God's electing purpose might
stand, based not on their actions but on His calling them,
she was told, 'THE ELDER WILL BE SERVANT TO THE YOUNGER' 12
(Gen. xxv. 23). This agrees with another passage, 'JACOB 13
I HAVE LOVED, BUT ESAU I HAVE HATED' (Mal. i. 2, 3).

God's Freedom of Action defended

What then are we to say? That there is 14
injustice in God? God forbid! His words 15
to Moses are, 'I WILL BE MERCIFUL TO WHOM
I WILL, AND SHOW COMPASSION ON WHOM I
WILL (Exod. xxxiii. 19).

From this we learn that it is not a matter of man's will 16
or endeavour, but of God's mercy. For the Scripture says 17
to Pharaoh,

'IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU
SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER,
AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN
ALL THE EARTH' (Exod. ix. 16).

This means that He has mercy on whom He will, and 18
hardens whom He will.

The Potter and the Clay

'Why then does God still find fault?' you 19
will ask; 'for who is resisting His will?'

5. *The Christ, who, &c.*] Or 'the Christ. He who is God over all be blessed for ever. Amen.'

6. *Not, however, that, &c.*] *i.e.* Israel's forfeiture of privileges does not involve the failure of God's word.

16. *Endeavour*] Lit. 'him who runs.'

Nay, but who are you, a mere man, to cavil against 20
God?

SHALL THE THING MOULDED SAY TO HIM WHO MOULDED
IT, 'WHY HAVE YOU MADE ME THUS?' (Isa. xxix. 16). Or 21
has not the potter rightful power over the clay, to make out
of the same lump one vessel for a noble and another for
an ignoble use? And what if God, while having the will 22
to make manifest His anger and to show His power, has yet
borne with great patience with the vessels of His anger who
stand ready for destruction, in order to make known the 23
wealth of His glory towards the vessels of His mercy whom
He has prepared beforehand for glory, even towards us 24
whom He has called not only from the Jews but also from
the Gentiles?

Old Testament Predictions on the Subject

So also in Hosea He says, 25

'I WILL CALL THAT NATION MY PEOPLE WHICH
WAS NOT MY PEOPLE,
AND HER BELOVED WHO WAS NOT BELOVED.
AND IN THE PLACE WHERE IT WAS SAID TO THEM, 26
"YOU ARE NOT MY PEOPLE,"
THERE SHALL THEY BE CALLED SONS OF THE LIVING GOD'
(Hos. ii. 23).

And Isaiah cries concerning Israel, 27

'THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE
THE SANDS OF THE SEA, ONLY A REMNANT SHALL BE SAVED;
FOR THE LORD WILL HOLD A FINAL AND SUMMARY RECKON- 28
ING UPON THE EARTH' (Isa. x. 22; xxviii. 22).

Even as Isaiah says in an earlier place, 29

'WERE IT NOT THAT THE LORD, THE GOD OF HOSTS, HAD
LEFT US SOME SURVIVORS, WE SHOULD HAVE BEEN AS SODOM,
AND HAVE BECOME LIKE GOMORRAH' (Isa. i. 9).

Gentiles find Acceptance. The Jews do not

To what conclusion does this bring us? 30
Why, that the Gentiles, who were not in
pursuit of righteousness, have grasped it—a
righteousness dependent on faith; while Israel, 31
who was in pursuit of a Law that could give righteous-
ness, has not attained to one. And why? Because it 32

20. *A mere man*] Lit. 'O man!'
23. *In order to, &c.*] v.l. 'and in order,' &c.
Prepared] Or 'destined.'
28. *Hold a . . reckoning*] Or 'execute a . . sentence.'
29. *Says in an earlier place*] Lit. 'has said.' Or perhaps 'has foretold.'
30. *The Gentiles*] Or perhaps 'Gentiles,' without the article.

was not a righteousness based on faith, but on their deeds. They stumbled at the stone of stumbling, as 33
Scripture says,

'SEE, I AM PLACING ON ZION A STONE TO STUMBLE AT, A ROCK TO TRIP OVER, YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER BE DISAPPOINTED' (Isa. viii. 14; xxviii. 16).

Israel refuses Salvation through Faith

Brethren, my heart's longing, and my prayer 1 **10**
to God is for my countrymen's salvation. I 2
bear witness that they possess an enthusiasm
for God, but it is an unenlightened one.
Ignorant of the righteousness provided by God 3
and seeking to establish their own, they have refused
submission to God's righteousness. For the consum- 4
mation of Law is Christ, to bring righteousness to
every believer.

The Nearness of Christ and His Salvation

Moses writes that he who performs the 5
righteousness required by the Law shall live
by that righteousness. But the righteousness 6
based on faith speaks thus:

'Say not in your heart, "Who shall ascend to heaven?"'—that is, to bring Christ down; 'nor "Who 7
shall go down into the abyss?"'—that is, to bring Christ
up from the grave. But what does it say? 8

'The word is close to you, in your mouth and in your heart' (Deut. xxx. 12–14); that is, the word which we
are publishing about the faith—that if with your mouth 9
you confess Jesus as Lord and in your heart believe that
God raised Him from the dead, you shall be saved.
For with the heart men believe and obtain righteous- 10
ness, and with the mouth they make confession and
obtain salvation.

The Promise is for all

The Scripture says, 'NO ONE WHO BELIEVES 11
IN HIM SHALL BE DISAPPOINTED' (Isa. xxviii.
16). Jew and Greek are on the same footing; 12
the same Lord is Lord over all, rich in blessing to all who
call upon Him. For 'EVERY ONE WHO CALLS ON THE 13
NAME OF THE LORD SHALL BE SAVED' (Joel ii. 32).

1. *Longing*] Lit. 'good pleasure.'
4. *The consummation of Law*] Or 'the end that the Law had in view.'
The sequence of thought is—they have not submitted to God's righteousness, for God's plan is righteousness through Christ.

Preaching makes known the Saviour's Name

But how are they to call on One in whom they have not believed? How are they to believe in One whose voice they have never heard? How are they to hear without a preacher? And how are men to preach unless they are sent? As it is written, 'How BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD TIDINGS!' (Isa. lii. 7). 14 15

The world-wide Diffusion of the Gospel

But, some will say, they have not all hearkened to the gospel. No, for Isaiah asks, 'LORD, WHO HAS BELIEVED OUR MESSAGE?' (Isa. liii. 1). Faith then comes from a message heard, and the message from the lips of Christ. But, I ask, have they not heard? Yes, indeed: 16 17 18

'TO THE WHOLE WORLD THEIR VOICE HAS SOUNDED FORTH,
AND THEIR WORDS TO THE BOUNDS OF THE EARTH'
(Ps. xix. 4).

But again, did Israel fail to understand? Listen to Moses first. He says, 19

'I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS NO NATION,
AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING' (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

'I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR ME,
I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING OF ME' (Isa. lxv. 1).

While as to Israel He says, 21

'ALL DAY LONG I HAVE STRETCHED OUT MY HANDS TO A SELF-WILLED AND FAULT-FINDING PEOPLE'
(Isa. lxv. 2).

Israel will at last be saved

I ask then, Has God cast off His People? God forbid! Why, I myself am an Israelite, of the posterity of Abraham and of the tribe of Benjamin. God has not cast off His People whom He foreknew. Do you not know what Scripture says in the case of Elijah—how he pleads with God against Israel, saying, 'LORD, THEY HAVE PUT THY PROPHETS TO DEATH, AND HAVE OVERTHROWN THINE ALTARS; AND, NOW THAT I ALONE REMAIN, THEY ARE SEEKING MY LIFE' (1 Kings 1 **11** 2 3

xix. 10)? But what is the Divine response? 'I HAVE 4
RESERVED FOR MYSELF 7000 MEN WHO HAVE NOT BENT KNEE
TO BAAL' (1 Kings xix. 18). So also at the present time 5
there has come to be a remnant—a selection by grace. But 6
if it is by grace, it is no longer on the basis of men's deeds;
else grace were no longer grace.

Jewish Believers few as yet

Well, then: what Israel is pursuing it has 7
not obtained: but the elect have obtained it,
and the rest have become callous. And so 8
Scripture says,

'GOD HAS GIVEN THEM A SPIRIT OF STUPOR—EYES TO
SEE NOTHING and EARS TO HEAR NOTHING—EVEN UNTIL
NOW' (Isa. xxix. 10; Deut. xxix. 4).

And David says, 9

'BE THEIR BANQUETS A SNARE AND A TRAP TO THEM,
A STUMBLING-BLOCK AND A RETRIBUTION.
BE THEIR EYES DARKENED THAT THEY SEE NOT, 10
MAKE THEIR BACKS STOOP FOR EVER' (Ps. lxix. 22, 23).

A glorious Prospect

I ask next, 11
'Have they stumbled irretrievably?'
God forbid! But by their lapse salvation
has come to the Gentiles in order to arouse their
jealousy; and if their lapse is the enrichment of the 12
world, and their defeat the enrichment of the Gentiles,
what an enrichment will follow their reinstatement!

But I speak to you who are Gentiles. Inasmuch then 13
as I am an Apostle to Gentiles, I take pride in my ministry,
trying whether I can perhaps rouse my fellow-Jews to 14
jealousy and save some of them. For if their rejection 15
means the reconciliation of the world, what will their recep-
tion be but life from the dead?

Gentiles warned not to be proud

Now if the first piece is holy, so also is the 16
whole lump (Num. xv. 19–21); and if the root
is holy, so also are the branches. And if some 17
of the branches have been pruned away, and you, although
a wild olive, have been grafted in among them and have
become a sharer in the rich sap of the olive root, beware 18

4. *Have reserved*] The original Hebrew of 1 Kings xix. 18, means, 'I will reserve.'

6. v.l. adds 'But if it is through works, it is no longer grace; since work no longer is work.'

12. *Enrichment*] Lit. 'riches.'

17. *Rich sap of the olive root*] Lit. 'root of the fatness of the olive.' v.l. 'root and fatness of,' &c.

of glorying over the natural branches. Or if you glory, do not forget that it is not you who uphold the root: the root upholds you.

The Kindness and Severity of God

'Branches have been lopped off,' you will say, 'for me to be grafted in.' True; for their unbelief they were lopped off, and you only stand through your faith. Do not be conceited. Tremble rather—for if God did not spare the natural branches, neither will He spare you. Notice therefore God's kindness and His severity: on those who have fallen His severity comes, but upon you His kindness, provided that you continue responsive to that kindness. Otherwise you will be cut off also. Moreover, if they do not persist in their unbelief, they too will be grafted in. For God is able to graft them in again; and if you were cut from that which by nature is a wild olive and contrary to nature were grafted into the good olive tree, how much more readily shall these natural branches be grafted on their own olive tree?

God's Purpose one of Mercy to all alike

There is a secret, brethren, of which I do not wish to leave you in ignorance, for fear you should be conceited, namely, that partial blindness has fallen upon Israel until the great mass of the Gentiles has come in; and so all Israel will be saved, as is declared in Scripture,

> 'From Mount Zion a Deliverer will come:
> He will remove all ungodliness from Jacob;
> And this is the Covenant I will grant them
> (Isa. lix. 20, 21);
> When I have taken away their sins' (Isa. xxvii. 9).

In regard to the gospel they are God's enemies for your sakes; but in regard to God's election they are beloved for their fathers' sakes. For never does God repent of His free gifts or of His call. Just as you were formerly disobedient to Him, but now have received mercy when they are disobedient, so they also now have been disobedient when you are receiving mercy; so that they too may now receive mercy. For God has imprisoned all in unbelief, that upon all alike He may have mercy.

26. *All ungodliness*] Lit. 'ungodlinesses.'
31. v.l. omits the second 'now.'

Oh the depth of the wealth both of the Wisdom and 33
Knowledge of God! How inscrutable His
judgements, how trackless His footsteps!

The marvellous Wisdom of God's Methods

'WHO HAS KNOWN THE MIND OF THE LORD, OR 34
SHARED HIS COUNSELS?' (Isa. xl. 13, 14).
'WHO HAS FIRST GIVEN GOD ANYTHING, AND THUS EARNED 35
A RECOMPENSE?' (Job xxxv. 7; xli. 11).
For all proceeds from Him, and exists by Him and for 36
Him. To Him be the glory for ever! Amen.

Practical Exhortations

Self-Surrender to the Love of God

I plead with you therefore, brethren, by 1 **12**
the compassion of God, to present all your
faculties to Him as a living and holy sacrifice
acceptable to Him—a spiritual mode of worship.
And do not conform to the present age, but be transformed 2
by the entire renewal of your minds, so that you may
learn by experience what God's will is, namely, all that is
good and acceptable to Him and perfect.

Union with the one Christ forbids Pride

Through the grace given me I warn every 3
individual among you not to value himself
unduly, but to make a sober estimate in
accordance with the degree of faith God has
allotted to each one. Just as we have in the one body 4
many organs, and these organs have not all the same
function; so collectively we form one body in Christ, 5
while individually we serve as organs for one another. But 6
since we have special gifts which differ according to the
grace bestowed upon us, if it is prophecy, let it be in exact
proportion to our faith; if administration, let our hearts 7
be in our ministry; the teacher's in his teaching; and the 8
pastor's in his exhortation. One who gives should be
liberal; one who presides should be zealous; and one
who gives help should do it cheerfully.

Brotherly Love and brotherly Conduct

Let your love be sincere. Regard evil with 9
horror; cling to the right. Let your love 10
of the brethren be true mutual affection; in
point of precedence defer to one another.
Let not your zeal slacken. Have your spirits aglow as 11

1. *All your faculties*] Lit. 'your bodies.'
2. *Learn by experience*] Or 'habitually discriminate.'
7. *Administration*] Or perhaps 'deaconship.' But probably there were as yet no deacons in the Roman Church. Yet see xvi. 3, n.

the Lord's own servants, full of joyful hope, patient under affliction, persistent in prayer. Relieve the necessities of the saints; always practise hospitality. Invoke blessings on your persecutors—blessings, not curses. Rejoice with those who rejoice; weep with those who weep. Have full sympathy with one another. Do not let your thoughts be highflown, but accommodate yourselves to humble ways. Do not be self-opinionated (Prov. iii. 7).

Pay back to no man evil for evil. TAKE THOUGHT FOR WHAT IS RIGHT IN EVERY ONE'S ESTEEM (Prov. iii. 4; LXX). If you can, so far as it depends on you, live at peace with all the world. Never take revenge, my friends, but leave it to God's wrath; for it is written, '"REVENGE BELONGS TO ME; I WILL REPAY," says the Lord' (Deut. xxxii. 35). On the contrary, IF YOUR ENEMY IS HUNGRY, GIVE HIM FOOD; IF HE IS THIRSTY, GIVE HIM DRINK. FOR BY DOING THIS YOU WILL BE HEAPING BURNING COALS UPON HIS HEAD (Prov. xxv. 21, 22). Do not be overcome by evil, but overcome evil by goodness.

Our Duty in Relation to the State

Let every individual be obedient to the ruling authorities, for there is no authority not under God's control, and under His control the existing authorities have been constituted. Therefore the man who rebels against such authority is resisting God's appointment; and those who thus resist will incur sentence. Judges and magistrates are no terror to right-doers but to wrong-doers. You desire—do you not?—to have no reason to fear your ruler. Well, do what is right, and he will commend you. He is God's servant for your benefit. But if you do what is wrong, be afraid. He does not wear the sword to no purpose: he is God's servant—an avenger to inflict punishment upon the wrong-doer. We must obey therefore, not only for fear of punishment, but also for conscience' sake.

The prompt Payment of all Debts

This indeed is the reason you pay taxes: tax-gatherers are ministers of God, devoting their energies to this very work. Pay to all men what is due to them: tax to whom tax is due, toll

12. *The Lord's own servants*] v.l. 'servants of opportunity.'
16. *Accommodate, &c.*] Or 'associate freely with humble brethren.'
20. *Burning coals*] *i.e.* pangs of shame leading to repentance.
4. *Punishment*] Lit. 'wrath.'
6. *Tax-gatherers*] Not expressed in the Greek.
Ministers] The word here employed means service in sacred things.

to whom toll, respect to whom respect, and honour to whom honour.

True Love is perfect Obedience

Leave no debt unpaid except the standing debt of mutual love; for he who loves his fellow-man has fulfilled the Law. For the commandments, 'THOU SHALT NOT COMMIT ADULTERY,' 'THOU SHALT DO NO MURDER,' 'THOU SHALT NOT STEAL,' 'THOU SHALT NOT COVET' (Exod. xx. 13–17; Deut. v. 17–21), and all other commandments, are summed up in this, 'THOU SHALT LOVE THY NEIGHBOUR AS THYSELF' (Lev. xix. 18). Love avoids wronging one's neighbour, and is therefore the fulfilment of the Law.

The Nearness of the Day of Christ

Live thus, realizing the situation, that it is now high time to rouse yourselves from sleep; for our salvation is now nearer than when we first became believers. The night is far advanced: day is about to dawn. Let us therefore lay aside the deeds of darkness, and put on the armour of light. As in the daytime, let us behave becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. But put on as your armour the Lord Jesus Christ, and make no provision for the passions of your lower nature.

Conscientious Differences of Opinion

Welcome among you a man whose faith is weak, but not in order to pass judgment on his doubts. One man's faith allows him to eat anything, while a man of weaker faith eats only vegetables. Let not the eater belittle the abstainer, nor the abstainer censure the eater, for God has accepted him. Who are you to find fault with another man's servant? Whether he stands or falls is his own master's concern. But stand he will; for the Master can give him the power. One man esteems one day more highly than another; another esteems all days alike. Let every one be convinced in his own mind. He who observes the day observes it for the Lord's sake; and he who eats eats for the Lord's sake, for he gives thanks to God; and the abstainer abstains for the Lord's sake, and he also gives thanks to God.

We are all Servants of one Master

For not one of us lives for himself, not one dies for himself. If we live, we live for the Lord: if we die, we die for the Lord, so

whether we live or die we are the Lord's. For this was 9
the purpose of Christ's dying and coming to life, to be
Lord both of dead and of living.

Individual Responsibility to God

But you, why do you find fault with your 10
brother? Or you, why do you look down
upon your brother? We shall all stand at the
bar of God; for it is written, 11

'"As I LIVE," says the Lord, "TO ME EVERY KNEE SHALL
BOW, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD"'
(Isa. xlv. 23).

Therefore every one of us will give account of him- 12
self to God.

Hinder no one's Christian Progress

Therefore let us no longer censure one another, 13
but rather do you come to this decision, not to
put any obstacle or stumbling-block in your
brother's path. I know and feel assured in 14
the Lord Jesus that in itself nothing is 'impure'; but if
anyone regards anything as impure, to him it is so.

Brotherly Love limits Freedom of Action

Still, if your brother is pained by the food 15
you are eating, you are no longer following
the guidance of love. Do not by your food
ruin a man for whom Christ died. Therefore 16
do not let what is a boon to you and others bring reproach.
For the Kingdom of God does not consist in eating and 17
drinking, but in uprightness, peace, and joy in the Holy
Spirit; and whoever in this way serves Christ, pleases God, 18
and is approved by men.

Therefore let us aim at whatever makes for peace and the 19
spiritual upbuilding of one another. Do not for food's sake 20
be throwing down God's work. All food is pure; but a
man is in the wrong if his food is a stumbling-block to
others. The right course is to forgo eating meat or drinking 21
wine or doing anything that tends to your brother's fall.

As to your faith, keep it to yourself and to God. Happy 22
the man who does not censure himself in the deeds he
approves. But one who has misgivings stands self-con- 23
demned if he eats, because his act is not based on faith;
for all action not so based is sin.

20. *All food*] Lit. 'everything.'
To others] Or perhaps 'to his own conscience.'
21. *Fall*] v.l. adds 'or stumbling or enfeeblement.'
22. *Happy, &c.*] This apparently means, 'Happy is he who feels no self-reproach for the freedom he allows himself.'

Christlike Sympathy and Unselfishness

Our duty if we are strong is to bear with 1 **15**
the weaknesses of those who are not strong,
and not seek our own pleasure. Let each of 2
us endeavour to please his neighbour, aiming
at his spiritual upbuilding. For indeed Christ did not 3
seek His own pleasure, but exemplified that Scripture,
'THE REPROACHES OF THOSE THAT REPROACH THEE HAVE
FALLEN ON ME' (Ps. lxix. 9). All that was written of old 4
has been written for our instruction, that with patience
and the comfort derived from the Scriptures we may sus-
tain our hope. And may the God of patience and of com- 5
fort grant you full sympathy with one another after the
example of Christ Jesus, that with oneness of heart and 6
voice you may glorify the God and Father of our Lord
Jesus Christ.

Christ has welcomed Jews and Gentiles

Therefore welcome one another, just as 7
Christ has welcomed you, to promote the
glory of God. My meaning is that Christ has 8
become a servant to the circumcised in vindi-
cation of God's truthfulness—to fulfil the promises made
to our forefathers—and to make the Gentiles glorify God 9
for His mercy. So it is written,

'FOR THIS REASON I WILL PRAISE THEE AMONG THE
GENTILES AND SING PSALMS TO THY NAME'
(Ps. xviii. 49).

And again the Psalmist says, 10

'BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE'
(Deut. xxxii. 43).

And again, 11

'PRAISE THE LORD, ALL YE GENTILES,
AND LET ALL THE NATIONS EXTOL HIM'
(Ps. cxvii. 1).

And again Isaiah says, 12

'THERE SHALL COME THE OFFSPRING OF JESSE,
ONE WHO RISES UP TO RULE THE GENTILES.
ON HIM SHALL THE GENTILES BUILD THEIR HOPES'
(Isa. xi. 1, 10).

A Prayer for Joy, Peace, and Hope

May God, the giver of hope, fill you with 13
all joy and peace because you trust in Him
—so that you may be overflowing with hope
through the power of the Holy Spirit.

Personal Explanation

The Apostle and his Readers

But as to you, brethren, I am in my very 14
heart convinced that you yourselves are full of
goodness, and equipped with all knowledge and
competent to advise one another. But my letter is at times 15
rather bold, by way of stimulating your own recollection,
because of God's grant to me in His grace, that I should 16
be a minister of Christ Jesus to the Gentiles, doing a priest's
service to God's gospel, that the Gentiles consecrated by
the Holy Spirit may prove an acceptable offering to Him.
I have therefore my reason to boast of my relation to God 17
in Christ Jesus.

The Result of Paul's Ministry

For I will not venture to say a word of 18
what Christ has done through me in convert-
ing the Gentiles, by word and by deed, with 19
power manifested in signs and marvels, with the power of
the Holy Spirit; so that, beginning from Jerusalem and the
surrounding districts, I have preached without reserve
even as far as Illyricum the gospel of Christ. Herein I 20
made it my ambition not to preach the gospel where Christ's
name was already known, for fear I should be building on
another man's foundation. As Scripture says, 21

'THOSE WHO HAVE NOT BEEN TOLD ABOUT HIM SHALL SEE,
AND THOSE WHO HAVE NOT HEARD SHALL UNDERSTAND'
(Isa. lii. 15).

A Visit to Rome anticipated

And it is really this which has again and 22
again prevented my coming to you. But now, 23
as there is no more opening in this part of the
world, and I have for years past been eager to pay you a
visit, I hope, as soon as ever I proceed to Spain, to see you 24

18. *I will not venture, &c.*] Most commentators, in view of the following words 'so that I have preached,' would insert after 'those things which Christ hath not wrought by me' (A.V.) the words 'but only what he hath wrought by me'; and this can be shortened to 'any things save those which Christ wrought through me' (R.V.), meaning, as some interpret it, that he will not speak of what Christ has effected through other apostles; or else, as other commentators suppose, that he will not imitate the pseudo-apostles: in which case there is a touch of irony in his language. There are other renderings of the passage, one of which is, that the apostle, aglow with the thought, 'What has Christ not done through me!' exclaims, 'I can hardly dare to tell what Christ has not done through me,' meaning that the wonder of the manifold display of Christ's power through him was unspeakable. The use of the redundant negative, assumed in this last interpretation, would be more permissible in Greek (see Appendix), in French, in Old German, or in Elizabethan English than in correct modern English, which would omit the second negative, as has been done in the translation here adopted in the text.

19. *Beginning from Jerusalem, &c.*] Or perhaps simply 'over a region lying between Jerusalem and Illyricum.'

on my way and be helped forward by you, when I have first enjoyed being with you for a time.

The Collection for the Poor in Jerusalem

But at present I am going to Jerusalem to 25
serve the saints, for Macedonia and Greece 26
have thought it good to contribute a certain sum in relief of the poor among the saints in Jerusalem. Yes, they have thought it good, and in fact it 27
was a debt they owed them. For seeing that the Gentiles have been admitted into partnership in their spiritual blessings, they in turn are bound to serve them with material benefits. So after discharging this duty, and 28
making sure that these gifts reach their destination, I shall start for Spain, visiting you on my way; and I 29
know that when I come to you it will be with rich blessing from Christ.

A Request for Prayer

But I entreat you, brethren, in the name of 30
our Lord Jesus Christ and by the love which His Spirit inspires, to join with me in very earnest prayer to God on my behalf, that I may escape unhurt from 31
the unbelievers in Judaea, and that my service to Jerusalem may be well received by the saints there, in order that if 32
God be willing I may come to you with a glad heart, and may enjoy a time of rest with you. May the God of peace be 33
with you all! Amen.

Conclusion

The Bearer of this Letter

Herewith I introduce to you our sister 1 **16**
Phoebe, who is a servant of the Church at Cenchreae, that you may receive her in the 2
Lord's name in a manner worthy of saints, and may assist her in any matter in which she may need help. For she has indeed befriended many, including myself.

Kindly Greetings

Greetings to Prisca and Aquila, my fellow 3
labourers in Christ Jesus—friends who have 4
endangered their own lives for mine. I am grateful to them, and not I alone, but all the Gentile Churches also. Greetings, too, to the Church that meets 5
at their house.

1. *A servant*] Or perhaps 'deaconess.' v.l. 'also a servant.'
Cenchreae] The eastern port of Corinth.
5–15. None of these persons is mentioned elsewhere in the N.T., unless, possibly, Rufus (Mark xv. 21).

Greetings to my dear Epaenetus, who was the earliest convert to Christ in the province of Asia ; to Mary who 6
has laboured strenuously for you ; and to Andronicus and 7
Junia, my countrymen, who once shared my imprisonment. They are of note among the apostles, and have been Christians longer than I myself. Greetings to Ampliatus, dear 8
to me in the Lord ; to Urban, our fellow labourer in Christ, 9
and to my dear Stachys. Greetings to Apelles—that veteran 10
believer—and to the members of the household of Aristobulus. Greetings to my countryman, Herodion ; and to 11
the believing members of the household of Narcissus. Greetings to those Christian workers, Tryphaena and 12
Tryphosa ; also to dear Persis, who has laboured strenuously in the Lord's work. Greetings to Rufus, who is the 13
Lord's elect ; and to his mother, who has also been a mother to me. Greetings to Asyncritus, Phlegon, Hermes, 14
Patrobas, Hermas, and to the brethren associated with them ; to Philologus and Julia, Nereus and his sister and 15
Olympas, and to all the saints associated with them.

Salute one another with a holy kiss. 16

All the Churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch on those 17
who are causing divisions and occasions of stumbling among you, in defiance of the instruction which you have received ; and to shun them. For men of that stamp are 18
not servants of our Lord, but of their own appetites ; and by their plausible words and their flattery they deceive simple minds. Your fidelity to the truth is everywhere 19
known. I rejoice over you, therefore, but I wish you to be wise in what is good, and innocent in what is evil. And 20
before long, the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you !

Timothy, my fellow worker, sends you greetings, and so 21
do my countrymen Lucius, Jason, and Sosipater. I, 22
Tertius, who write this letter, greet you in the Lord. Gaius, my host, who is also the host of the whole Church, 23

7. *Junia*] Or ' Junias.'
Countrymen] Or perhaps ' relatives.'
Of note, &c.] Or ' held in high esteem by the Apostles.' But others besides the Twelve are called Apostles in the N.T., *e.g.* Barnabas, see Acts, xiv. 14.
17. *To shun*] v.l. ' promptly to turn from.'
19. *Fidelity to the truth*] Lit. ' obedience.'
20. *The grace, &c.*] v.l. omits.

greets you. So do Erastus, the treasurer of the city, and Quartus our brother.

To Him who is able to make you strong, according to 25
the gospel I preach, and the proclamation concerning
Jesus Christ, in harmony with the unveiling of the mystery
shrouded in silence in past ages, but now brought to light, 26
and by the command of the eternal God made known
through the writings of the Prophets among all the Gentiles
to win them to obedience to the faith—to God, the only 27
wise, through Jesus Christ, even to Him be the glory
through all the ages! Amen.

23. After 'Quartus our brother' v.l. inserts verse 24, 'The grace of our Lord Jesus Christ be with you all. Amen.'
26. *Obedience to the faith*] Lit. 'obedience of faith.'
27. *Even to Him*] Lit. 'to whom.'

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

There are two recorded visits of Paul to Corinth, one of eighteen months, the other of three (Acts xviii. 11 ; xx. 3). (But see Introduction to 2 Corinthians.) It appears from 1 Cor. xvi. 5–9 that this letter was written from Ephesus before the second visit. Its immediate occasion was a complacent letter of inquiry from Corinth as to certain perplexities of Christian conduct (vii. 1 ; viii. 1 ; xi. 2, 34). But Paul prefaces his reply with stern comments on matters which had been reported to him (i. 11 ; v. 1 ; vi. 1), while in xi. 2 to xiv. 40 he deals with excesses in public worship and ' spiritual gifts,' a theme which provokes the glorious hymn in praise of love as better than all ' gifts ' (xiii.).

Chapter xv. discusses, not the question of an after-life, but the resurrection of the body, in answer to some in the Church who denied its possibility. The letter closes with personal matters, ending with the Christian watchword ' Our Lord is coming.'

No other writing of Paul's gives so detailed and vivid a picture of Christianity at work in a heathen city. The thanksgiving of i. 4–9 is, in view of what is to follow, an amazing disclosure of Paul's invincible confidence in the power of the ' Grace of God.'

On an earlier letter referred to in v. 9 see Preface to 2 Corinthians.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

Introduction

Greeting

Paul, called to be an Apostle of Christ Jesus 1 **1**
by the will of God, and our brother Sosthenes,
to the Church of God in Corinth, men and women 2
consecrated in Christ Jesus, called to be saints, with all
in any place who call on the name of our Lord Jesus Christ
—their Lord as well as ours: grace and peace be to you 3
from God our Father and the Lord Jesus Christ.

Reasons for Thankfulness

I thank my God continually for the grace of 4
God bestowed on you in Christ Jesus—that in 5
Him you have been enriched with everything,
with readiness of speech and fulness of knowledge. Thus 6
my testimony to Christ has been confirmed in your case, so 7
that there is no special gift in which you come short while
waiting for the revealing of our Lord Jesus Christ. He 8
will also confirm you to the end, so that you may be free
from reproach on the day of our Lord Jesus Christ. God 9
is ever faithful, and by Him you were called into fellowship
with His Son Jesus Christ, our Lord.

The Divisions in the Corinthian Church

An Appeal for Unity

I entreat you all, brethren, in the name of 10
our Lord Jesus Christ, to avoid disputes and
divisions, and to be in perfect harmony in your
minds and judgements. For I have been informed, my 11
brethren, by Chloe's people, that there are dissensions
among you. What I mean is that each of you says, 'I am 12
a follower of Paul'; 'I of Apollos'; 'I of Cephas'; 'I of
Christ.' Is Christ split up? Was Paul crucified for you? 13
Or were you baptized into the name of Paul? I thank God 14

2. *Their Lord as well as ours*] Or 'their place and ours.'
12. *Cephas*] *i.e.* Peter.

that I did not baptize any of you except Crispus and Gaius
—for fear people should say that you were baptized into my 15
name. I did, however, baptize Stephanas's household as 16
well: but I do not know that I baptized any one else.

The Message of the Cross

Christ did not send me to baptize, but to 17
preach the gospel; and not with merely clever
words—lest the cross of Christ should be
frustrated. For the story of the cross is foolishness to 18
those who are on the way to perdition, but it is the power
of God to those whom He is saving. For so it is written, 19
'I WILL BAFFLE THE WISDOM OF THE WISE, AND THE ACUTENESS OF THE ACUTE I WILL THWART' (Isa. xxix. 14). Where 20
is your wise man? Where your scholar? Where your
disputant of this present age? Has not God stultified
the world's wisdom?

For when by God's wise ordinance the world by its 21
wisdom had failed to gain the knowledge of God, God was
pleased, by the foolishness of the preaching, to save those
who believe; seeing that Jews demand miracles, and 22
Greeks pursue wisdom, while we proclaim a crucified 23
Christ—to Jews a stumbling-block, to Gentiles foolish-
ness, but to those who are called, whether Jews or Greeks, 24
Christ the power of God and the wisdom of God. Because 25
the foolishness of God is wiser than men, and the weakness
of God is stronger than men.

Facts as to the Church in Corinth

For consider, brethren, your own calling. 26
Not many worldly-wise, not many influential,
not many of noble birth have been called. But 27
God has chosen the foolish things of the world in order to
shame its wise men; and God has chosen the weak things
of the world in order to shame what is strong; and the 28
mean and despised things of the world—things that are
nothing—God has chosen in order to bring to nothing
things that are; to prevent any mortal man from boast- 29
ing before God. But thanks to Him you are in Christ 30
Jesus: He has become our wisdom from God, which is

17. *Merely clever words*] Lit. 'wisdom of word': such arguments as contemporary pagan rhetoricians used. The Corinthians are to trust not in human reasonings, but in God's grace as manifested in a crucified Christ.

22. *Miracles*] Lit. 'signs,' as everywhere in John's Gospel.

26. *Not many . . have been called*] Or 'Not many of you are wise,' &c.

28. *That are nothing*] Slaves for example, of whom there were many in the early Christian Church. According to the popular language of those days the slave was a thing that was not.

righteousness and sanctification and redemption; that it 31
may be as Scripture says, 'HE WHO BOASTS—LET HIS BOAST
BE IN THE LORD' (Jer. ix. 24).

The Spirit in which Paul preached in Corinth

For my part, brethren, when I came to you, 1 2
it was not with superiority of speech or wisdom
that I came, announcing to you the testimony
of God. For I determined not to know any- 2
thing when among you, except Jesus Christ, and a crucified Jesus Christ. It was in weakness and fear and great 3
trepidation that I was among you. And my language and my 4
preaching were not armed with persuasive words of wisdom,
but with the convincing power of the Spirit; so that your trust 5
might rest not on the wisdom of man, but on the power of God.

The true, Divine Wisdom

Yet there is a wisdom that we utter among 6
the mature; a wisdom, however, not deriving
from the present age nor from the leaders of
the present age, whose power is on the wane. We speak 7
God's wisdom in a mystery—that hidden wisdom which,
before the world began, God purposed for our glory; a 8
wisdom which not one of the leaders of the present age has
learnt; for if they had learnt it, they would not have
crucified the Lord of glory. But we speak—to use the 9
words of Scripture—of THINGS WHICH EYE HAS NOT SEEN
NOR EAR HEARD, and which have not entered the heart of
man: ALL THAT GOD HAS IN READINESS FOR THEM THAT
LOVE HIM (Isa. lxiv. 4). For to us God has revealed them 10
through the Spirit; for the Spirit searches everything,
including the deeps of God.

The Teaching of the Holy Spirit

For who among men knows a man's thoughts, 11
except the man's own spirit within him?
In the same way also only God's Spirit is
acquainted with God's thoughts. But we have not received 12
the spirit of the world, but the Spirit which comes from
God, that we may know what is freely given us by God.
This we also utter, not in language which man's wisdom 13
teaches us, but in that which the Spirit teaches, adapting
spiritual words to spiritual truths. The unspiritual man 14

1. *The testimony of God*] v.l. 'the mystery (or, secret truth) of God.'
7. *In a mystery*] *i.e.* not attainable by man's reason, but disclosed by divine revelation.
13. *Truths*] Or 'men.'
14. *Unspiritual*] Lit. 'psychical.' In the psychical man 'the spirit being unvivified and uninformed by the Spirit of God is overborne by the animal soul with its desires—and is in abeyance, so that he may be said not to have it' (Alford).

rejects the teachings of the Spirit of God; to him they
are folly, and he cannot learn them, because they are
spiritually appraised. But the spiritual man appraises 15
everything, although he is himself appraised by no one.
For WHO HAS LEARNT THE MIND OF THE LORD, SO AS TO 16
INSTRUCT HIM (Isa. xl. 13)? But we have the mind of
Christ.

Divisions a sure Proof of Unspirituality

And I myself, brethren, could not speak to 1 3
you as to spiritual men: it had to be as to
worldlings—mere babes in Christ. I fed you 2
with milk and not with solid food, since for this
you were not yet strong enough. Why, even now you are
not strong enough: you are still unspiritual. For so long 3
as there are jealousy and strife among you, are you not
unspiritual and behaving like mere men? For when one 4
says, 'I am for Paul,' and another, 'I am for Apollos,' are
you not mere men?

Human Teachers mere Instruments in God's Hands

What then is Apollos? And what is Paul? 5
Men through whose ministry, and as the Lord
granted power to each, you came to believe.
I planted, Apollos watered; but it was God 6
who caused the growth. So that neither the 7
planter nor the waterer is anything, but God who causes
the growth. Now in effect the planter and the waterer are 8
one; and yet each will receive his own reward, answering
to his own work. We are fellow-workers, you are God's 9
field—God's building.

The Responsibility of Teachers

In exercise of the grace given me by God, 10
I, like a competent master-builder, have laid a
foundation, and others are building upon it.
But let every one be careful how he builds. For no one 11
can lay any foundation other than that which is already
laid, namely Jesus Christ. And whether the building which 12
any one erects on that foundation be of gold or silver or
costly stones, or of timber or hay or straw—the character 13
of each individual's work will appear. For the Day will
disclose it, because that Day is to reveal itself in fire, and
it is the fire which shall test the quality of every one's work.
If the work which any one has erected stands the test, he 14
shall be rewarded. If any one's work is burnt up, he will 15

2. *I fed you with*] Lit. 'I caused you to drink.'
9. *We*] *i.e.* Paul and Apollos.

suffer loss ; he will himself be rescued, but only, as it were, by escaping through the fire.

To injure God's People is an awful Sin

Do you not know that you are God's 16
Sanctuary, and that the Spirit of God dwells
within you ? If any one destroys the Sanctuary 17
of God, God will destroy him ; for the Sanctuary of God is sacred, and this Sanctuary you are.

Mere human Wisdom is worthless

Let no one deceive himself. If any man 18
among you imagines that he is wise with the wisdom of the present age, let him become ' foolish ' so that he may be wise. This world's wisdom 19
is foolishness to God ; for it is written, ' HE SNARES THE WISE WITH THEIR OWN CUNNING ' (Job. v. 13). And again, 20
' THE LORD KNOWS THAT THE REASONINGS OF THE WISE ARE USELESS ' (Ps. xciv. 11). Therefore let no one boast about 21
men. For everything is yours—be it Paul, be it Apollos, 22
be it Cephas, be it the world, be it life, be it death, be it the present, be it the future—everything is yours ; and you 23
are Christ's and Christ is God's.

The Responsibility of Preachers is to God

This is how men should think of us—we 1 4
are Christ's servants, and stewards of God's
secret truths. In this connection, further, what 2
is required in stewards is to prove faithful.
I, however, am very little concerned at undergoing your 3
scrutiny, or that of any human tribunal ; in fact, I do not even scrutinize myself. Though I am not conscious 4
of any fault, yet I am not thereby acquitted ; but He who scrutinizes me is the Lord. Therefore form no premature 5
judgements, but wait until the Lord comes. He will both bring to light the secrets of darkness and will disclose the motives that have been in people's hearts ; and then each man's praise will come to him from God.

The Names of Party Leaders are not specified

Now these considerations, brethren, I have 6
specially applied to Apollos and myself, for your sakes, in order to teach you by our example the maxim not to exceed what is written ; so that you may not be arrogant champions of one teacher against another.

1. *Servants*] Or ' officers.' See Matt. xxvi. 58. The word occurs twenty times in all, but only here in the Letters of Paul.

6. *I have specially applied to, &c.*] ' By what I have said of Apollos and myself, I have shown what holds true of all Christian teachers ' (Thayer).

The maxim, &c.] Text and sense are here somewhat uncertain.

Some keen Irony

Why, who gives you your superiority, my 7
brother? Or what have you that you did not
receive? And if you did receive it, why boast
as if you had not?

You all have already all you can wish; already you have 8
grown rich: without us, you have ascended the throne!
Ay, would to God that you had ascended the throne, that
we also might reign with you! It seems to me that God 9
has exhibited us Apostles last of all, like men condemned
to death; for we have become a spectacle to all creation—
alike to angels and to men. We rank as fools for Christ's 10
sake: you are shrewd men in Christ. We are weak-
lings: you are strong. You are in high repute: we are
outcasts. To this very moment we endure both hunger 11
and thirst; we are barely clad and roughly handled.
Homes we have none. We tire ourselves out working 12
with our own hands. When reviled, we bless; when per-
secuted, we bear it patiently; when slandered, we try to 13
conciliate. We are regarded as the scum of the earth—the
dregs of the world, even to this hour.

A loving Entreaty

I am not writing this to shame you, but to 14
advise you as my beloved children. For even 15
if you were to have ten thousand tutors in
Christ, yet you would not have several fathers. It is I
who in Christ Jesus became your father through the
gospel. I entreat you therefore to become like me. For 16,
this reason I have sent Timothy to you. He is my beloved
and faithful child in the Lord. He will remind you of my
conduct as a Christian teacher—the manner in which I teach
everywhere in every Church.

The Reality of Apostolic Authority

But some of you have grown arrogant, as 18
though I were not coming to you. But I shall 19
come to you soon if the Lord wills, and I shall
discover not the fine speeches of these arrogant people,
but their power. For God's Kingdom is not a thing of 20

7. With these three pointed questions Paul turns for a moment from the Church as a whole to rebuke some individual teacher unnamed, whom the flattery of a party has elated.

8. Ironical.

9. *Exhibited . . last of all*] Alluding 'to the custom of carrying into effect the sentence on men condemned to death as a fitting close to the day's sport, when less sanguinary exhibitions had palled on the spectators' appetite' (T. C. Edwards).

10. *You*] 'Party leaders and party men' (Alford).

17. *Have sent*] Or 'sent,' or 'send.'

Conduct as a Christian teacher] Lit. 'ways in Christ.'

words, but of power. What will you have? Shall I come 21
to you with a rod, or in a loving and tender spirit?

A Stern Rebuke

An Instance of gross Immorality

It is actually reported that there is licentious- 1 5
ness among you, and of a kind unheard of even
among the Gentiles—a man has his father's
wife! And you, instead of mourning and removing from 2
among you the man who has done this deed, are self-
complacent! I for my part, present with you in spirit 3
although absent in body, have already, as though I were
present, judged him who has so acted. In the name of 4
our Lord Jesus, assembled in spirit with you, along with
the power of our Lord Jesus, I have handed over such a 5
man to Satan for the destruction of his body, that his spirit
may be saved on the day of the Lord Jesus.

The false Attitude of the Corinthians

It is no good thing—this boast of yours. 6
Do you not know that a little leaven leavens
the whole of the dough? Clear out the old 7
leaven so that you may be a new dough; for in
fact you are free from that leaven. For our Passover Lamb
has been sacrificed—Christ! Therefore let us keep our 8
festival, not with old leaven nor with the leaven of villainy
and mischief, but with bread free from leaven—the bread of
sincerity and of truth.

A previous Warning disregarded

I wrote to you in that letter not to be 9
associated with licentious people; not meaning 10
that you must wholly avoid the licentious of
this world, or the avaricious and grasping, or idolaters. For
then you would have to go out of the world altogether.
But what I actually meant was that you were not to be 11
associated with any one bearing the name of 'brother,' if
he was licentious or avaricious or idolatrous or scurrilous
or drunken or grasping. With such a man you ought not
even to eat. Is it my business to judge outsiders? Is it 12
not those who are within the Church whom you are to judge?
Those who are outside God will judge. Remove the 13
wicked man from among you (Deut. xxii. 24).

5. *Body*] Lit. 'flesh'; the word which Paul applies to the whole of man's earthly nature.
6. *Boast*] Cf. iv. 8–10.
9. *In that letter*] *i.e.* one now lost. (See Introd. to 2 Cor.)

Litigation at Corinth

Litigation in heathen Law Courts

If one of you has a grievance against an 1 **6**
opponent, does he dare to go to law before
wicked men and not before the saints? Do 2
you not know that the saints shall judge the world? And if
you are the court before which the world is judged, are
you unequal to these pettiest cases? Do you not know 3
that we are to judge angels, not to mention matters of this
life? If therefore you have matters of this life to be 4
decided, is it men who have no standing at all in the
Church whom you make your judges? I say this to your 5
shame. Is there not then among you a single wise man
competent to decide between brethren, but brother goes 6
to law with brother, and that before unbelievers?

All Litigation between Christians discouraged

Even now it is altogether a token of 7
your defeat that you have lawsuits with one
another. Why not rather be wronged? Why
not rather be defrauded? On the contrary, 8
you yourselves inflict wrong and fraud, and upon brethren
too. Do you not know that wicked men will not inherit 9
God's Kingdom?

Righteousness of Life absolutely indispensable

Make no mistake. Neither the licentious,
nor idolaters, nor adulterers, nor men guilty
of unnatural crime, nor thieves, nor avaricious, 10
nor drunken, nor scurrilous, nor grasping people
shall inherit God's Kingdom. And such were some of 11
you. But you have washed, you have been consecrated,
you have been acquitted, in the name of our Lord Jesus
Christ and through the Spirit of our God.

Christian Freedom no Excuse for Immorality

Everything is allowable to me, but not 12
everything is profitable. Everything is allow-
able to me, but to nothing will I become
enslaved. Food is for the stomach, and the 13
stomach is for food, and God will bring both of them to
nothing. The body is not for licentiousness, but for the
Lord, and the Lord is for the body; and as God by His 14
power raised the Lord, so He will also raise us.

The awful Guilt of such Sins

Do you not know that your bodies are 15
members of Christ? Shall I then take the
members of Christ and make them members

7. *Defeat*] Or 'lapse': defeat in the Christian life.
12. *To nothing, &c.*] Lit. 'I will not be brought under its power by anything.'

of a harlot? God forbid! Or do you not know that a 16
man who is tied to a harlot is one with her in body? For
God says, 'THE TWO SHALL BECOME ONE' (Gen. ii. 24).
But he who is tied to the Lord is one with Him in spirit. 17
Flee from licentiousness. Any other sin that a man com- 18
mits is outside the body; but the licentious man sins against
his own body. Or do you not know that your body is a 19
sanctuary of the Holy Spirit within you—the Spirit whom
you have from God? And you are not your own, for you 20
have been bought at a price. Glorify God, then, in your
bodies.

The Subject of Marriage

The Apostle's own View of the Matter

Now as to the topics of your letter. It is 1 7
better for a man to abstain from marriage.
There is however so much licentiousness that 2
every man should have a wife of his own, and every
woman should have a husband of her own. Let the hus- 3
band pay his wife her due, and let a woman also pay her
husband his. A wife has not the control of her own 4
person, but her husband has. In the same way a husband
has not the control of his own person, but his wife has.
Do not deprive one another—unless by mutual consent 5
for a time, so that you may devote yourselves to prayer
and then associate again; otherwise Satan may tempt you
because of your lack of self-control.

I say this by way of concession, not of command. Yet I 6, 7
would have everybody be as I am; but each of us has his own
special gift from God—one of one kind and another of another.

Advice to Unmarried and Married

But I say to the unmarried, and to widows, 8
that it is well for them to remain as I am. If, 9
however, they cannot control themselves, let
them marry; for marriage is better than the fever of
passion. But to those already married my instructions— 10
yet not mine, but the Lord's—are, that a wife is not to be
separated from her husband; or if she is separated, let her 11
either remain unmarried or be reconciled to him; and
that a husband is not to put away his wife.

Advice to those married to Unbelievers

To the rest it is I who speak—not the Lord. 12
If a brother has a wife who is an unbeliever,
and she consents to live with him, let him not
put her away. And a woman who has an 13

unbelieving husband—if he consents to live with her, let her not put him away. For the unbelieving husband is 14
hallowed by union with a Christian woman, and the unbelieving wife is hallowed by union with a Christian brother. Otherwise your children would be unholy, but in reality they are holy. If, however, the unbeliever is 15
determined to separate, let him do so. In such circumstances the Christian man or woman is no slave; God has called us to be at peace. For how do you know, O woman, 16
if you will save your husband? Or how do you know, O man, if you will save your wife?

Existing Relationships to be acquiesced in

Only, whatever the condition which the 17
Lord has assigned to each individual—and whatever his condition when God called him — in that let him continue. This is what I enjoin in all the Churches. Was any one 18
already circumcised when he was called? Let him not try to disguise it. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision 19
is nothing, and uncircumcision is nothing: obedience to God's commandments is everything. Let each man 20
remain in the condition in which he was called. Were you 21
a slave when God called you? Never mind. (And yet if you can get your freedom, you had better take it.) For 22
a slave who has received his calling in the Lord is the Lord's freed man, and in the same way a free man, if called, is the slave of Christ. You have been bought at 23
a price: do not become slaves to men. Where each one 24
was when he was called, there, brethren, let him still stand —close to God.

Concerning unmarried women I have no order from the 25
Lord; but I give an opinion, as one who through the Lord's mercy is trustworthy. I think then that, in view 26
of the imminent distress, it is well for a man to remain as he is. Are you bound to a wife? Do not seek to 27
become free. Are you free from a wife? Do not seek for a wife. Yet if you get married, you have not sinned; 28
and if a maiden gets married, she has not sinned. Such

16. *You will save*] Or possibly, 'you will not save.'

17. *Only*] Marking an exception to the 'is not a slave' of verse 15. The Greek expression is limited in the N.T. to use after a negative, with the solitary exception of Acts xxvi. 32.

The condition] In the sense shown by the examples in verses 18, 21; not meaning 'trade' or 'occupation.'

people, however, will have outward trouble. But I am for sparing you.

The transitory Character of all that is Earthly

Yet this I tell you, brethren: the time has 29
been shortened: for the future let those who
have wives be as though they had none, those 30
who weep as though they did not weep, those
who rejoice as though they did not rejoice, those
who buy as though they did not keep, and those who use 31
the world as though not using it to the full. For the form of
this world is passing away. But I would have you free from 32
anxiety. An unmarried man's anxiety is about the Lord's
business—how to please the Lord; but a married man is 33
anxious about the concerns of the world—how to please his
wife, and he is drawn two ways. And the unmarried woman 34
or maid is anxious about the Lord's business—to be holy
both in body and spirit; but the married woman is anxious
about the concerns of the world—how to please her hus-
band. This I say in your own interest; not to put shackles 35
on you, but to promote seemliness and undistracted devotion
to the Lord.

A Father's Duty to his unmarried Daughter

If, however, any one thinks he is acting 36
unbecomingly towards his unmarried daughter
if she be past the bloom of her youth, and so it
must be, let him do what she desires; he com-
mits no sin; she and her suitor should be allowed to
marry. But the man who stands fixed in his mind, without 37
being compelled, and has a right to act as he pleases, and
in his own mind has decided to keep his daughter un-
married, will do well. So that he who gives his daughter 38
in marriage does well, and yet he who does not give her in
marriage will do better.

Should Widows marry again?

A woman is bound to her husband as long as 39
he lives; but if he dies, she is free to marry
whom she will, only in the Lord. But in my 40
judgement, she is happier if she remains as she
is; and I think that I also have the Spirit of God.

28. *Outward trouble*] Lit. 'affliction for the flesh.'

33, 34. v.l. 'please his wife. There is a difference between a married and an unmarried woman. She who is married,' &c.

36. *Unmarried daughter*] Lit. 'maiden': and so in verses 37, 38.

She and her suitor] Lit. 'they.'

36–38. It is possible that this passage treats not of a father and his unmarried daughter, but of a man and woman living together for spiritual fellowship (a custom not unknown to the early Church).

39. *Dies*] Lit. 'shall have fallen asleep.'

Idol Sacrifices

Food that has been sacrificed to Idols

Now as to things that have been sacrificed 1 **8**
to idols. We are aware that 'we all have
knowledge.' Knowledge puffs up; but love
builds up. If any one imagines that he has any 2
knowledge, he never yet came to know as he ought
to know; but if any one loves God, that man is known 3
by God. Well now, as to eating things which have been 4
sacrificed to idols, we are aware that an idol is nothing
whatever, and that there is no God but One. If, indeed, 5
there are so-called gods, either in heaven or on earth—and
in fact there are gods many and lords many—yet for us 6
there is but one God, the Father, who is the source of all
things, and for whom we exist, and but one Lord, Jesus
Christ, through whom we and all things exist.

Brotherly Love must solve the Problem

But not every one has this knowledge. 7
Some, through being accustomed to idols
hitherto, eat idol sacrifices as such; and their
consciences, being but weak, are polluted. It 8
is true that food will not bring us near to God; we
neither lose if we abstain, nor gain if we eat. But take care 9
lest this liberty of yours should prove any obstacle to the
weak. For if any one sees you, who have that knowledge, 10
reclining at table in an idol's temple, will not his conscience
(supposing him to be weak) be emboldened to eat the food
which has been sacrificed to the idol? Why, your know- 11
ledge is the ruin of the weak believer—your brother, for
whom Christ died! Besides, when you thus sin against 12
the brethren and wound their weak consciences, you are
sinning against Christ. Therefore if food trips up my 13
brother, I will eat no flesh as long as I live, for fear I
should trip up my brother.

Paul's own Example of Self-restraint

Am I not free? Am I not an Apostle? 1 **9**
Have I not seen Jesus, our Lord? Are you not
yourselves the evidence of my work in the
Lord? If to other men I am not an Apostle, 2
yet at least I am to you; for your conversion is the seal on
my Apostleship. That is how I vindicate myself to my critics. 3

3. *Known by God*] And such a one will exhibit God's love in his life.
10. *Be emboldened*] Lit. 'be edified' by your (supposed) good example.
11. *Your knowledge . . ruin of the weak believer*] Lit. 'the weak (believer) is ruined through (or, through acting on) your knowledge.'
2. *Your conversion, &c.*] Lit. 'the seal of my apostleship are you in the Lord.'

His Apostolic Position and Rights

Have we not a right to food and drink? 4
Have we not a right to take a Christian wife 5
about with us, as the rest of the Apostles do—
and the Lord's brothers and Cephas? Or again, is it only 6
Barnabas and myself who have no right to give up working
for our living? What soldier ever serves at his own cost? 7
Who plants a vineyard and yet does not eat the grapes?
Or who tends a flock and yet does not taste their
milk?

Am I saying merely what men say? Does not the Law 8
say the same? For in the Law of Moses it is written, 9
'THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN' (Deut. xxv. 4).

Is God thinking about oxen? Or is it in our 10
interest that He speaks? Of course, it was written in our
interest, because the ploughman is meant to plough, and
the thresher to thresh, in the hope of sharing in the
produce.

If we sowed the spiritual grain in you, is it a great thing 11
that we should reap a temporal harvest from you? If other 12
teachers share that right over you, do not we possess it much
more? Yet we have not availed ourselves of the right, but
we endure everything patiently rather than cause the least
impediment to the gospel of Christ. Do you not know that 13
those who perform the sacred rites have their food from
the sacred place, and that those who serve at the altar have
their share of the altar-gifts? In the same way the Lord 14
also directed those who proclaim the gospel to get their
living by the gospel.

Paul's Forbearance in the Exercise of his Rights

But I have not taken advantage of any of 15
these rights. Nor do I now write with that
object so far as I am concerned, for I would
rather die than have anybody make this boast
of mine an empty one. If I preach the gospel, 16
that is nothing for me to boast of; for I feel compelled to
do so; alas for me, if I fail to preach it! And if I do 17
it voluntarily, I have my reward; but if against my will,
a stewardship has nevertheless been entrusted to me.
What is my reward then? To make the gospel free of 18

4. *Right to food and drink*] At the expense of the Churches.
10. *The ploughman is meant, &c.*] Lit. 'the ploughman ought.' God's righteous, loving will is the ultimate criterion of human duty.
13. *The sacred place*] Or 'the Temple.' Cf. Matt. xxi. 12.

charge when I preach, so that I do not exhaust my privileges as a Christian preacher.

His Motives: (1) Eagerness to win Men to Christ

Though free from all men, I have made myself the slave of all, in the hope of winning as many converts as possible. To the Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I myself am not—in order to win those who are under the Law; to men without Law as if I were without Law—although I am not without God's Law—being subject to Christ's Law—in order to win those who are without Law. To the weak I have become weak so as to gain the weak. To all men I have become all things, in the hope that by all possible means I may save some. And all I do is for the sake of the gospel, that I may get my share in it. 19 20 21 22 23

(2) His own Desire to secure the Crown of Life

Do you not know that in the foot-race, while the runners all run, only one gets the prize? Run so as to make sure. But every man in training is temperate in all things. They indeed do this to win a fading wreath, but we an unfading one. I, then, so run, as with no uncertain aim. I am a boxer who does not beat the air; I bruise my body and make it my slave, lest possibly, after being a herald to others, I myself should be rejected. 24 25 26 27

Israelites who for want of Self-mastery missed the Prize

For I would have you know, brethren, that our forefathers were all of them under the cloud, and all got through the sea. All were pledged to Moses by baptism in the cloud and the sea. All ate the same spiritual food, and all drank the same spiritual drink; for they drank from the spiritual rock that went with them—and that rock was Christ. But with most of them God was not well pleased; for they were laid low in the desert. 10 1 2 3, 4 5

The Lessons taught by their Example

And this serves as a warning to us, not to hanker as they did after evil. And you must not be idolaters, as some of them were, as it is written, 6 7

'THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY' (Exod. xxxii. 6).

Nor may we be licentious, as some of them were, 8

27. *Being a herald, &c.*] Or 'preaching to others, I should myself not pass muster.'

and on a single day twenty-three thousand of them fell.
And let us not try the Lord's forbearance, as some of 9
them did, and they were destroyed by serpents. And 10
do not grumble, as some of them did, and they were
destroyed by the Destroyer. All this happened to them 11
by way of warning; but it was recorded by way of
admonition to us who live in the last days of the world.

So then let the man who thinks he stands 12
Every Temptation may be successfully resisted
secure beware of falling. No temptation has 13
overtaken you but such as is common to men;
and God is faithful and will not allow you to
be tempted beyond your strength; but when
the temptation comes, He will also provide the way out,
so that you may be able to bear it.

Idolatry to be scrupulously shunned
Therefore, my dear friends, keep clear of 14
idolatry. I speak as to men of sense; judge 15
for yourselves what I say. The cup of bless- 16
ing which we bless, does it not mean participation in
the blood of Christ? The bread which we break, does it
not mean participation in the body of Christ?

Since there is one bread, we, many as we are, are one 17
body; we all of us share in that one bread. Look at 18
Israel—the nation. Are not those who eat the sacrifices
partakers in the altar? Do I mean that a thing sacri- 19
ficed to an idol is anything, or that an idol is anything?
No, but what men sacrifice, they sacrifice to demons, 20
not to God; and I would not have you prove par-
takers with demons. You cannot drink the Lord's cup 21
and the cup of demons: you cannot be partakers both
in the table of the Lord and in the table of demons.
Or are we arousing the Lord to jealousy? Are we 22
stronger than He is?

Brotherly Love limits Christian Freedom
Everything is allowable, but not everything 23
is profitable. Everything is allowable, but
everything does not edify. Let no one seek 24
his own good, but let each seek that of his
fellow man.

Anything that is sold in the market eat, and ask no questions 25

13. *Temptation*] Or 'trial.'
17. Or, 'since, many as we are, we are one bread, one body; for—'
22. *To jealousy*] To be jealous of demon rivals. Cf. Deut. xxxii. 21. The verb here used is found elsewhere in the N.T. only in Rom. x. 19 (quoted from Deut.); xi. 11, 14.

for conscience' sake; for THE EARTH IS THE LORD'S, AND ALL 26
THAT IT CONTAINS (Ps. xxiv. 1). If an unbeliever invites 27
you and you consent to go, eat whatever is put before you,
and ask no questions for conscience' sake. But if any one 28
tells you, 'This food has been offered in sacrifice,' abstain
from eating it for the sake of him who warned you, and
for conscience' sake—I mean his conscience, not your 29
own. For why is my personal freedom to be decided by
another man's conscience? If I partake with a grateful 30
heart, why am I to be maligned in regard to a thing for
which I give thanks?

Whether, then, you eat or drink, or whatever you do, 31
let everything be done to the glory of God.

True Religion must inspire all our Actions

Do not be causes of stumbling either to 32
Jews or to Greeks or to the Church of God.
That is how I too seek in everything the 33
approval of all men, not aiming at my own
profit, but at that of the many, in the hope
that they may be saved. Be imitators of me, as I myself 1 11
am an imitator of Christ.

Women at Meetings of the Church

Now I commend you for remembering me in 2
everything, and for keeping my instructions just
as I delivered them to you. I would have you 3
know, however, that of every man Christ is the head, that
the head of a woman is her husband, and that the head of
Christ is God. A man who wears a veil when praying or 4
prophesying dishonours his head; but a woman who prays 5
or prophesies with her head uncovered dishonours her
head, for she is exactly the same as a woman who is
shorn.

If a woman will not wear a veil, let her also cut off her 6
hair. But since it is a dishonour to a woman to have her
hair cut off or to be shaved, let her wear a veil. For a 7
man ought not to have a veil on his head, since he is the
image and glory of God; while woman is the glory of man.
Man does not originate from woman, but woman from 8
man. For man was not created for woman's sake, but 9
woman for man's. That is why a woman ought to have on 10

28. *If any one*] Some Christian fellow-guest whose faith is weak.

29. *For why is my personal freedom, &c.*] In our idiom the whole question would more naturally be put in the second person—'Why should your personal freedom . . by another man's conscience? If you partake . . why are you . . you give thanks?'

4. *Who wears a veil*] Or 'who wears long hair.' So Chrysostom. Lit. 'having (anything hanging) from his head.'

her head a symbol of subjection, because of the angels.
Yet, in the Lord, woman is not independent of man nor 11
man of woman. For just as woman originates from man, 12
so also man has his birth through woman; but everything
comes ultimately from God.

Judge for yourselves: is it seemly for a woman to pray 13
unveiled to God? Does not nature itself teach you that 14
if a man has long hair, it is a dishonour to him; but that 15
if a woman has long hair, it is her glory, because her hair
was given her for a covering? But if any one is inclined 16
to be contentious on the point, we have no such custom,
nor have the Churches of God.

Matters relating to Christian Worship

Dissensions at Meetings of the Church

But while giving you this injunction I cannot 17
praise you, in that you meet together not for the
better but for the worse. In the first place, 18
I hear that when you meet as a Church there
are divisions among you; and I partly believe it. For 19
there must necessarily be differences of opinion among you,
in order to show who are the men of worth among you.

Disorder at the Lord's Supper

When, however, you meet together, there 20
is no eating the Supper of the Lord; for every 21
one seizes first his own supper, and one remains
hungry, while another drinks to excess. Why, have you no 22
homes in which to eat and drink? Or would you show your
contempt for the Church of God and shame those who
are poor? What shall I say to you? Shall I praise
you? In this matter I do not praise you.

The Facts as to the Origin of the Supper

For it was from the Lord that I received 23
what in turn I handed on to you—that the
Lord Jesus, on the night He was betrayed,
took bread, and after giving thanks, He broke 24
it and said,

'This is my body which is broken for you. Do this in
memory of me.'

10. *A symbol of subjection*] Lit. 'authority.' *I.e.* (a symbol of) her husband's authority.
Because of the angels] Who are conceived of as spectators.
11. *In the Lord*] In the Christian order of things.
14. *Nature itself, &c.*] A woman 'is instinctively conscious that Nature's gift of long hair is for a covering' (T. C. Edwards).
24. v.l. omits 'broken,' reading 'which is for your sakes.'

In the same way, when the meal was over, He also took 25
the cup.

'This cup,' He said, 'is the new Covenant as sealed with my blood. Do this, every time that you drink it, in memory of me.'

The Significance and Sacredness of the Meal

For every time that you eat this bread and 26
drink from the cup, you proclaim the Lord's death—until He comes. Whoever, therefore, 27
eats the bread or drinks from the cup of the Lord in an unworthy manner sins against the body and blood of the Lord. Let a man examine 28
himself, and having done that, let him eat the bread and drink from the cup. For any one who eats and drinks, if 29
he fails to understand the body, eats and drinks to his own condemnation. That is why many among you are sickly 30
and out of health, and why not a few die. If, however, we 31
understood ourselves aright, we should not be judged. But when we are judged by the Lord, chastisement follows, 32
to save us from being condemned along with the world.

So then, brethren, when you come together for this meal, 33
wait for one another. If any one is hungry, let him eat 34
at home; so that your coming together may not lead to judgement.

The other matters I will deal with when I come.

Spiritual Gifts. The Need of Discrimination

Now about spiritual gifts, brethren, I would 1 12
not have you ignorant. You know that when 2
you were heathens you went astray after dumb idols, wherever you might be led. For this 3
reason I inform you that no one speaking under the influence of the Spirit of God says, 'Jesus is accursed,' and that no one is able to say, 'Jesus is Lord,' except under the influence of the Holy Spirit.

Spiritual Gifts. Their Diversity

Now there are various kinds of gifts, but 4
there is the same Spirit; various kinds of 5
official service, and yet the same Lord; various 6
kinds of effects, and yet the same God who produces all the effects in each person. But to each a manifestation 7
of the Spirit has been granted for the common good. To 8
one the word of wisdom has been granted through the

25. *As . . blood*] Lit. 'in my blood.'

29. *Understand the body*] Or 'discern.' By failure to discern the body of Christ, Paul may possibly mean failure to recognize the unity and brotherhood of the Christian Church.

30. *Die*] Lit. 'fall asleep.'

Spirit; to another the word of knowledge by the will of
the same Spirit; to one, in the same Spirit, special faith; 9
to another various gifts of healing, in the one Spirit; to 10
another the exercise of miraculous powers; to another
the gift of prophecy; to another the power of discrimi-
nating between spirits; to one varieties of the gift of
'tongues'; to another the interpretation of tongues. But 11
all these results are brought about by one and the same
Spirit, allotting them to each individually as He pleases.

The organic Unity of the Church

For just as the body is one and yet has 12
many parts, and all its parts, many as they are,
constitute but one body, so it is with Christ.
In fact, in one Spirit all of us—whether Jews or Greeks, 13
slaves or free men—were baptized to form one body; and
we were all imbued with one Spirit.

Unity should make Jealousy impossible

The body does not consist of one part, but 14
of many. Were the foot to say, 'Because I 15
am not a hand, I am not a part of the body,'
that would not make it any the less a part of
the body. Or were the ear to say, 'Because I am not an 16
eye, I am not a part of the body,' that would not make it
any the less a part of the body. If the whole body were 17
an eye, where would the hearing be? If the whole body
were an ear, where would the smelling be? But, as it is, 18
God has arranged the parts in the body—every one of
them—as He has seen fit. If they were all one part, 19
where would the body be? But, in fact, there are many 20
parts and but one body.

Unity should exclude Pride and Contempt

It is also impossible for the eye to say to 21
the hand, 'I do not need you'; or again for
the head to say to the feet, 'I do not need you.'
So far from that, even those parts of the body 22
which seem somewhat feeble are yet indispensable; and 23
those which we deem less honourable we clothe with
additional honour; and so our ungraceful parts come to
have additional grace, while our graceful parts have no 24
need of it. No, God in building up the body, has
bestowed additional honour on the part that came short,
that there might be no disunion in the body, but that all the 25
members might entertain the same anxiety for one another.

13. *Imbued with*] Lit. 'made to drink.'
24. *Building up*] Lit. 'mixing together.'

And if one part suffers, every other part suffers with it, or 26
if one part is honoured, every other part shares in the joy.

Unity involves mutual Dependence

Now you are the body of Christ, and individually members of it. And by God's appoint- 27 28
ment there are in the Church, first apostles, secondly prophets, thirdly teachers. Then come miraculous powers, and then ability to cure diseases or render assistance, or powers of organization, or varieties of the gift of tongues. Are all apostles? Are all prophets? Are all 29
teachers? Have all miraculous powers? Have all ability to 30
cure diseases? Do all speak in tongues? Do all interpret? 31
But ever seek to excel in the greater gifts.

And still I have to show you a more excellent way.

Love is the supreme Gift

If I can speak with the tongues of men and 1 13
of angels, but have not love, I am a blaring trumpet or a clanging cymbal. Or if I can 2
prophesy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but have not love, I am nothing. And if I use all I have 3
to feed the poor, and give up my body to be burned, but have not love, it profits me nothing.

Love is forbearing and kind. Love knows no jealousy. 4
Love does not brag; is not conceited. She is not un- 5
mannerly, nor selfish, nor irritable, nor mindful of wrongs. She does not rejoice in injustice, but joyfully sides with 6
the truth. She can overlook faults. She is full of trust, 7
full of hope, full of endurance.

Love never fails. But if there are prophecies, they will 8
come to an end; if there are tongues, they will cease; if there is knowledge, it will come to an end. For our 9
knowledge is partial, and so is our prophesying; but when 10
that which is perfect is come, all that is partial will come to an end. When I was a child, I talked like a child, thought 11
like a child, reasoned like a child: now that I have become a man, I have put an end to childish ways. For at present 12
we see things as in a mirror, obscurely; but then we shall

26. *Shares in the joy*] *e.g.* 'the head is crowned with a garland, and the whole man is conscious of being glorified; or the mouth pronounces an oration, and at once the eyes laugh and show their gladness' (Chrysostom).

28. *By God's appointment there are*] Lit. 'God appointed some.' The voice (middle) of the verb intimates 'for Himself,' 'to do His will,' 'to render service to Him.'

Prophets] Or 'inspired teachers.' Cf. verse 10.

3. *To be burned*] v.l. 'that I may make a boast of it.'

12. *Obscurely*] Lit. 'in a riddle.' The brass mirror gave an imperfect reflection.

see face to face. At present I gain but partial knowledge,
but then I shall know fully, even as I am fully known.
And so there remain faith, hope, love—these three; but 13
of these the greatest is love.

'Prophecy' superior to the Gift of Tongues

Make love your quest, and be eager for 1 **14**
spiritual gifts, but chiefly for prophecy. For 2
he who speaks in a tongue is not speaking to
men, but to God; for no one understands him;
but in the Spirit he speaks divine secrets. But he who 3
prophesies speaks to men words of edification, encourage-
ment, and comfort. He who speaks in a tongue edifies 4
himself, but he who prophesies edifies the Church. I 5
should like you all to speak in tongues, but yet more that
you should prophesy. The man who prophesies is superior
to him who speaks in tongues, except when the latter
interprets in order that the Church may receive edification.
But as things are, brethren, if I come to you speaking in 6
tongues, what good shall I do you, unless I address
you with a revelation or knowledge or prophecy or
teaching?

If inanimate things—flutes or harps, for instance— 7
though they yield a sound, yet make no distinction in the
notes, how shall the tune which is played on the flute
or the harp be known? If the bugle, again, gives an 8
uncertain sound, who will prepare for battle? And so with 9
you; if with the tongue you fail to utter intelligible words,
how will people know what you are saying? You will be
talking to the winds.

There are, we will suppose, so many languages in the 10
world, and none without a meaning. If, then, I do not 11
know the meaning of the language, I shall seem to the
speaker, and he to me, to be a foreigner. Therefore, seeing 12
that you are ambitious for spiritual gifts, seek to excel in
them, so as to edify the Church.

So let a man who has the gift of tongues pray for the 13
power of interpreting them. For if I pray in a tongue, 14
my spirit prays, but my understanding is barren. What 15
then follows? I will pray with my spirit, and I will pray
with my understanding also. I will sing praise with my
spirit, and I will sing praise with my understanding
also. Otherwise, if you bless God in spirit only, 16
how shall any one who lacks the gift say 'Amen' to

your thanksgiving when he does not know what you mean? You are giving thanks rightly enough, and yet 17
your neighbour is not edified. I speak in tongues, thank 18
God, more than all of you; but in the Church I would 19
rather speak five words with my understanding, so as to instruct others also, than ten thousand words in a tongue.

Brethren, do not be mentally children. As regards evil 20
indeed be babes, but in intelligence be mature. In the 21
Law it is written, '"BY MEN OF OTHER TONGUES AND BY THE LIPS OF OTHERS WILL I SPEAK TO THIS PEOPLE, BUT EVEN THEN THEY WILL NOT LISTEN TO ME" (Isa. xxviii. 11, 12), says the Lord.' This shows that the gift of tongues 22
is intended as a sign not for those who believe but for unbelievers, whereas prophecy is intended not for unbelievers but for those who believe. Accordingly, if the whole 23
Church has assembled together and all are speaking in tongues, and there come in some who lack the gift, or unbelievers, will they not say that you are mad? If, on the 24
other hand, every one is prophesying, and an unbeliever or one who lacks the gift comes in, he is convicted by all; he is sifted by all, and the secrets of his heart are brought to 25
light. And thus he will fall on his face and worship God, pronouncing that truly God is among you.

The orderly Exercise of spiritual Gifts

What then, brethren? Whenever you 26
assemble, there is not one of you who is not ready either with a song of praise, a sermon, a revelation, a tongue, or an interpretation. Let everything be done with a view to edification. If 27
there is speaking in a tongue, only two or at the most three should speak, one at a time, and one should interpret; or if there is no interpreter, let the speaker be 28
silent in the Church, speaking to himself and to God. Let 29
two or three prophets speak, and let the rest judge. And if 30
anything is revealed to some one else who is seated, let the first be silent. For you can all prophesy one by one, so 31
that all may learn and all be encouraged: the spirits of 32
prophets are under their own control. For God is not a 33
God of disorder, but of peace, as He is in all the Churches of the saints.

22. *For unbelievers*] *i.e.*, apparently, 'to show who are unbelievers.'
33. Another punctuation connects the last clause with verse 34: 'As in all the Churches of the saints, let women be silent.'

Women at Meetings of the Church

Let women be silent in the Churches, for they are not permitted to speak. They must be subordinate, as the Law also says; and if they wish to learn anything, they should ask their own husbands at home. For it is disgraceful for a woman to speak in Church.

No Power in Corinth to change Church Customs

Was it from you that God's word first went forth, or is it to you only that it has come?

Paul's Apostolic Authority

If any one reckons himself a prophet or a man with spiritual gifts, let him recognize as the Lord's command what I am now writing to you. But if any one is ignorant, let him be ignorant.

Final Words as to spiritual Gifts

In conclusion, my brethren, be eager to prophesy, and do not check speaking with tongues; only let everything be done in a becoming and orderly manner.

34 35 36 37 38 39 40

The Resurrection of the Dead

The Death and Resurrection of Jesus

Now let me recall to you, brethren, the gospel which I preached to you, which you accepted, and in which you stand; through which also you are saved, if you hold to the substance of my preaching—unless indeed your faith was mere caprice. I transmitted to you before all else what had also been transmitted to me, that Christ died for our sins in accordance with the Scriptures; that He was buried; that He rose on the third day in accordance with the Scriptures, and was seen by Cephas, and then by the Twelve. Afterwards He was seen by more than five hundred brethren at once, most of whom are still alive, although some of them have died. Afterwards He was seen by James, and then by all the apostles. And last of all He appeared to me also, to this abortion, so to speak, of an apostle.

Paul himself a Witness as to His Resurrection

For I am the least of the apostles, and am not fit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and the grace He bestowed upon me did not prove ineffectual. I laboured

1 **15** 2 3 4 5 6 7 8 9 10

36. This meets a supposed objection to receive Paul's directions.

38. *Let him be ignorant*] v.l. 'he is ignored,' or 'unknown,' *i.e.* probably, by God, and consequently, also by His people.

more strenuously than all of them : yet it was not I, but God's grace helping me. Whether, then, it is I or they, this 11
is the way we preach and the way that you came to believe.

The Denial of the Possibility of Resurrection

But if we preach that Christ rose from the 12
dead, how is it that some of you say that there is no such thing as a resurrection of the dead ? If there is no such thing as a resurrection of 13
the dead, not even Christ has risen. And if 14
Christ has not risen, then our preaching is in vain, and your faith also is in vain. Further, we are shown to be bearing 15
false witness about God, because we have testified that God raised Christ, whom He did not raise, if in fact dead men do not rise. For if dead men do not rise, then Christ has 16
not risen ; and if Christ has not risen, your faith is of no 17
avail : you are still in your sins. It follows also that those 18
who have fallen asleep in Christ have perished. If in this 19
life we have had nothing more than a hope in Christ, we are the most pitiable of all men.

Christ's Resurrection a Pledge that all will rise

But, in reality, Christ has risen from the 20
dead—the first of those who are asleep. For 21
seeing that death came through man, through man comes also the resurrection of the dead. Just as in Adam all die, so also in Christ all 22
will be made alive again. But each in his own order— 23
Christ first, and afterwards Christ's people at His return. After that comes the end, when He is to surrender the 24
Kingship to God the Father, when He has abolished all other government and all other authority and power. For 25
He must be King until He has put all His enemies under His feet (Ps. viii. 6 ; cx. 1). The last enemy that is to be 26
abolished is death ; for God has put all things under His 27
feet. And when He says, 'All things are put under,' obviously this does not include Him who has put them all under Him. But when all things have been put under 28
Him, then the Son Himself will also come under Him who has put all things under Him, in order that GOD may be all in all.

Baptism for the Dead

Otherwise what will those do who are 29
baptized for the dead ? If the dead do not rise at all, why are they baptized for them ?

29. *Otherwise*] *i.e.* if there is no resurrection of the dead.
Baptized for the dead] Apparently there were Christians who got themselves baptized for unbaptized departed friends in the belief that it would benefit them.

Why also do we apostles take such risks every hour? I 30,31
risk death day by day. I affirm this, brethren, by my
glorying in you, as I justly do, in Christ Jesus our Lord.
If from merely human motives I have fought with wild 32
beasts in Ephesus, what profit is it to me? If the dead do
not rise, let us eat and drink, for to-morrow we are to die
(Isa. xxii. 13). Do not deceive yourselves: 33
'Bad companionships spoil good morals.'
Return to a truly sober mind, and cease to sin; for some 34
have no knowledge of God. I say this to your shame.

All Fruit differs from its Seed

But some one will say, 'How do the dead 35
rise? And with what kind of body do they
come back?' Foolish man! the seed you 36
yourself sow does not come to life unless it dies; and 37
what you sow is not the body which is to be, but a bare
grain of wheat (it may be) or of something else, and God 38
gives it a body as He pleases, and to each kind of seed a body
of its own. All flesh is not the same: there is human 39
flesh, and flesh of cattle, of birds, and of fishes. There are 40
celestial bodies and also earthly bodies, but the glory
of the celestial is one thing, and that of the earthly is
another. There is one glory of the sun, another of 41
the moon, and another of the stars; star differs from
star in glory.

The earthly and the spiritual Bodies

It is the same with the resurrection of the 42
dead. The body is sown perishable, it rises
imperishable; it is sown in dishonour, it rises 43
in glory; it is sown in weakness, it rises in
power; it is sown an animal body, it is raised a spiritual 44
body. Just as there is an animal body, so there is also a
spiritual body. Thus too it is written, 'THE FIRST MAN 45
ADAM BECAME A LIVING BEING' (Gen. ii. 7); the last Adam
a life-giving Spirit. Yet it is not the spiritual that 46
comes first, but the animal; then the spiritual. The first 47
man is a man of earth, of dust; the second man is from
heaven. What the man of dust is, that also are those who 48
are of dust; and what the heavenly One is, that also are those
who are heavenly. As we have worn the likeness of the man 49
of dust, let us also wear the likeness of the heavenly One.

32. *Wild beasts*] Antagonists as ferocious as lions and tigers. Or, regarding the wild beasts as literal ones, 'If I had fought . . what profit would it have been to me?'

49. *Let us*] v.L. 'we shall.'

The Change which awaits our Bodies

But this I tell you, brethren, flesh and blood 50
cannot inherit the Kingdom of God, nor shall
the perishable inherit the imperishable. See, 51
I will tell you a secret: we shall not all sleep,
but we shall all be changed, in a moment, in the twinkling 52
of an eye, at the last trumpet call; for the trumpet will
sound, and the dead will rise imperishable, and we shall be
changed. For this perishable nature must clothe itself 53
with the imperishable, and this mortality must clothe itself
with immortality. Now when this perishable nature has 54
put on the imperishable, and this mortality has put on
immortality, then shall the words of Scripture be fulfilled,
'DEATH HAS BEEN SWALLOWED UP IN VICTORY' (Isa. xxv. 8).
'WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, 55
IS THY STING?' (Hos. xiii. 14). Now sin is the sting of 56
death, and the Law is the stronghold of sin; but God be 57
thanked who gives us the victory through our Lord Jesus
Christ! Therefore, my beloved brethren, be firm, immov- 58
able, abounding at all times in the work of the Lord,
knowing that your toil is not fruitless in the Lord.

The Poor in Jerusalem

The Collection for the Poor in Jerusalem

As to the collection for the saints, what I 16 1
have directed the Churches of Galatia to do,
you must do also. On the first day of the 2
week, let each of you put by and keep any
profit he may have made; so that there may be no collec-
tions made after I have come. And when I arrive, what- 3
ever brethren you approve I will send with letters to carry
your kind gift to Jerusalem. And if it is worth while for 4
me also to go, they shall go with me.

Personal Matters, and Farewell

The Apostle's Plans

I shall come to you after passing through 5
Macedonia; for I am going to pass through
Macedonia; and I shall make some stay per- 6
haps, or even spend the winter with you, in order that
you may help me forward, whichever way I travel. For 7
I do not wish to see you just now merely in passing; if

56. Law is the stronghold of sin as defining and provoking sin.
2. *Any profit, &c.*] Lit. (the gain) 'whereinsoever he is prospered' (by God).

the Lord permits, I hope to remain some time with you.
I shall remain in Ephesus, however, until Pentecost, for a 8, 9
door that offers wide and effective service stands open
before me, and there are many opponents.

Timothy

If Timothy comes, see that his intercourse 10
with you may be free from fear; for he is
engaged in the Master's work just as I am. Therefore 11
let no one slight him, but do you help him forward in
peace to join me; for I am waiting for him with others
of the brethren.

Apollos

As for our brother Apollos, I have repeatedly 12
urged him to accompany the brethren who are
coming to you; but he is quite resolved not to do so at
present. He will come, however, when he has a good
opportunity.

Be alert; stand firm in the faith; acquit yourselves like 13
men; be strong. Let all that you do be done from love. 14

Stephanas

I beseech you, brethren—you know the 15
household of Stephanas, how they were the
earliest Greek converts, and have devoted themselves to the
service of the saints—do you show deference to such men, 16
and to every one who shares their work and toils hard. It 17
is joy to me that Stephanas, Fortunatus, and Achaicus have
arrived, because they have supplied what was wanting on
your part. They have refreshed my spirit, and yours. 18
Acknowledge the worth of such men as these.

Kindly Greetings

The Churches of Asia send you greetings; 19
and Aquila and Prisca send you hearty greetings
in the Lord, together with the Church which
meets at their house. The brethren all send greetings to 20
you. Greet one another with a holy kiss.

Conclusion

The greeting of me—Paul—with my own 21
hand. If any one does not love the Lord, let him 22
be accursed. Maran atha (OUR LORD IS COMING).
The grace of the Lord Jesus be with you. My love be with 23,24
you all in Christ Jesus.

12. *He is quite resolved not*] Or perhaps 'it is by no means God's will,' &c.
17. *What was wanting on your part*] Or 'my lack of you.'
22. *Our Lord is coming*] Or 'Come, Lord.'

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

This letter is a very human document, throbbing with emotions of pain, thankfulness, and indignation.

Paul had sent Titus to Corinth with a letter so severe in tone that he dreaded lest its effect should be wholly to alienate the Church from himself. He hoped to receive an answer in Troas; but as Titus did not rejoin him there, he crossed over to Macedonia, where he learnt from Titus that the reception of his letter in Corinth was all that he could have wished, and sent this second Epistle back by the same messenger.

A close study of the Epistle raises several critical problems of interest.

1. The severe letter of chapters ii. and vii. can hardly be identified with 1 Corinthians. After the dispatch of that epistle things seem to have gone from bad to worse in Corinth, leading perhaps to an unrecorded visit of Paul from Ephesus, and then to an indignant letter remonstrating against the flouting of his personal claims on their loyalty.

2. In chapters i. to vii. we have the thankful calm after the mutterings of the departing storm, followed in chapters viii. and ix. by the discussion of Paul's collection for the poor at Jerusalem. But in chapters x. to xiii. the storm breaks out again in the fiercest invective to be found in all Paul's writings. This is not like the tactful and persuasive Apostle. It seems probable that these four chapters may really belong to the severe letter, and therefore precede chapters i. to ix.

3. A careful scrutiny of 2 Corinthians vi. 14 to vii. 1 suggests some dislocation. There is perfect connection between vi. 13 and vii. 2, and there is nothing in the previous part of the letter to prepare for the intervening paragraph. May it not be a fragment of the lost letter on the same theme referred to in 1 Corinthians v. 9? The conditions under which Paul's Epistles were preserved and subsequently edited makes such a combination of detached fragments quite possible.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

The Apostle and his Readers

Greeting

Paul, an Apostle of Christ Jesus by the will 1 **1**
of God, and our brother Timothy, to the Church
of God in Corinth, with all the saints throughout Greece:
grace and peace to you from God our Father and the 2
Lord Jesus Christ.

Thanksgiving for Divine Comfort

Blessed be the God and Father of our Lord 3
Jesus Christ, the Father of mercies and God
of all comfort. He comforts us in all our 4
affliction, so that we may be able to comfort
those who are in any kind of affliction by the comfort with
which we ourselves are comforted by God. For as we 5
have more than our share of suffering for Christ, so also
through Christ we have more than our share of comfort.
But if we endure affliction, it is for your comfort and salva- 6
tion; and if we receive comfort, it is for your comfort
—the feeling you acquire when patiently you endure the
same sufferings as we also endure. And our hope for 7
you is firm; for we know that as you are sharers in the
sufferings, so you are also sharers in the comfort.

Thanksgiving for Divine Deliverance

About our affliction which came upon us in 8
the province of Asia, we would have you know,
brethren, that we were exceedingly depressed,
quite beyond endurance, so that we renounced
all hope even of life. Nay, we have had the presentiment 9
of death within ourselves, in order that our confidence
may repose, not on ourselves, but on God who raises the
dead. He rescued us from so imminent a death, and will 10
do so again; and we have a firm hope in Him that He

1. *Greece*] Greek 'Achaia,' *i.e.* the Roman province of Achaia, which roughly coincided with modern Greece. The capital was Corinth.

6. *For your comfort*] v.l. adds 'and salvation' to these words on their second occurrence here.

9. *Presentiment*] Lit. 'answer.'

will still rescue us, while you lend us your aid by entreaty for us, so that thanksgivings may rise from many on our behalf for the boon granted to us at the intercession of many.

Paul's Motives had been disinterested

The reason of our boasting is this—the witness of our own conscience that it has been in holiness and with pure motives before God, not with worldly wisdom but by the grace of God, that we have conducted ourselves in the world, and above all in our relations with you. We write to you nothing different from what you read, or indeed recognise as true, and will, I trust, recognise to the end; just as you have partly recognised that we are your reason for boasting, as you will be ours, on the day of Jesus our Lord.

Why Paul had postponed his Visit

It was with this confidence that I intended to visit you first—so that you might receive a twofold joy—and to come your way into Macedonia and to return from Macedonia to you, and so be helped forward by you to Judaea. Well, did I show any levity in this? Or the plans which I form—do I form them on worldly principles, so that it should be, 'Yes, yes,' and then 'No, no' with me?

As certainly as God is faithful, our language to you is not 'Yes' and 'No.' For the Son of God, Jesus Christ, who was proclaimed among you by us—by Silvanus and Timothy and myself—did not show Himself 'Yes' and 'No': it is always 'Yes' with Him. For all the promises of God have their 'Yes' in Him; and therefore through Him also we utter the 'Amen' to the glory of God. But He who confirms us as well as you in union with Christ, and has anointed us, is God, and He has also set His seal upon us, and has put His Spirit into our hearts as a guarantee.

But I call God as my soul's witness that it was to spare you that I gave up my visit to Corinth. Not that we would domineer over your faith; we would rather assist your joy; for as to your faith you stand firm.

13. *What you read*] This is variously interpreted: (1) What I have previously written. (2) What you understand me to mean. (3) What you read aloud (in church meeting: in this last case Paul implies that he does not write private letters of different tenour to individual church-members).

15. *Joy*] v.l. 'grace.'

18. Paul's argument in this and the following verses is that as faithful follower of Christ, and preacher of His gospel, he is true to his promises; hence fickleness is not the true explanation of his change of plan.

But I have resolved not to make a painful visit to you 1 2
again. For if I give you pain, who then is there to gladden 2
me, but the persons to whom I give pain? And I wrote 3
that in order that when I came I might not suffer pain from
those who ought to give me joy, confident as I am in all
of you that my joy is the joy of you all. For with many 4
tears I wrote to you, in deep affliction and anguish of spirit,
not in order to pain you, but in the hope of showing you
how brimful my heart is with love for you.

The penitent Offender to be received back

Now if any one has given pain, he has given 5
it not so much to me, as, in some degree—I
have no wish to exaggerate—to all of you.
For such a person the punishment inflicted by 6
the majority is enough. So that you may now take the 7
opposite course and forgive and comfort him, lest per-
haps he be driven to despair by his excess of grief. I beg 8
you therefore fully to reinstate him in your love. For I 9
wrote with this object in view—to test whether you were
obedient in every respect. When you forgive a man an 10
offence I also forgive it; in fact what I have forgiven, if
I have forgiven anything, has been on your account, in the
presence of Christ, lest Satan should gain an advantage 11
over us. For we are not ignorant of his devices.

Personal Trials and Apostolic Success

Now when I came to Troas to spread the 12
gospel of Christ, even though in the Lord's
providence a door stood open before me, yet 13
I had no relief for my spirit, because I did not
find my brother Titus; so I bade them farewell and went on
into Macedonia. But to God be the thanks who in Christ 14
ever leads us in His triumphal procession, displaying every-
where through us the sweetness of the knowledge of Him.
For we are a fragrance of Christ grateful to God in those 15
being saved and in those perishing; to the one an odour 16
of death that leads to death, and to others an odour of life
that leads to life. And for such service as this who is
competent?—Unlike most teachers, we do not adulterate 17
God's word; but with sincerity, as sent by God, in God's
presence we speak in Christ.

3. *Wrote*] Or perhaps 'write.'
12. *Troas*] There was a district Troas, so called after the ancient city of Troy. It formed the extreme north-west corner of Asia Minor. On its west coast was a town named Troas, and it is probably the town that is here referred to.
16. The Apostle does not answer his question; but 'we are' is implied.

Paul's Converts a Proof of his Divine Mission

Do you say that we are beginning to com- 1
mend ourselves once more? Or do we need,
as some do, letters of recommendation to you
or from you? Our letter is yourselves— 2
written on our hearts and known and read by
all men. For you show that you are a letter of Christ 3
penned by us, written not with ink, but with the Spirit of
the living God, not on tablets of stone, but on human
hearts as tablets.

God alone fitted Paul for his Task

Such is the confidence which we have 4
through Christ toward God; not that of our- 5
selves we are competent to decide anything of
our own judgement, but our competency comes from God.
He has also made us competent servants of a new Cove- 6
nant, which is not a written code but a Spirit; for the
written code kills, but the Spirit gives Life.

The Splendour of the new Faith

But if the service that brings death—its code 7
being engraved in writing upon stones—came
with glory, so that the children of Israel could
not look steadily on the face of Moses because
of the brightness of his face—a transient lustre; will 8
not the service of the Spirit be far more glorious? For if 9
the service which pronounces doom had glory, far more
glorious still is the service which offers righteousness.
For, in fact, that which was so glorious (Exod. xxxiv. 30, 10
LXX) has no glory at all in comparison with the surpassing
glory. For if that which was to be abolished came with 11
glory, much more is that which is permanent arrayed in
glory.

With such a hope as this, then, we speak without 12
reserve, unlike Moses, who used to throw a veil over his 13
face to hide from the gaze of the children of Israel the
passing away of what was but transitory. But indeed their 14
minds had grown dense; to this day during the reading
of the Old Testament the same veil remains unlifted,
because it is in Christ that it is to be abolished. Yes, to 15
this day, whenever Moses is read, a veil lies upon their
hearts. But whenever they return to the Lord, the veil 16
is withdrawn (Exod. xxxiv. 34, LXX).

6. *Covenant*] Greek 'Diathēkē.' 'This word must be invariably taken in the sense of "covenant" in the N.T.' (Hatch). But Heb. ix. 16 is an exception.
7. *That brings death*] Lit. 'of death.' Cf. Rom. viii. 2.
9. *Had glory*] v.l. 'is glory.'

Now the Lord means the Spirit; and where the Spirit 17
of the Lord is, freedom is. But all of us, as with unveiled 18
faces we mirror the glory of the Lord, are transformed into
the same likeness, from glory to glory, even as derived from
the Lord the Spirit.

God's own Message declared with simple Fidelity

Therefore, while engaged in this service, 1 **4**
as we have experienced mercy we do not lose
heart. We have renounced the secrecy which 2
means shame. We do not deal in cunning,
nor do we adulterate God's word; but by clear
statement of the truth we commend ourselves to every
human conscience before God. If, indeed, our gospel is 3
veiled, the veil is on the heart of those who are perishing,
in whom the god of this world has blinded their 4
unbelieving minds so as to shut out the radiance of the
gospel of the glory of Christ, who is the image of God.
For we do not proclaim ourselves, but Christ Jesus as 5
Lord, and ourselves as your servants for the sake of Jesus.
For the God who said, 'Out of darkness light shall 6
shine,' is He who has shone in our hearts to give the
light of the knowledge of the glory of God in the face
of Jesus Christ.

Paul's Strength came wholly from God

But we have this treasure in fragile earthen 7
pots in order that the surpassing greatness
of the power may be seen to be God's and
not to come from us. At all points we are 8
hard pressed, yet not hemmed in; perplexed, yet not at
our wits' end; pursued, yet not forsaken; struck down, 9
yet not destroyed; always carrying about in our bodies 10
the putting to death of Jesus, so that in our bodies the life
of Jesus also may be manifest. For we, alive though we 11
are, are continually surrendering ourselves to death for
the sake of Jesus, so that in our mortal nature the life of
Jesus also may be manifest. Thus death is at work in us, 12
but life in you.

The Hope of Eternal Life

But as we have that same Spirit of faith of 13
which it is written, 'I BELIEVED, AND THERE-
FORE I SPOKE' (Ps. cxvi. 10), we too believe;
therefore we also speak. For we know that He who 14
raised the Lord Jesus will raise us also with Jesus, and will
set us with you in His presence. For everything is for 15
your sakes, in order that grace may increase with the

increased number who receive it, and cause abundant thanksgiving to the glory of God.

Transitory Pain may lead on to Eternal Glory

Therefore we do not lose heart, but, even 16
though our outward man does waste away,
yet our inward man is renewed day by day.
For our light and transitory affliction is achiev- 17
ing for us, beyond all proportion, an eternal
weight of glory—if we look not at the seen, but at the 18
unseen; for the seen is temporary, but the unseen is eternal.

The spiritual and immortal Body

For we know that if the mere tent, which 1
is our earthly house, is taken down, we have
in heaven a building from God, a house not
made by human hands, but eternal. In this one, indeed, 2
we sigh, because we long to put on over it our dwelling
which comes from heaven—sure that, when we have put 3
it on we shall not be found unclothed. Yes, we who are 4
in this tent do sigh under our burdens, not that we wish to
lay aside our tent, but rather to put the other over it, so that
our mortality may be absorbed in Life. And He who 5
formed us for this very purpose is God, who has given us
His Spirit as guarantee.

The heavenly Home joyfully anticipated

We have therefore an unfailing confidence. 6
We know that while we are at home in the body
we are away from the Lord; for we guide our- 7
selves by faith and not by external appearance.
So we have confidence, and we should be 8
better pleased to leave our home in the body and make our
home with the Lord. For this reason also we make it our 9
ambition, whether in our home or away, to please Him.
For we must all of us appear before Christ's judgement- 10
seat in our true light, in order that each may receive an
award for his actions in this life, in accordance with what
he has done, whether it be good or bad.

The Fear and Love of Christ

Knowing then what the fear of the Lord 11
means, we endeavour to win men; and to God
our motives are clear, and I hope also to

17. *Our*] v.l. omits.
3. *Sure that*] v.l. 'if at least.'
4. *Absorbed in*] Lit. 'drunk down by.' The thought in this passage seems to be that we are not immortal without the addition of the spiritual element (which is of divine origin) to the natural elements. Cf. 1 Cor. xv. 44–46.
5. *Guarantee*] Or 'first instalment' (of life). The same word occurs in i. 22; Eph. i. 14. Some prefer to translate 'has given us a foretaste and pledge of His Spirit'; implying that the Spirit itself in its fulness is the gift that is to be bestowed hereafter. But tempting as this interpretation is, it seems hardly to harmonize with Eph. i. 14. Cf. Rom. viii. 23.

you in your own consciences. We are not commending 12
ourselves again to you, but are furnishing you with a
ground of boasting on our behalf, so that you may have a
reply ready for those who boast openly but yet insincerely.
For if we have been beside ourselves, it has been 13
towards God ; or if we are in our senses, it is for your
good. For the love of Christ overmasters us, since 14
we have thus concluded, that One died for all, and
hence all died, and that He died for all in order that the 15
living may no longer live to themselves, but to Him who
for them died and rose again.

The new View of Life which results

Therefore for the future we know no one 16
simply as a man. Even if we have known
Christ simply as a man, yet now we do so
no longer. So if any one is in Christ, he is a 17
new creature : the old state of things has passed away ; a
new has come. And all this is from God, who has recon- 18
ciled us to Himself through Christ, and has appointed us
ministers of this reconciliation, to tell how in Christ God 19
was reconciling the world to Himself, not charging men's
transgressions to their account, and how He has deposited
with us the message of this reconciliation.

The Message of Peace and Friendship

As Christ's ambassadors therefore we 20
speak, God, as it were, making entreaty
through us : we entreat you on Christ's behalf,
be reconciled to God. He has made Him who knew 21
nothing of sin to be sin for us, in order that in Him we
may become the righteousness of God. And as God's 1 6
fellow-workers, we entreat also that God's grace be not
received in vain by you. For He says, ' AT AN ACCEPTABLE 2
TIME I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION
I HAVE SUCCOURED YOU ' (Isa. xlix. 8). See, now is the
acceptable time ! Now is the day of salvation !

Apostolic Credentials

We give no cause for stumbling of any sort, 3
lest our ministry should incur discredit. On 4
the contrary, we seek to commend ourselves
as God's servants in every way—by great endurance, by
afflictions, distresses, anguish ; in floggings, imprison- 5
ments, tumults ; by toil, sleeplessness, hunger and thirst ;
by purity, knowledge, patience, kindness, by the Holy 6
Spirit, by sincere love ; by truthful speech, by the power 7
of God ; by the weapons of righteousness in right hand

and left; through honour and ignominy, through calumny 8
and praise: regarded as impostors, and yet true men; as 9
unknown, yet well known; as dying, and behold we are
yet alive; as chastised, but not done to death; as grieved, 10
but always joyful; as poor, but enriching many; as
having nothing, yet possessing everything.

An Appeal for personal Affection

To you, Corinthians, we speak frankly: we 11
have opened our hearts to you. There is no 12
want of affection for you in us; the want is
in your own affections. Then as a fair return—I speak as 13
to my children—let your hearts be opened also.

Intimate Friendship with Idolaters forbidden

Avoid unsuitable connections with un- 14
believers. For what is there in common
between righteousness and lawlessness? Or
what partnership has light with darkness?
What harmony can exist between Christ and 15
Belial? Or what participation has a believer with an
unbeliever? And what compact has the Temple of God 16
with idols? For we are the Temple of the living God;
as God has said, 'I WILL DWELL AMONG THEM, AND HOLD
INTERCOURSE WITH THEM; AND WILL BE THEIR GOD, AND THEY
SHALL BE MY PEOPLE' (Lev. xxvi. 12; Ezek. xxxvii. 27).
Therefore, 17
'"COME OUT FROM AMONG THEM AND SEPARATE YOUR-
SELVES," SAYS THE LORD, "AND TOUCH NOTHING UNCLEAN;
AND I WILL RECEIVE YOU, AND WILL BE A FATHER TO YOU, 18
AND YOU SHALL BE MY SONS AND DAUGHTERS," says the Lord
Almighty' (Isa. lii. 11; Hos. i. 10; Isa. xliii. 6).
Having therefore these promises, beloved, let us cleanse 1
ourselves from all defilement of body and of spirit, and
attain to holiness through the fear of God.

Paul and his Converts

Make room for us in your hearts. We have 2
wronged no one, we have ruined no one, we
have overreached no one. I do not say this 3
as blaming you, for, as I have already said, you have such
a place in our hearts that we would die with you or live
with you. I have great confidence in you: loudly do I 4
boast of you. I am filled with comfort: my heart over-
flows with joy amid all our affliction.

The timely Arrival of Titus

For even after our arrival in Macedonia we 5
could get no relief for body or mind. We were
greatly harassed; there were conflicts without

and fears within. But God, who comforts the downcast, 6
comforted us by the coming of Titus, and not by his coming 7
only, but also by the comfort he had found in you, as he
reported to us your eager affection, your grief, and your
jealousy on my behalf, so that I rejoiced more than ever.

Earnest Repentance in Corinth

For if I did give you pain by my letter, I do 8
not regret it; if I did regret it (for I see that
that letter, if only for a time, gave you pain),
now I rejoice, not in your pain, but because the pain led to 9
repentance; for your pain was such as God accepts, so that
you received no injury from us in any respect. For the pain 10
God accepts produces repentance not to be regretted, lead-
ing to salvation; but the pain of the world finally produces
death. For mark this very pain that God accepts, what 11
earnestness it has called forth in you, what self-defence,
what indignation, what alarm, what longing affection, what
jealousy, what requital of wrong! You have completely
wiped away reproach from yourselves in the matter. So 12
then, though I wrote to you, it was not because of him
who did the wrong, nor him who suffered it, but in order
to make clear among you your earnest care for us in the
sight of God.

Paul's Hopes realized

For this reason we feel comforted; and— 13
in addition to our own comfort—we have been
filled with all the deeper joy at the joy of Titus,
because his spirit has been set at rest by you all. For 14
however I may have boasted to him about you, I have not
been shamed; but as all we have said to you is true, so also
our boasting before Titus about you has proved true. And 15
his affection is all the more drawn to you when he calls
to mind the obedience of you all, how with fear and
trembling you received him. I rejoice that I have complete 16
confidence in you.

Help for the Poor in Jerusalem

Generous Gifts from Macedonia

But, brethren, we desire to let you know of 1 8
the grace of God which has been bestowed on
the Churches of Macedonia; how, amid a trial 2
of great affliction, their abundant joy even in their deep

6. *Comforted*] Or 'has comforted,' if Wieseler is right in conjecturing, from Paul's change of tone, that Titus arrived just when the early part of this chapter was being written.

8. *For I see*] v.L. omits 'for.'

poverty has overflowed in the wealth of their liberality. I 3
testify that to the extent of their power, and even beyond
their power, they have of their own choice given help. With 4
earnest entreaty they begged from us the favour of sharing
in this service to the saints. They indeed exceeded our 5
expectations. First of all they gave themselves to the Lord,
and to us as God willed. This led us to urge Titus that, 6
as he had been the one who commenced the work, so he
should complete among you this act of beneficence also
Well, as you are eminent in everything, in faith and speech 7
and knowledge and all zeal, and in your love for us, see that
this beneficent spirit also flourishes in you.

The Example of Jesus

I am not saying this by way of command, 8
but to test by other men's earnestness the
genuineness of your love also; for you know 9
the grace of our Lord Jesus Christ—how for your sakes He
became poor, though He was rich, in order that you
through His poverty might become rich. But in this matter 10
I give my opinion; for this is to your advantage, seeing that
you were the first to begin, not merely to act, but even to
form the purpose a year ago.

Sympathy and Help to be mutual

And now accomplish it also, in order that 11
your readiness of will may be matched by the
accomplishment in proportion to your means.
For if the readiness is forthcoming, the gift is acceptable 12
according to what a man has, and not to what he has not. Not 13
that others are to have relief while you are hard pressed, but 14
that by way of reciprocity, your surplus should at the
present juncture contribute to their deficiency, in order
that their surplus may in turn contribute to your deficiency,
so that there may be reciprocity. As it is written, 'HE 15
WHO GATHERED MUCH HAD NOT TOO MUCH, AND HE WHO
GATHERED LITTLE HAD NOT TOO LITTLE' (Exod. xvi. 18).

The new Mission of Titus

But thanks be to God that He inspires the 16
heart of Titus with the same interest in you;
he welcomed our request, and being very 17
earnest comes to you of his own choice. And we send with 18
him the brother whose praises for his preaching of the
gospel are sounded throughout all the Churches. And more 19

4. *Favour of sharing*] Lit. 'favour and participation.'
7. *Your love for us*] v.l. 'our love to you.'
18. *Praises . . gospel*] Lit. simply 'praise in the gospel.' Whom the apostle refers to in this verse (or in xii. 18) is uncertain.

than that, he was chosen by the vote of the Churches to travel with us in our administration of this generous gift, to promote the Lord's glory and gratify our own desire. For we are taking steps to prevent any one from blaming 20
us in respect to these liberal contributions which we are administering. We aim at appearing honourable in the 21
sight not only of God, but also of men.

And we send with them our brother, whom we have often in many matters proved to be zealous, and now far more zealous through the strong confidence which he has in you. 22

A loving Welcome requested

As for Titus, he is my partner and comrade in my labours for you. And as for our brethren, they are apostles of churches, and are the glory of Christ. Exhibit therefore to the Churches an evidence of your love and a vindication of our boasting to these brethren about you. 23 24

Contributions were to be ready when Paul came

As to this service to the saints, it is really unnecessary for me to write to you. For I know your readiness, of which I boast of you to the Macedonians, pointing out that for a whole year Greece has been ready; and your ardour has stimulated the majority of them. Still, I send the brethren in order that in this matter our boast about you may not prove hollow; so that, as I told them, you may be ready; for fear that if any Macedonians come with me and find you unprepared, we—not to say yourselves—should be put to shame by this confidence of ours. I have thought it necessary therefore to request these brethren to visit you first, and to make sure beforehand that your promised gift may be ready as a real act of grace, and not as something extorted from you. 9 1 2 3 4 5

We shall reap as we have sown

But note this: he who sows thinly will also reap thinly, and he who sows bountifully will also reap bountifully. Let each contribute as he has decided in his own mind, and not with pain or constraint: 'IT IS A CHEERFUL GIVER THAT GOD LOVES' (Prov. xxii. 8; LXX). And God is able to bestow every blessing on you in abundance, so that having in every case 6 7 8

19. *Vote*] Lit. 'show of hands.'
5. *Your promised gift*] Lit. 'blessing.' So the Heb. 'berāchah' in Gen. xxxiii. 11; Joshua xv. 19.
6. *Bountifully*] Lit. 'with a view to blessings.'

all sufficiency at all times, you may have ample means for
all good works. As it is written, 9

'HE HAS SCATTERED ABROAD;
HE HAS GIVEN TO THE POOR:
HIS RIGHTEOUSNESS REMAINS FOR EVER'
(Ps. cxii. 9).

The happy Results of Liberality

And God, who supplies seed for the sower 10
and bread for eating, will supply you with seed
and multiply it, and will increase the benefits
wrought by your almsgiving. You will thus be enriched 11
in every way so as to show all liberality, such as through
our instrumentality evokes thanksgiving to God. For the 12
service rendered in this ministry not only helps to relieve
the wants of the saints, but it also has an overflow in many
thanksgivings to God. By the evidence of this service 13
you procure glory to God for your loyalty to your profession
of the gospel of Christ, and for the liberality of your con-
tributions for them and for all, while they themselves also 14
in prayer on your behalf yearn towards you because of the
surpassing grace of God which rests upon you. Thanks 15
be to God for His unspeakable gift!

Paul's Vindication of his Apostleship

Paul reluctant to assert his Authority

Now I, Paul, entreat you by the gentleness 1 10
and reasonableness of Christ—I who (as you
say) when present am humble among you,
but when absent am bold towards you. I beg 2
that you will not force me, when I do come, to show my
courage by the confidence with which I reckon I shall
be bold against some who reckon that we are guided by
worldly motives. For though we live in the world, it is 3
no worldly warfare that we are waging. The weapons of 4
our warfare are not of this world, but are mighty before
God for overthrowing fortresses. For we overthrow 5
reasonings and everything raised aloft against the knowledge
of God; and we lead every thought captive and bring it
into obedience to Christ; while we hold ourselves in readi- 6
ness to punish all disobedience, as soon as you have fully
shown your obedience.

9. See Matt. vi. 1–18, R.V.
15. *Gift*] The brotherly sympathy, generosity, and mutual kindness which were entirely due to the grace of God being in their hearts.

Paul's Vigour of Speech and Action

Open your eyes to what is before your face. 7
If any man is sure of himself that he belongs
to Christ, let him consider again that, just as
he belongs to Christ, so also do we. If, indeed, 8
I were to boast somewhat loudly of our authority, which
the Lord has given that we may build you up, not cast you
down, I should not be ashamed. Let it not seem as if 9
I wanted to frighten you by my letters. For they say, 'His 10
letters are weighty and forcible, but his personal presence
is feeble, and his speech is contemptible.' Let such 11
people take account of this, that whatever we are in
word by our letters when absent, the same are we also
in act when present.

Corinth included in Paul's Mission

We do not venture to rank or compare 12
ourselves with certain persons who recom-
mend themselves. Yet they are not wise in
measuring and comparing themselves with one
another. We, however, will not boast beyond our due 13
limits, but will keep within the limit of the field which
God has assigned to us as a limit, which reaches even to you.
There is no straining of authority on our part, as though it 14
did not extend to you. For we were the first to come to you
with the gospel of Christ. We do not boast beyond our due 15
limits, nor of other men's labours; but we entertain the
hope that, as your faith grows, our field of activity among
you may be enlarged till it goes beyond you, and we may 16
preach the gospel in the districts beyond you, not boasting
in another man's field about work already done by him.

Credentials must be from God

But 'WHOEVER BOASTS, LET HIS BOAST BE IN 17
THE LORD' (Jer. ix. 24). It is not the man 18
who commends himself that is accepted, but
the one whom the Lord commends.

Paul's Motive one of anxious Love

I wish you could have borne with a little 1 **11**
folly on my part: nay, do bear with me. I 2
am jealous over you with God's own jealousy.
For I have betrothed you to Christ to present you
like a faithful bride to her one husband. But I am afraid 3
that, as the serpent in his craftiness deceived Eve, so your

7. *Open your eyes to what is before your face*] Or, perhaps, 'You look (or, do you look?) at outward appearances.'

14. *As though, &c.*] *i.e.* as there would be if our limit did not really extend to you. *We were the first to come to you*] Or, perhaps, 'We came even as far as you.'

1. *Folly*] Cf. verse 16.

thoughts may be perverted from their simplicity and their fidelity to Christ. If indeed a chance-comer proclaims another Jesus whom we did not proclaim, or if you receive a Spirit different from the one you have received or a gospel different from that which you have welcomed, your toleration is admirable indeed! Why, I reckon myself in no respect inferior to those pre-eminent apostles. And if in speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that evident to you.

Paul's Reason for foregoing his Right to Maintenance

Did I sin in abasing myself that you might be exalted, in that I proclaimed God's gospel to you without reward? Other Churches I robbed, receiving pay from them in order to do you service. And when I was with you and my resources failed, I was a dead-weight on no one; for the brethren, when they came from Macedonia, fully supplied my wants; and I kept myself from being in the least a burden to you, and will do so still. It is Christ's truth on my lips when I say that I will not be stopped from boasting of this anywhere in Greece. And why? Because I do not love you? God knows that I do. What I am doing I will still do, to cut the ground from under the feet of those who desire ground for being recognized as equal with us in the matters they boast about. Men of this stamp are sham apostles, dishonest workmen, assuming the garb of apostles of Christ. And no wonder! Satan himself assumes the garb of an angel of light. It is therefore no great thing for his servants also to assume the garb of servants of righteousness. Their end will be in accordance with their deeds.

An ironical Defence of his own good Sense

Again I say, let no one think that I am a fool. Or if you must, make allowance for me even as a fool, in order that I too may boast a little. What I am now saying, I do not say by the Lord's command, but as a fool in his folly in this confident boasting. Since many boast for merely human reasons, I too will boast. Wise as you are, you find pleasure in tolerating fools. For you tolerate it if any one makes a slave of you, lives at your expense, makes off with your property, gives himself airs, or strikes you on the face!

Paul's Perils and Hardships

I speak in self-disparagement as though admitting my feebleness. Yet let who will be 'courageous'—I speak in folly—I too 21
am courageous. Are they Hebrews? So am I. Are 22
they Israelites? So am I. Are they descendants of
Abraham? So am I. Are they servants of Christ? (I 23
speak as if I were out of my senses.) Much more I;
exceeding them in labours, exceeding them in imprisonments,
quite surpassing them in floggings, with risk of life many
a time. From the Jews I have five times received forty 24
lashes all but one. Thrice I have been beaten with rods, 25
once I have been stoned, thrice I have been shipwrecked,
a whole night and day I have passed in the deep. I have 26
travelled much, amid dangers from rivers, dangers from
robbers, dangers from my own people, dangers from
Gentiles; dangers in the city, dangers in the desert,
dangers by sea, dangers among false brethren; in labour 27
and toil, with many a sleepless night, in hunger and thirst,
in frequent fastings, in cold and lack of clothing. And 28
apart from all else, there is that which presses on me
daily—my anxiety for all the Churches. Who is weak, 29
and I not weak? Who is led astray, and I not fired with
anger?

If boast I must, it shall be of things which display 30
my weakness. The God and Father of our Lord Jesus 31
Christ—who is blessed for ever—knows that I am speaking the truth.

Paul's Escape from Damascus

In Damascus the governor under King 32
Aretas had the city watched, in order to arrest
me, but I was let down in a basket through a 33
window in the wall, and so escaped his hands.

Sublime Visions and humbling Infirmities

I am obliged to boast. It is not profitable, 1 **12**
but I will proceed to visions and revelations of
the Lord. I know a man in Christ who four- 2
teen years ago—whether in the body or out of
the body I know not; God knows—was caught up, this
man, even to the third heaven. And I know that this 3
man—whether in the body or apart from the body I do not
know; God knows—was caught up into Paradise and 4
heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; but of myself 5
I will not boast, except in my weaknesses. If indeed I 6

should choose to boast, I should not be a fool, for I should be speaking the truth. But I forbear, lest any one should esteem me more highly than by what he sees of me or hears from my lips. And because the revelations were of such surpassing grandeur—therefore, lest I should be over-elated there was given me a thorn in the flesh, Satan's angel to deal blows at me, lest I should be over-elated. Concerning this, three times have I besought the Lord that it might leave me; but He has said to me, 'My grace suffices for you, for power is perfected in weakness.' Most gladly therefore will I rather glory in my infirmities in order that the power of Christ may overshadow me. Hence I take delight in infirmities, in insults, in distresses, in persecutions, in grievous difficulties—for Christ's sake; for when I am weak, then am I strong.

The true Credentials of an Apostle

I have descended to folly, but you have compelled me. Why, you ought to have been my vindicators; for in no respect have I been inferior to the pre-eminent apostles, even though I am nothing. The signs that mark the apostle have been done among you, in unwearied persistence, with signs and marvels and mighty works. In what respect have you been worse used than other Churches, except that I myself was not a dead-weight upon you? Forgive this injustice!

An intended Visit to Corinth

See, I am now for the third time prepared to visit you, and I will not be a dead-weight on you. I desire not your money, but yourselves; for children ought not to put by for their parents, but parents for their children. And I will most gladly spend and be utterly spent for the good of your souls. If I love you so intensely, am I the less to be loved? Be that as it may, I was not a burden to you.

The unselfish Motives of Paul and Titus

But I was cunning and entrapped you, they say! Is there one of those I have sent to you by whom I overreached you? I begged Titus to visit you, and sent our brother with him.

9. *Power*] Both the A.V. and the R.V. insert 'my.' But so important a word could hardly have been omitted here in the Greek, if such were the true meaning of the sentence. Cf. the A.V. with the R.V., John iii. 34.

15. *If I love you, &c.*] v.L. 'though the more intensely I love you, the less I am loved.'

16. *I was, &c.*] 'My opponents say that my very privation and poverty were means to some unworthy by-ends.' Paul disdains to give any other answer than that already given in verse 11. Cf. Rom. iii. 8.

Did Titus overreach you at all? Were we not guided by the same Spirit, and did we not walk in the same steps?

An Appeal to the great Judge of all

You are thinking all this time that we are 19
making our defence to you. Really it is before
God in Christ that we speak. But, beloved,
it is all with a view to your upbuilding. For I am afraid 20
that perhaps when I come I may not find you what I desire,
and that you may find me what you do not desire; that
perhaps there may be contention, jealousy, anger, party
spirit, calumny, backbiting, and arrogance; and that upon 21
re-visiting you I may be humbled by my God in your
presence, and may have to mourn over many who formerly
sinned, and who have not repented of the uncleanness,
licentiousness, and sensuality which they have practised.

Coming Investigations and Punishments

This is my third visit to you. 'ON THE EVI- 1 **13**
DENCE OF TWO OR THREE WITNESSES EVERY WORD
SHALL BE CONFIRMED' (Deut. xix. 15). Those 2
who sinned formerly, and indeed the rest of you,
I have forewarned and still forewarn, as when I was with
you the second time, and now in my absence, that, when
I come again, I shall not spare you; since you want a proof 3
that Christ speaks by my lips. Christ is not feeble towards
you, but powerful among you. Though He was crucified 4
through weakness, yet He lives through the power of God.
And though we share His weakness, yet with Him we shall
live to deal with you through the power of God.

'Examine yourselves on the one vital Point'

It is your own selves you must test to dis- 5
cover whether you are true believers: examine
yourselves. Or do you not know that Jesus
Christ is within you, unless you cannot stand
the test? But I trust that you will recognize that we can 6
stand the test. And our prayer to God is that you may 7
do nothing wrong; not in order that we may be shown to
stand the test, but that you may do what is right, even
though we may seem not to stand the test. For we 8
have no power against the truth, but only for the truth;
and we rejoice when we are feeble, but you are strong. 9
This we also pray for—your perfection. For this reason 10
I write thus while absent, that when present I may not
have to act severely in the exercise of that authority

19. *That we speak. But, &c.*] v.l. 'that we say all this, dear friends, to promote your progress in goodness.'

4. *Share His weakness*] Lit. 'are weak in (v.l. with) Him.'

which the Lord has given me for building up, and not for pulling down.

Concluding Words

Finally, brethren, farewell; seek perfection, 11
take comfort, be of the same spirit, live in peace. And the God of love and peace shall be with you.

Salute one another with a holy kiss. All the saints salute 12, 13
you.

The grace of the Lord Jesus Christ, the love of God, and 14
the fellowship of the Holy Spirit be with you all!

11. *Farewell*] Or 'be joyful.'

THE EPISTLE OF PAUL TO THE GALATIANS

The uncertainty as to the situation of the ' Churches of Galatia ' (i. 2), and, consequently, as to the time when and the place whence this Epistle was written, has been noted in the general introduction to the Epistles of St. Paul. But whether the letter was addressed to the cities of Northern Ethnic Galatia (Ancyra, Tavium, Pessinus) or to those of Southern Political Galatia (Pisidian Antioch, Iconium, Lystra, and Derbe), there is no doubt as to its occasion and message.

Hard on the heels of Paul's successful preaching of his gospel, other teachers had come, flouting his Apostolic standing, and insisting that his Gentile converts must submit to circumcision and other Jewish ritual. This provokes him to a passionate defence—(1) of his independence of the original Apostles ; (2) of his gospel of justification by faith.

The tension of feeling is evident all through the Epistle, not least in the unique omission of his customary thanksgiving (cf. Preface to 1 Corinthians, *ad fin.*).

Some details of the argument from Old Testament history may not appeal to the modern mind ; but the ' treasure ' is more than the ' earthen vessel.' A nobler or more enduring defence of Christian Freedom was never penned. Later on, when the conflict was past, the main theme of the Epistle was elaborated into the Epistle to the Romans.

This Epistle, says Godet, marks an epoch in the history of man: it is the ever-precious document of his spiritual emancipation.

THE EPISTLE OF PAUL TO THE GALATIANS

Introduction

Greeting

Paul, an Apostle — sent not from men nor through any man, but through Jesus Christ and God the Father who raised Him from the dead—and all the brethren who are with me : 1 **1** 2

To the Churches of Galatia ; grace to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins in order to rescue us from the present wicked world in accordance with the will of our God and Father. To Him be the glory for ever and ever ! Amen. 3 4 5

Paul vindicates his Apostolic Authority

The falling away of the Galatians

I am amazed that you are so readily deserting for a different gospel Him who called you by the grace of Christ. For other gospel there is none ; but there are some persons who are troubling you, and seeking to distort the gospel of Christ. But even if we or an angel from heaven should preach you a gospel contrary to that which we have preached to you, let him be accursed. What I have said before I say again now : if any one preaches to you a gospel contrary to that which you have received, let him be accursed. Is it man's favour or God's that I try to gain ? Or am I seeking to please men ? If I were still a man-pleaser, I should not be Christ's servant. 6 7 8 9 10

Paul's Teaching came direct from Christ

I must tell you, brethren, that the gospel which I preach bears no human impress. For indeed it was not from man that I received or learnt it, but by a revelation from Jesus Christ. You have heard of my early career in Judaism— how furiously I persecuted the Church of God, and made 11 12 13

3. v.l. ' God our Father, and the Lord Jesus Christ.'
7. *For other, &c.*] Or ' This is nothing but that some persons ' &c.
10. ' Yes, I say accursed. Is that the language of a man-pleaser ? '

havoc of it; and how in devotion to Judaism I out- 14
stripped many men of my own age among my people,
being far more zealous than they for the traditions of
my forefathers. But when He who set me apart even 15
from my birth, and called me by His grace, saw fit to 16
reveal His Son within me, in order that I might preach Him
among the Gentiles, I did not confer with any human being,
nor did I go up to Jerusalem to those who were Apostles 17
before me, but I went away at once into Arabia, and after-
wards came back to Damascus.

Visits to Jerusalem, Syria, and Cilicia

Then, three years later, I went up to Jerusa- 18
lem to visit Cephas, and I spent a fortnight with
him. I saw none of the other Apostles, except 19
James, the Lord's brother. Be sure that in 20
writing this to you I am speaking the truth, as in the sight
of God. Afterwards I visited the districts of Syria and 21
Cilicia. But to the Christian Churches in Judaea I was 22
personally unknown. They only heard it said, 'He who 23
was once our persecutor is now preaching the faith on
account of which he formerly made havoc.' And they gave 24
glory to God on my account.

Paul's Divine Call recognized in Jerusalem

Then, after an interval of fourteen years, I 1 2
again went up to Jerusalem with Barnabas,
taking Titus also with me. I went up in 2
obedience to a revelation, and I put before them
the gospel which I proclaim among the Gentiles. I did this
in private to the leaders of the Church, for fear that I was
running or should have run in vain. But although my 3
companion Titus was a Greek, not even he was compelled
to be circumcised. My action was on account of the false 4
brethren secretly introduced, who had stolen in to spy out
the freedom which is ours in Christ Jesus, in order to
enslave us again. Not for an hour did we give way and sub- 5
mit to these, that the gospel might continue with you in its
purity. Further, from the reputed leaders (whether they 6
were men of importance or not matters nothing to me;
God recognizes no external distinctions)—from these
reputed leaders I received no new suggestions. So far 7
from that, when they saw that I was entrusted with the

18. *Cephas*] *i.e.* Peter.
4. *Freedom*] *i.e.* freedom from the Law of Moses.
7. *So far from that*] v.l. 'Nay, on the contrary.' But the exact contrary of 'imparting' is actual 'taking away,' and of this there is no thought here.

preaching of the gospel to the Gentiles as Peter had been
with that to the Jews—for He who had been at work in Peter 8
for an apostleship to the Jews had also been at work in me
for the Gentiles—and when they perceived the grace which 9
was granted to me, the reputed pillars of the Church, James,
Cephas and John, welcomed Barnabas and me to their
fellowship, on the understanding that we were to go to the
Gentiles and they to the Jews. Only they urged that we 10
should remember their poor—a thing which I myself was
even eager to do.

Peter openly rebuked by Paul

But when Peter visited Antioch, I opposed 11
him to his face, because his conduct condemned
him. For until certain persons came from 12
James he would eat with Gentiles ; but when they came,
he withdrew and separated himself for fear of the circum-
cision party. And along with him the other Jews also 13
concealed their real opinions, so that even Barnabas was
carried away by their dissimulation. As soon as I saw that 14
they were not keeping to the true line of the gospel, I said
to Cephas before them all,

' If you, though a Jew, live as a Gentile does, and not as
a Jew, how can you make the Gentiles live like Jews? '

We, though we are Jews by birth and not Gentile sin- 15
ners, know that a man is justified, not by keeping the Law, 16
but only through faith in Jesus Christ. So we too have
believed in Christ Jesus, that we might be justified through
faith in Christ, and not through keeping the Law. For
through keeping the Law no human being shall be justified.
But if while we are seeking in Christ acquittal from guilt 17
we ourselves are convicted of sin, is Christ then an agent of
sin ? God forbid ! Why, if I rebuild that which I had 18
demolished, I thereby constitute myself a transgressor ; for 19
by the Law I died to the Law in order that I might live for
God. I have been crucified with Christ, and it is no longer 20
I that live, but Christ lives in me ; and the life which I now
live in the body I live by faith in the Son of God who loved
me and gave Himself up for me. I do not nullify the grace 21
of God ; for if acquittal from guilt comes through the Law,
then Christ died in vain.

9. *Grace . . granted*] Or ' divine favour . . shown.' See Rom. xii. 3, n.
12. *Eat with Gentiles*] Contrary to strict Jewish practice.
13. *Jews*] *i.e.* Jewish Christians.
17. *Convicted of sin*] For neglecting to keep the Law of Moses.

The Jewish Law far inferior to the Christian Faith

An Appeal to the Experience of the Galatians

3 You foolish Galatians! who has bewitched you—before whose very eyes was portrayed Jesus Christ crucified! This one question I would ask you:

Is it on the ground of obeying the Law that you received the Spirit, or is it because you heard and believed?

Are you so foolish? Having begun by the spiritual, are you now going to reach perfection by the external? Have you experienced so much to no purpose—if indeed it has been to no purpose? He who gives you His Spirit and works miracles among you—is it on the ground of your doing the Law, or of your having heard and believed? Even as ABRAHAM BELIEVED GOD, AND IT WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6).

Acceptance with God is the Result of Faith

You see then that those who rest on faith are the true sons of Abraham. And the Scripture, foreseeing that in consequence of faith God would justify the Gentiles, foretold the Good News to Abraham, saying, 'IN YOU ALL THE NATIONS SHALL BE BLESSED' (Gen. xii. 3; xviii. 18). So we see that those who rest on faith are blessed with believing Abraham. All who depend upon obedience to the Law are under a curse; for it is written, 'CURSED IS EVERY ONE WHO DOES NOT ABIDE BY ALL THE PRECEPTS OF THE LAW AND PRACTISE THEM' (Deut. xxvii. 26).

It is evident, too, that no one can be put right with God by Law, because 'THE RIGHTEOUS SHALL LIVE BY FAITH' (Hab. ii. 4), and the Law has nothing to do with faith. It teaches that 'HE WHO DOES THESE THINGS SHALL LIVE BY THEM' (Lev. xviii. 5). Christ purchased our freedom from the curse of the Law by becoming accursed for us (for Scripture says, 'CURSED IS EVERY ONE WHO HANGS UPON A TREE' [Deut. xxi. 23]), in order that in Christ Jesus the blessing of Abraham might come upon the Gentiles, so that through faith we might receive the promised Spirit.

The Law did not invalidate God's Promises

Brethren, I will take an illustration from every-day life. Even a human covenant, when once ratified, no one can set aside or amplify. Now the promises were given to Abraham and

to his seed. It does not say 'and to seeds' referring to many, but 'and to your seed' (Gen. xii. 7) referring to one —and this is Christ. I mean that the Covenant which God 17
had ratified is not abrogated by the Law which was given four hundred and thirty years later—so as to annul the promise. For if the inheritance comes from Law, it no 18
longer comes from a promise. But God has granted it to Abraham by promise.

The real Place and Use of the Law

Why then the Law? It was imposed later 19
on with a view to transgressions, until the seed should come to whom the promise had been made, and it was arranged by angels through the hand of a mediator. But there cannot be a mediator for only 20
one. God, however, is only one. Is the Law then opposed 21
to the promises of God? God forbid! for if a Law had been given which could have conferred life, righteousness would certainly have come by the Law. But Scripture has im- 22
prisoned all under sin, in order that the promise depending on faith in Jesus Christ may be given to those who believe.

The Law prepares us to welcome the Saviour

Before this faith came, we were imprisoned 23
under the Law, waiting in custody for the faith which was to be revealed. So that the 24
Law has proved a tutor to discipline us for Christ, that through faith we may be justified. But now 25
that this faith has come, we are no longer under a tutor. You are all sons of God through faith in Christ Jesus; for 26, 27
all of you who have been baptized into Christ have clothed yourselves with Christ. There cannot be Jew and Greek, 28
slave and free man, male and female; you are all one in Christ Jesus. And if you belong to Christ, then you are 29
indeed Abraham's offspring and are heirs in accordance with the promise.

Divine Sonship only possible through Faith in Christ

Now I say that so long as an heir is a child, 1 **4**
he in no way differs from a slave, although he is the owner of everything, but he is under 2
guardians and trustees until the time his father has appointed. So we also, when we were 3
minors, were kept like slaves under the world's rudimentary notions. But, when the time was fully come, God sent 4

19. *With a view to transgressions*] *i.e.* probably not to *check* transgressions, but to bring them into relief. Cf. Rom. vii. 8.
3. *World's rudimentary notions*] Cf. Col. ii. 8, n.

forth His Son, born of a woman, born subject to Law, in 5
order to ransom those who were subject to Law, so that we
might receive recognition as sons. And because you are 6
sons, God has sent out the Spirit of His Son to enter your
hearts and cry 'Abba! Father!' Therefore you are no 7
longer a slave, but a son; and if a son, then an heir also
through God's own act.

Mere external Observances worthless

But at one time you, having no knowledge 8
of God, were slaves to gods which were no gods
at all. Now, however, when you have come to 9
know God—or rather to be known by Him—
how is it you are turning back again to the weak and
worthless rudimentary notions to which you are once
more willing to be enslaved? You observe days and 10
months, special seasons, and years. I am alarmed about 11
you, that I have perhaps bestowed labour upon you
to no purpose.

The once eager Affection of the Galatians

Brethren, become as I am, I beseech you; 12
for I also became like you. I do not imply that
you have done me any wrong. As you know, 13
in former days it was on account of bodily
infirmity that I proclaimed the gospel to you, and 14
yet the physical condition which was such a trial to you, you
did not regard with contempt or loathing, but you received
me as an angel of God or Christ Jesus Himself! What 15
then has become of that self-congratulation of yours? For
I bear you witness that had it been possible you would
have torn out your own eyes and have given them to me.
Can it be that I have become your enemy by speaking 16
the truth to you?

Paul's Anxiety for the Welfare of the Galatians

These men pay court to you, but not honour- 17
ably. They want to isolate you, so that you
may pay court to them. To be paid court to
in an honourable cause is an honourable thing 18
always, and not only when I am with you, my 19
children—you for whom I am again in birth-pangs, until
Christ is formed within you. Would that I were with you 20
just now and could change my tone, for I am perplexed
about you.

12. *Like you*] *i.e.* a Gentile—renouncing my traditional customs as a Jew.
13. *Bodily infirmity*] Some illness which detained him in Galatia, where he would not otherwise have stayed so long.

Ishmael a Slave, Isaac free

Tell me—you who want to be subject to Law 21
—will you not listen to the Law? It is written 22
that Abraham had two sons, one by the slave-
woman and one by the free woman. But whereas the child of 23
the slave-woman had an ordinary birth, the child of the free
woman was born in fulfilment of God's promise. All this is 24
allegorical; for the women represent two Covenants. One
originates on Mount Sinai, and bears children destined for
slavery. This is Hagar: for the name Hagar stands for 25
Mount Sinai in Arabia, and corresponds to the present
Jerusalem, which is in bondage together with her children.
But the Jerusalem which is above is free, and she is our 26
mother. For it is written: 27

'REJOICE, THOU BARREN WOMAN THAT BEAREST NOT,
BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL.
FOR THE DESOLATE WOMAN HAS MANY CHILDREN—
MORE THAN SHE WHO HAS A HUSBAND' (Isa. liv. 1).

'Stedfastly maintain your Freedom'

But you, brethren, like Isaac, are the children 28
of a promise. Yet just as, at that time, the child 29
of ordinary birth persecuted the one born
according to the word of the Spirit, so it is now.
But what says the Scripture? 'SEND AWAY THE SLAVE- 30
WOMAN AND HER SON, FOR NEVER SHALL THE SLAVE-WOMAN'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN' (Gen. xxi. 10). Therefore, brethren, we are not 31
the children of a slave-woman, but of the free woman.
Christ has made us completely free; stand fast then and 1 5
do not again be hampered with the yoke of slavery.

Legalism leaves no Room for Christ

Mark, it is I Paul who tell you that if you 2
receive circumcision Christ will avail you
nothing. I once more protest to every man 3
who receives circumcision that he is under
obligation to keep the whole of the Law. You have lost 4
the good of union with Christ if you seek acquittal by Law:
you have fallen from grace. For in spirit and owing to 5
our faith we wait in hope of our acceptance. In Christ 6
Jesus neither circumcision nor uncircumcision is of any
avail; but only faith working through love.

25. *For the name, &c.*] v.l. 'for Sinai is a mountain in Arabia'; omitting 'Hagar.' To this day the Arabs call Sinai 'Hajar,' with the *j* sounded as in the English 'jar.'
1. v.l. 'children of the free woman by the freedom with which Christ freed us.'
4. *You have lost, &c.*] Lit. 'you have been abrogated from Christ.' Cf. Rom. vi. 17.
5. Or perhaps, 'For it is by the Spirit's help that we wait in hope of a righteousness that springs from faith.' Cf. Rom. ix. 30; x. 5, 6.

A final Word of Protest

You were running the race nobly! Who has 7
interfered to stop your obeying the truth?
Such ill persuasion is not from Him who calls 8
you. A little leaven leavens the whole mass. For my 9, 10
part I am convinced about you in the Lord that you will
adopt no new views. But the man—be he who he may—
who is troubling you, will have to bear his sentence. As 11
for me, brethren, if I am still a preacher of circumcision,
why am I still suffering persecution? Then the Cross has
ceased to be a stumbling-block! Would to God that those 12
who are unsettling you would even mutilate themselves.

Moral and Spiritual Exhortations

Love restrains those free from Law

You indeed, brethren, were called to freedom. 13
Only do not make your freedom an incentive to
your lower nature; but serve one another in
love. For the entire Law is summed up in the 14
one precept, 'YOU ARE TO LOVE YOUR NEIGHBOUR AS YOURSELF' (Lev. xix. 18). But if you bite and devour one 15
another, beware lest you are destroyed by one another.

The Spirit and Man's earthly Nature

I say then, let your lives be guided by the 16
Spirit, and then you will not fulfil the cravings
of your lower nature. For the cravings of the 17
lower nature are opposed to the Spirit, and the
Spirit is opposed to the lower nature, because these are
antagonistic to each other, so that you cannot do as you
would wish. But if guided by the Spirit, you are not 18
subject to Law.

The Outcome of Man's sinful Nature

Now the doings of the lower nature are familiar 19
to you, namely, licentiousness, impurity, in-
decency, idol-worship, magic, animosity, strife, 20
jealousy, ill temper, intrigues, dissensions, factions, envy, 21
drunkenness, carousing, and the like. I forewarn you, as I
have already forewarned you, that those who practise such
things will not inherit the Kingdom of God. The Spirit, 22
on the other hand, brings a harvest of love, joy, peace;

The Fruit borne by the Spirit

forbearance, kindness, benevolence; good
faith, meekness, self-restraint. Against such 23
things there is no law. Now those who belong 24
to Christ Jesus have crucified the lower nature with its

12. *Mutilate themselves*] Or 'cut themselves off,' *i.e.* from communication with you.
21. *Envy*] v.L. adds 'murders.'

passions and appetites. If we live by the Spirit, by the Spirit also let us be guided. Let us not become vain-glorious, challenging one another, envying one another.

Sympathy to be shown to the Fallen

Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness. And let each of you keep an eye on himself, lest he also fall into temptation. Carry one another's burdens, and so fulfil the law of Christ. For if any one thinks himself to be somebody when he is nobody, he is deluding himself. But let every man scrutinize his own conduct, and then he will have his reason for boasting, not by comparison with another, but in regard to himself. For every man will have to shoulder his own load.

Life's sure Harvest

Let those who receive instruction in the word share with their instructors all temporal blessings.

Do not deceive yourselves. God is not to be mocked. For whatever a man sows, that he will also reap. He who sows for his lower nature will from that nature reap destruction; but he who sows for the Spirit will from that Spirit reap Life eternal. Let us not lose heart in doing what is right; for in due time we shall reap a harvest, if we do not faint. So then, as we have opportunity, let us do good to all, and especially to the household of the faith.

Autograph Conclusion. Paul glories only in the Cross

See in what large letters I am writing to you with my own hand. All who desire to make a good show outwardly try to compel you to receive circumcision, simply that they may escape being persecuted for the Cross of Christ. For the circumcised themselves do not really keep the Law, but they would have you circumcised in order that they may glory in your subjection to external rites. But God forbid that I should glory in anything except in the Cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For neither circumcision nor uncircumcision is of any importance, but only a new nature. And all who will regulate their lives by this principle—may peace and mercy be upon them—and on the true Israel of God.

From this time onward let no one trouble me; for I bear on my body the brand-marks of Jesus.

Farewell

The grace of our Lord Jesus Christ be with your spirits, brethren. Amen.

15. *For*] v.l. adds 'in Christ Jesus.'

THE EPISTLE OF PAUL TO THE EPHESIANS

The Book of Acts records a brief visit of Paul to Ephesus (xviii. 19–21), a ministry there of some three years (xix.), and the touching farewell at Miletus to the elders of the Church (xx.). This intimate personal relationship with Ephesus is hardly reflected in the Epistle. It is impersonal in its substance, in the absence of any greetings, and in the unique third person of the closing benediction (vi. 24). These features are emphasised by the omission, in a most important group of authorities for the text, of the words ' in Ephesus ' at i. 1 ; and it is now generally agreed that the Epistle was a circular letter addressed to the Churches of Asia. Paul sent from his Roman prison, by the same messengers, a private note to his friend Philemon at Colossae, and another to the Colossian Church. This latter, a controversial protest against heretical teaching, seems to have immediately suggested expansion into an uncontroversial treatise, very much as *Galatians* was expanded into *Romans*. Possibly a copy of *Ephesians* was taken by his messengers to Laodicea, with directions for interchange with Colossae, only a few miles away, which had a letter of its own (Col. iv. 16).

The two Epistles have much in common ; but the stress in *Colossians*, prompted by angelic rivalry to the supremacy of Christ, is on what Christ is to His Church : in *Ephesians* the theme is rather what the Church is to Christ : nothing short of one undivided body of redeemed humanity. (See Eph. i. 23, n.)

THE EPISTLE OF PAUL TO THE EPHESIANS

Greeting

Paul, an Apostle of Christ Jesus by the will 1 **1**
of God, to the saints [who are in Ephesus]
faithful in Christ Jesus: may grace and peace be 2
granted to you from God our Father and the Lord
Jesus Christ.

God's eternal Purpose of Love

Blessed be the God and Father of our Lord 3
Jesus Christ, who has crowned us with every
spiritual blessing in the heavenly realms in
Christ; even as, in His love, He chose us as His own in 4
Christ before the creation of the world, that we might be
holy and without blemish in His presence. For He pre- 5
destined us to be adopted by Himself as sons through Jesus
Christ—such being His gracious will and pleasure—to the 6
praise of the splendour of His grace with which He has
enriched us in the beloved One.

World-wide Redemption through Christ

It is in Him, and through the shedding of His 7
blood, that we have our deliverance—the for-
giveness of our offences—so abundant was
God's grace, the grace which He, the possessor 8
of all wisdom and understanding, lavished upon us, when 9
He made known to us the secret of His will. And this is in
harmony with God's merciful purpose for the government 10
of the world when the times are ripe for it—the purpose
which He has cherished in His own mind of restoring the
whole creation to find its one Head in Christ; yes, things
in heaven and things on earth, to find their one Head in
Him.

4. *He chose us as His own*] Lit. 'He chose us out (of the world) for Himself.'

7. *Deliverance*] Or 'redemption.' The Greek word, like its Latin equivalent 'redemption,' signifies by derivation the buying off by payment of a ransom. But as the dominant O.T. usage of the noun and its cognate verb is in reference to the deliverance of Israel from Egypt, where there was no question of a ransom, it may be questioned whether, here and elsewhere in the N.T. (where the word occurs ten times), the thought is not simply of *emancipation*, without reference to the means. Cf. verse 14; iv. 30, and especially the crucial doctrinal passage Romans iii. 24, with Sanday and Headlam's not very convincing note. Perhaps the best rendering is *redemption*, a word which has become colourless as to the payment of a price.

The Holy Spirit a Pledge of future Glory

In Him too we have been made heirs, having 11
been chosen beforehand in accordance with the
intention of Him whose might carries out in
everything the design of His own will, so that 12
we should be devoted to the extolling of His glorious
attributes—we who were the first to fix our hopes on
Christ. And in Him you also, after listening to the word 13
of the truth, the gospel of your salvation—having believed
in Him—were sealed with the promised Holy Spirit; that 14
Spirit being a pledge and foretaste of our inheritance, in
anticipation of its full redemption—the inheritance which
He has purchased to be specially His for the extolling of
His glory.

Thanksgiving and Prayer

For this reason I too, having heard of the 15
faith in the Lord Jesus which prevails among
you, and of your love for all the saints, offer 16
never-ceasing thanks on your behalf while I make mention
of you in my prayers. For I always beseech the God of our 17
Lord Jesus Christ—the Father most glorious—to give you
a spirit of wisdom and of insight into mysteries through
knowledge of Him, the eyes of your heart being enlightened 18
so that you may know what is the hope which His call to
you inspires, what the wealth of the glory of His inheritance
in the saints, and what the transcendent greatness of His 19
power in us believers as seen in the working of His infinite
might when He displayed it in Christ by raising Him from 20
the dead, and seating Him at His own right hand in the
heavenly realms, high above all other government and 21
authority and power and dominion, and every title of
sovereignty used either in this age or in the age to come.
God has put all things under His feet, and has appointed 22
Him universal and supreme Head of the Church, which is 23
His Body, the completeness of Him who everywhere fills
the universe with Himself.

14. *To be specially His*] See 1 Chron. xxix. 3, A.V. and LXX; and Mal. iii. 17, LXX and A.V. margin.

15. *Of your love*] v.l., omitting these three words, 'and of that (which you have) towards,' &c., the meaning of which is far from clear.

17. *Most glorious*] Cf. Acts vii. 2, n.

23. *The completeness, &c.*] *i.e.* without Christ the universe would be incomplete, and Christ would be incomplete without His Church. Cf. Col. i. 17, 18. Dean Armitage Robinson, *St. Paul's Epistle to the Ephesians*, argues strongly that the usage of the verb is decisive for the interpretation of the early versions and of some Greek commentators, which takes the meaning to be not 'fills (for himself)' (middle voice), but 'is being filled' (passive voice), *i.e.* the Church is the completion of the Christ, and in it the Christ is gradually moving to a completeness absolute and all-inclusive.

In Christ the Gentiles have Life

To you also, who were dead through your 1 2
offences and sins, which were once habitual 2
to you while you walked in the ways of this
world and obeyed the Prince of the powers of the air, the
spirits that are now at work in the hearts of the sons of
disobedience—to you God has given Life.

Perfect Union with the risen and glorified Christ

Among them we too once all passed our 3
lives, governed by the inclinations of our lower
nature, indulging the cravings of that nature
and of our thoughts, and were in our original
state deserving of anger like all others. But 4
God, being rich in mercy, because of the intense love which
He bestowed on us, caused us, dead though we were through 5
our offences, to live with Christ—it is by grace that you
have been saved—raised us with Him from the dead, and 6
enthroned us with Him in the heavenly realms as being in
Christ Jesus, in order that, by His goodness to us in Christ 7
Jesus, He might display in the ages to come the tran-
scendent riches of His grace. For it is by grace that you 8
have been saved through faith ; and that not of yourselves.
It is God's gift, and is not on the ground of merit—so that 9
it may be impossible for any one to boast. For we are 10
God's own handiwork, created in Christ Jesus for good
works which He has pre-destined us to practise.

The Gentiles made one with God's People

Therefore, do not forget that formerly you 11
were Gentiles as to your bodily condition. You
were called the Uncircumcision by those who
style themselves the Circumcised—a circum-
cision in the body made by hands. At that time you were 12
living apart from Christ, estranged from the commonwealth
of Israel, with no share by birth in the covenants which are
based on the promises, and you had no hope and no God,
in all the world. But now in Christ Jesus you who once 13
were so far away have been brought near through the
blood of Christ.

Reconciliation with God and with Man

For He is our peace—He who has made 14
Jew and Gentile one, and in His own human
nature has broken down the hostile dividing
wall, by setting aside the Law with its commandments, 15

2. *Powers . . spirits that are*] Lit. ' power . . spirit that is.'
14. *Jew and Gentile*] Lit. simply ' both.'
The hostile dividing wall] The literal reference is to the stone wall in the Temple beyond which no Gentile might advance into the inner court. Josephus speaks of

expressed, as they were, in definite decrees. His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jew and Gentile in one body to God, by means of His cross—slaying by it their mutual enmity. So He came and proclaimed the gospel of peace to you who were so far away, and peace to those who were near; because it is through Him that Jew and Gentile alike have access through one Spirit to the Father.

Humanity one City, one Family, one living Temple

You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary you share citizenship with the saints and are members of His family. You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, truly bonded together, is rising so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit.

This wondrous Truth entrusted to Paul

For this reason I Paul, the prisoner of Christ Jesus on behalf of you Gentiles—if, that is, you have heard of my ministry of that grace of God which was given me for your benefit, in that by a revelation the truth hitherto kept secret was made known to me, as I have already briefly explained to you. By means of that explanation, as you read it, you can judge of my insight into the truth of Christ, which in earlier ages was not made known to the human race, as it has now been revealed to His holy Apostles and Prophets through the Spirit—I mean the truth that the Gentiles are joint heirs with us Jews, and that they form one body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the gospel. Of this gospel I have been appointed a minister by the gift of the grace of God, which in the exercise of His power He has bestowed on me.

pillars upon this wall, bearing notices in Greek and Latin prohibiting entrance to non-Jews on pain of death. One of these inscriptions was discovered in 1871. In less than ten years after Paul saw that this barrier had already been done away with in Christ, 'in whom there cannot be Jew and Gentile,' it was actually razed for ever by the armies of Rome.

18. *Access*] Lit. 'our access,' or 'our introduction.'

Paul's Apostleship to the Gentiles

To me who am less than the least of all the saints has this work been graciously entrusted—to proclaim to the Gentiles the gospel of the exhaustless wealth of Christ, and to show all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the ages lay concealed in the mind of God, the Creator of all things—concealed in order that the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the eternal purpose which He had formed in Christ Jesus our Lord, in whom we have this bold and confident access through our faith in Him. Therefore I entreat you not to lose heart in the midst of my sufferings on your behalf, for they bring you glory. 8 9 10 11 12 13

The Apostle's Prayer for his Readers

For this reason, on bended knee I beseech the Father, from whom the whole family in heaven and on earth derives its name, to grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power permeating your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong in love, you may become mighty to grasp the idea, as it is grasped by all the saints, of the breadth and length, the height and depth—yes, to know the love of Christ that surpasses knowledge, so that you may be filled up to all the fulness of God. 14 15 16 17 18 19

Praise to God through Christ

Now to Him who, in the exercise of His power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts—to Him be the glory in the Church and in Christ Jesus to all generations, world without end! Amen. 20 21

The Christ-like Life and the Unity of the Church

I, then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and 4 1 2

8. *Less than the least*] Cf. 1 Cor. xv. 9; 1 Tim. i. 15.
Exhaustless] Lit. 'untraceable.'

9. *All men*] v.l. omits.

15. *The whole*] Had the Apostle been writing Classical Greek, his words here would signify 'every family'; but the term 'family' misses the word-play in the Greek, 'the Father (pater) from whom every family (patria) is named.' The English word 'family' is not derived from 'father.' Perhaps the nearest paraphrase to the Greek in English would be 'the Father of whom all fatherhood is named.'

unselfishness, and with patience, bearing with one another
lovingly, and earnestly striving to maintain, in the uniting 3
bond of peace, the unity given by the Spirit. There is but 4
one body and but one Spirit, as also when you were called
you had one and the same hope held out to you. There is 5
but one Lord, one faith, one baptism, and one God and 6
Father of all, who rules over all, acts through all, and
dwells in all.

Yet to each of us individually His grace was given, 7
measured out with the munificence of Christ.

Every Christian has some Gift from God

For this reason Scripture says: 8

'He ascended on high,
He led captive a host of captives,
And gave gifts to men' (Ps. lxviii. 18).

(Now this 'ascended'—what does it mean but that He 9
had first descended into the lower regions of the earth?
He who descended is the same as He who ascended again, 10
far above all the heavens, in order to fill the universe.)

The Diversity of Gifts, and their Object

And He Himself appointed some to be 11
apostles, some to be prophets, some to be
evangelists, some to be pastors and teachers, in 12
order fully to equip His people for the work of serving—
for the building up of Christ's body—till we all of us 13
arrive at oneness in faith and in the knowledge of the
Son of God, and at mature manhood and the stature of
full-grown men in Christ. So we shall no longer be babes, 14
nor shall we resemble mariners tossed on the waves and
carried about with every changing wind of doctrine, accord-
ing to men's cleverness and unscrupulous cunning, that
makes use of every shifting device to mislead. But we shall 15
lovingly hold to the truth, and shall in all respects grow
up into union with Him who is our Head, even Christ.
Dependent on Him, the whole body—its various parts closely 16
fitting and firmly adhering to one another—grows by the aid
of every contributory ligament, with power proportioned to

8. The quotation is freely paraphrased from the original, which addresses the victor of the newly-conquered heights of Sion as he ascends with his train of captives to *receive gifts among men*, offered either by his defeated foes or by others seeking his favour. Probably a traditional interpretation of the Psalm.

9. *The lower regions of the earth*] Or 'the world below.' Perhaps rather 'below the earth . . above the heavens,' *i.e.* throughout the whole universe.

10. *To fill the universe*] Cf. i. 23, n.

13. *At oneness in faith*] Lit. 'at the oneness of the faith.'

16. *Grows*] Lit. 'carries on for itself the growth of the body.'
Contributory ligament] Lit. 'connection of the supply,' that is constantly going on.

the need of each individual part, so as to build itself up in a spirit of love.

Old Gentile Vices must be renounced

Therefore I warn you, and I implore you in 17
the name of the Lord, no longer to live as
the Gentiles in their perverseness live, with 18
darkened understandings, having by reason of
the ignorance which is deep-seated in them and the insensibility of their moral nature no share in the Life which God gives. Such men being past feeling have abandoned 19
themselves to impurity, greedily indulging in every kind of profligacy.

The new Christlike Nature must be sought

But these are not the lessons which you have 20
learned from Christ; if at least you have heard 21
His voice and in Him have been taught—and
this is true Christian teaching—to put away 22
your original evil nature, as displayed in your former mode of life, a nature which is doomed to perish as befits its misleading impulses, and to get yourselves renewed in 23
the temper of your minds and to clothe yourselves with 24
that new and better self which has been created to resemble God in the righteousness and holiness of the truth.

Christian Virtues to be cultivated

For this reason, laying aside falsehood, every 25
one of you should speak the truth to his fellow
man; for we are, as it were, parts of one
another. If angry, beware of sinning. Let not your 26
irritation last until the sun goes down; and do not leave 27
room for the devil. He who has been a thief must steal no 28
more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share. Let no unwholesome words 29
ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And 30
beware of grieving the Holy Spirit of God, in whom you have been sealed in preparation for the day of Redemption. Let all bitterness and all passionate feeling, all anger and 31
loud insulting language, be unknown among you—and also every kind of malice. On the contrary learn to be kind to 32

19. *Have abandoned*] The A.V., in inserting 'have,' more truly represents the original Greek than the R.V., which omits it.

22. *Is doomed to perish*] Or, perhaps, 'grows more corrupt.' Cf. 2 Cor. iv. 16.

one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you.

'Be as loving as your heavenly Father is'

Therefore be imitators of God, as His dear 1 5
children. And live and act lovingly, as Christ 2
also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour.

Sins specially fatal to present Goodness and future Glory

But fornication and every kind of impurity, 3
or covetousness, let them not even be mentioned among you, for they ought not to be named among the saints. Avoid shameful and 4
foolish talk and low jesting—they are all alike discreditable—and in place of these give thanks. For be 5
well assured that no fornicator or immoral person and no profligate—or in other words idol-worshipper—has any share awaiting him in the Kingdom of Christ and of God.

The Certainty of Retribution

Let no one deceive you with empty words, for 6
it is on account of these very sins that God's anger is coming upon the disobedient. There- 7
fore do not become sharers with them.

Darkness and Light contrasted

There was a time when you were nothing but 8
darkness. Now, as Christians, you are Light itself. Live and act as sons of Light—for the 9
effect of the Light is seen in every kind of goodness, uprightness, and truth—and learn in your own experiences 10
what is fully pleasing to the Lord. Have nothing to do 11
with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them; for the things which 12
are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and 13
thus be shown in its true colours; for whatever shines of itself is light. For this reason it is said, 14

'Rise, sleeper;
Rise from among the dead,
And Christ will shed light upon you.'

'Use your one short Life wisely'

Therefore be very careful how you live 15
and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for 16

32. *Has . . forgiven you*] v.l. 'has . . forgiven us.'

5. *Profligate*] The cognate abstract noun is rendered 'profligacy' at iv. 19, and rightly. The root idea of 'having more' extends from mere greed of money to an entire disregard of others' rights, and is frequently linked, as here, with sins of impurity.

6. *Disobedient*] Lit. 'sons of disobedience'; a Hebraism.

11. *Set your faces against them*] Lit. 'convict them as evil.'

these are evil times. On this account do not prove your- 17
selves wanting in sense, but try to understand what
the Lord's will is.

'Be sober, spiritual, thankful, and humble'

Do not indulge in much wine—a thing in 18
which excess is so easy—but drink deeply of
God's Spirit. Speak to one another with 19
psalms and hymns and spiritual songs. Sing
and offer praise in your hearts to the Lord. Always and 20
for everything let your thanks to God the Father be pre-
sented in the name of our Lord Jesus Christ; and submit 21
to one another out of reverence for Christ.

Wives

Married women, submit to your own hus- 22
bands as if to the Lord; because a husband is 23
the head of his wife, as Christ also is the Head of the
Church, Himself the Saviour of the Body. And just as 24
the Church submits to Christ, so also married women
should be entirely submissive to their husbands.

Husbands

Married men, love your wives, as Christ also 25
loved the Church and gave Himself up to death
for her, in order to make her holy, cleansing her with the 26
baptismal water by the word, that He might present the 27
Church to Himself a glorious bride, without spot or
wrinkle or any other defect—holy and unblemished. So 28
too married men ought to love their wives as much as they
love themselves. He who loves his wife loves himself. 29
For never yet has a man hated his own body. On the
contrary he feeds and cherishes it, just as Christ feeds and
cherishes the Church; because we are, as it were, parts of 30
His Body.

'FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND 31
HIS MOTHER AND CLING TO HIS WIFE, AND THE TWO SHALL
BE AS ONE FLESH' (Gen. ii. 24).

That is a great truth hitherto kept secret: I mean the 32
truth concerning Christ and the Church. Yet I insist that 33
among you also, each man is to love his own wife as much
as he loves himself, and let a married woman see to it that
she treats her husband with respect.

Children

Children, be obedient to your parents in 1 **6**
the Lord, for this is right. 'HONOUR YOUR 2
FATHER AND YOUR MOTHER'—this is the first Command-

18. *Drink deeply of*] Lit. 'fill yourselves with.'
26. *The baptismal water*] Lit. 'the laver of the water.'
1. *Be obedient to*] Or 'habitually obey.' The tense implies this.

ment which has a promise added to it—'SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH' (Exod. xx. 12). And you, fathers, do not irritate your children, but bring them up tenderly in the instruction and admonition of the Lord.

Slaves

Slaves, be obedient to your earthly masters, with respect and eager anxiety to please and with simplicity of motive as if you were obeying Christ. Let it not be in acts of eye-service as if you had but to please men, but as Christ's bondservants who are doing God's will from the heart. With right good will be faithful to your duty, as service rendered to the Lord and not to man. You well know that for whatever right thing any one does he will receive a requital from the Lord, whether he is a slave or a free man.

Masters

And you masters, act towards your slaves on the same principles, and refrain from threats. For you know that in heaven there is One who is your Master as well as theirs, and that of merely earthly distinctions there are none with Him.

We have unseen spiritual Enemies

In conclusion, strengthen yourselves in the Lord and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.

'Arm beforehand for the coming Conflict'

Therefore put on the complete armour of God, so that you may be able to stand your ground in the evil day, and, having fought to the end, to remain victors on the field. Stand therefore, first fastening round you the girdle of truth and putting on the breastplate of uprightness as well as the shoes of the gospel of peace—a firm foundation for your feet. And besides all these take the great shield of faith, on which you will be able to quench all the flaming darts of the wicked one; and receive the helmet of salvation, and the sword of the Spirit which is the word of God. Pray

4. *Irritate*] By vexatious commands and unreasonable blame and uncertain temper.
9. *Merely earthly distinctions there are none*] See Luke xx. 21, n.

with unceasing prayer and entreaty at all times in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all the saints, and ask on my behalf that words may be given 19
to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the gospel—to spread 20
which I am an ambassador in chains—so that when telling them I may speak out boldly as I ought.

Tychicus

But in order that you also may know how I 21
am doing, Tychicus our dearly-loved brother and faithful helper in the Lord's service will tell you everything. I have sent him to you for the very purpose—that 22
you may know about us and that he may encourage you.

Farewell Blessing

Peace be to the brethren, and love combined 23
with faith, from God the Father and the Lord Jesus Christ. May grace be with all who love 24
our Lord Jesus Christ with perfect sincerity.

18. *Unceasing . . unwearied*] Lit. 'all . . all.'
21. *Tychicus*] See Acts xx. 4; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12.
24. *With perfect sincerity*] Lit. 'in incorruption.' Alternative renderings are, 'with an undying love,' or 'in purity of love.'

THE EPISTLE OF PAUL TO THE PHILIPPIANS

The story of Paul's first planting of Christianity in Europe is told in Acts xvi. Philippi was twice revisited by the Apostle (Acts xx. 2, 6). He had great satisfaction in his Macedonian converts. This letter brims over with confidence and affection. There is hardly a trace of misgiving, except, perhaps, in regard to the unity and humility of their Christian fellowship (ii. 1–18 ; iv. 2, 3 ; see notes).

It is the most intimate of all Paul's letters to his Churches. In acknowledging the gift sent to him in Rome by Epaphroditus, he reminds them that from them alone, because of the bond of love between them and him, could he bring himself to accept money for his needs (iv. 15, 16).

It appears from chapter i. that his trial before Nero was close at hand, if not actually begun, and that he was conscious that its issue was doubtful. Life and death are trembling in the balance. That does not trouble him, save for their sakes. His one concern is that their manner of life should be worthy of the gospel of Christ (i. 27). This religious and ethical appeal runs through the whole letter, and reaches its height in iv. 4–9, a passage not easily matched in the noblest literature of the ancient world. (See Phil. ii. 1–11, n.)

THE EPISTLE OF PAUL TO THE PHILIPPIANS

Greeting

1 Paul and Timothy, bondservants of Christ Jesus, to all the saints in Christ Jesus who are
1 at Philippi, with the ministers of the Church and their
assistants: grace and peace to you from God our Father
2 and the Lord Jesus Christ.

The Apostle's Thankfulness and Joy

I thank my God at my every remembrance
3 of you—always, when offering any prayer on
4 behalf of you all, finding a joy in offering it. I
5 thank my God, I say, for your co-operation in
spreading the gospel, from the time it first came to you
even until now. For of this I am confident, that He who
6 has begun a good work within you will go on to perfect it in
preparation for the Day of Jesus Christ. And I am justified
7 in having this confidence about you all, because, both during
my imprisonment and when I stand up in defence of the
gospel or to confirm its truth, I have you in my heart,
sharers as you all are in the same grace as myself. For
8 God is my witness how I yearn over all of you with tender
Christian affection.

Paul's Prayer for the Philippians

And it is my prayer that your love may be
9 more and more accompanied by clear knowledge
and keen perception for testing things that
10 differ, so that you may be men of transparent
character, and may be blameless, in preparation for the
Day of Christ, being filled with those fruits of righteous-
11 ness which come through Jesus Christ—to the glory and
praise of God.

1. *Ministers . . assistants*] Lit. 'bishops (or, overseers) and deacons.' See 1 Tim. iii.

3. *My every remembrance*] Or 'all my remembrance,' *i.e.* not all my separate remembrances of you, but the aggregate of these as forming one delightful picture.

7. *Defence*] In the forensic, not the military, sense. So in verse 16.

10. *Testing things that differ*] Or 'approving things that are excellent.' Both Greek words, rendered 'test' and 'differ,' are ambiguous. The prayer is either for clear moral discernment between right and wrong, good and evil, or for ready acceptance and practice of what is good. The same phrase occurs in Rom. ii. 18.

The happy Effects of his Imprisonment

Now I would have you know, brethren, that 12
what I have gone through has turned out to the furtherance of the gospel rather than otherwise. And thus it has become notorious among 13
all the Imperial Guards and the people generally that it is for the sake of Christ that I am a prisoner; and the greater 14
part of the brethren, made confident in the Lord through my imprisonment, now declare God's word without fear, more boldly than ever.

Various Motives for preaching Christ

Some indeed actually preach Christ out of 15
envy and contentiousness, but there are also others who do it from goodwill. These latter 16
preach Him from love to me, knowing that I am here for the defence of the gospel; while the others 17
proclaim Him from motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

Paul rejoices that Christ is preached

What does it matter, however? In any case 18
Christ is preached—either perversely or in honest truth; and in that I rejoice, yes, and will rejoice. For I know that it will result in my salvation 19
through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my eager expectation and 20
hope that I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

Paul's Conflict of Feeling as to Life and Death

For, with me, to live is Christ and to die is 21
gain. But since to live means a longer stay on 22
earth, that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my 23
earnest desire being to depart and be with Christ, for that is far, far better. But for your sakes it is more important 24
that I should still remain in the body. I am convinced of 25
this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that you may have additional reason 26
for glorying about me in Christ Jesus as the result of my being with you again.

(vv. 15–18.) See iii. 1, 2, n.

22. Lit. 'But if to live (is) to live in (the) flesh, that (is) for me fruit of labour.' Lightfoot is not far from this when he suggests as the meaning: 'If my living in the flesh will be fruitful through a laborious career.' See R.V. text and margin, and American R.V.

An Exhortation to noble Conduct and dauntless Courage

Only let the lives you live be worthy of the 27
gospel of the Christ, in order that, whether
I come and see you or, being absent, only hear
of you, I may know that you are standing fast
in one spirit and with one mind, fighting
shoulder to shoulder for the faith of the gospel. Never 28
for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation — a token coming from God. For you have had the privilege 29
granted you on behalf of Christ—not only to believe in
Him, but also to suffer on His behalf; maintaining, as you 30
do, the same kind of conflict that you once saw in me and which you still hear that I am engaged in.

An Appeal for mutual brotherly Love

If then I can appeal to you as the followers 1 2
of Christ, if there is any persuasive power in love
and any common sharing of the Spirit, or if
any tender-heartedness and compassion, make 2
my joy complete by being of one mind, united in mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or 3
of vainglory, but with humility let every one regard the rest as being of more account than himself; each fixing 4
his attention, not simply on his own interests, but also on those of others.

The Humility and Self-Sacrifice of Jesus

Let the very spirit which was in Christ Jesus 5
be in you also. From the beginning He had the 6
nature of God. Yet He did not regard equality
with God as something at which He should
grasp. Nay, He stripped Himself of His glory, 7
and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly 8
human, He humbled Himself and even stooped to die;

(vv. 1–11.) It is interesting to surmise that this noble appeal for unity and humility, under the compelling example of Christ, may have been evoked by some trivial disagreement between two women members of the Church, Euodia and Syntyche (see iv. 2).

6. *Had the nature*] Lit. 'was in the form.'

7. *He stripped Himself of His glory*] Lit. 'He emptied Himself': Greek 'ekenosen.' Hence the *Kenosis* Doctrine of our Lord's humanity.

> 'The Lord of all things made Himself
> Naked of glory for His mortal change.'
> TENNYSON, *Holy Grail.*

8. *Being recognized as truly human*] Lit. 'being found in outward form as a man.'

and that too a death on the cross. It is because of 9
this also that God has so highly exalted Him, and has
conferred on Him the Name which is supreme above
every other name, in order that in the Name of JESUS 10
every knee should bow, of beings in the highest
heavens, of those on the earth, and of those in the
underworld, and that every tongue should confess that 11
JESUS CHRIST is LORD, to the glory of God the
Father.

Salvation to be strenuously worked out

Therefore, my dearly-loved friends, as I have 12
always found you obedient, labour earnestly
with fear and trembling—not merely as though
I were present with you, but much more now
since I am absent from you—labour earnestly, I say, to
make sure of your own salvation. For it is God Himself 13
whose power creates within you both the desire and the
power to execute His gracious will.

Contentment, Peace, Purity, and Joy

Be ever on your guard against a grudging 14
and contentious spirit, so that you may always 15
prove yourselves to be blameless and spotless—
irreproachable children of God in the midst of
a crooked and perverse generation, among whom you are
seen as heavenly lights in the world, holding out to them 16
the word of Life. It will then be my glory on the Day of
Christ that I did not run my race in vain nor toil in vain.
Nay, even if my life is being poured as a libation upon 17
the sacrificial offering of your faith, I rejoice, and I con-
gratulate you all. And I bid you also share my gladness, 18
and congratulate me.

Timothy to be sent to Philippi

But, if the Lord Jesus permits it, I hope 19
before long to send Timothy to you, that I, in
turn, may be cheered by getting news of you.
For I have no one likeminded, who will cherish a genuine 20
care for you: everybody concerns himself about his own 21
interests, not about those of Jesus Christ. But you know 22
Timothy's approved worth—how, like a child working with
his father, he has served with me in furtherance of the
gospel. So he it is that I hope to send as soon as ever 23
I see how things go with me; but trusting, as I do, in 24
the Lord, I believe that I shall myself also come to you
before long.

16. *Holding out*] Like a blazing torch to dispel the darkness.

Epaphroditus

Yet I deem it important to send Epaphroditus 25
to you now: he is my brother and comrade both
in labour and in arms, and is your messenger
who has ministered to my needs. I send him because he is 26
longing for you all, and is distressed at your having heard
of his illness. For it is true that he has been ill, and was 27
apparently at the point of death; but God had pity on him,
and not only on him, but also on me, to save me from having
sorrow upon sorrow. I am therefore all the more eager to 28
send him, in the hope that when you see him again you
may be glad and I may have the less sorrow. Receive him 29
therefore with all joy, and hold in honour men like him;
because it was for the sake of Christ's work that he came 30
so near death, hazarding, as he did, his very life in
endeavouring to make good any deficiency that there might
be in your service to me.

The comparative Worthlessness of external Privileges

Moreover, my brethren, be joyful in the 1 **3**
Lord. For me to write to you the same things
as before is not irksome to me, while so far
as you are concerned it is a safe precaution.
Beware of 'the dogs,' the dishonest workmen, 2
the self-mutilators. For we are the true circumcision—we 3
who render to God a spiritual worship and make our boast
in Christ Jesus and have no confidence in outward cere-
monies; although I myself might have some excuse for 4
confidence in outward ceremonies. If any one else claims
a right to trust in them, far more may I—circumcised, as I 5
was, on the eighth day, a member of the race of Israel and
of the tribe of Benjamin, a Hebrew sprung from Hebrews;
as to the Law a Pharisee; as to zeal, a persecutor of the 6
Church; as to the righteousness which comes through
Law, blameless.

25. *Deem*] Or 'have deemed.'
26. *For*] v.L. 'to see.'
1. *To write to you the same things*] What these 'same things' are is doubtful. Certainly there is nothing in the earlier part of the letter to prepare for the outburst of verse 2. Many suppose some interruption at this point, and a sudden diversion of thought and change of tone, by tidings of fresh activities on the part of the Judaisers. The opposition mentioned in i. 15–18 may have come from a different quarter, prompted not by Judaising propaganda, but by jealousy of the Apostle's influence in Rome, on the part of old-standing members of the Church. Paul would hardly have rejoiced in the preaching of the gospel by his Judaising opponents.
2. *Dishonest*] Cf. 2 Cor. xi. 13.
3. *Render to God a spiritual worship*] Lit. 'worship through the Spirit of God.' *Outward ceremonies*] Lit. 'flesh.' 'The expression extends beyond circumcision to all external privileges' (Lightfoot).

Paul's Craving for complete Oneness with Christ

Yet all that was gain to me, for Christ's sake 7
I have reckoned as loss. Nay, I even reckon all 8
things as pure loss because of the priceless
privilege of knowing Christ Jesus my Lord.
For His sake I have suffered the loss of
everything, and reckon it all as mere refuse, in order
that I may win Christ, and be found in Him, not 9
having a righteousness of my own, derived from the Law,
but that which arises from faith in Christ—the righteousness
which comes from God through faith. I long to know 10
Christ and the power which is in His resurrection, and
to share in His sufferings and die even as He died;
in the hope that I may attain to the resurrection from 11
the dead.

Paul's Prize was still future

I do not say that I have already gained this 12
knowledge or already reached perfection. But
I press on, striving to lay hold of that for
which I was also laid hold of by Christ Jesus. Brethren, 13
I do not imagine that I have yet laid hold of it. But this
one thing I do—forgetting everything which is past and
stretching forward to what lies in front of me, with my 14
eyes fixed on the goal I push on to secure the prize of God's
heavenward call in Christ Jesus. Therefore let all of us 15
who are mature believers cherish these thoughts; and if
in any respect you think differently, that also God will make
clear to you. But whatever be the point that we have 16
already reached, let us persevere in the same course.

Self-Indulgent Enemies of the Cross

Brethren, vie with one another in imitating 17
me, and carefully observe those who follow the
example which we have set you. For there are 18
many whom I have often described to you,
and I now even with tears describe them, as being enemies
to the cross of Christ. Their end is destruction, their 19
bellies are their God, their glory is in their shame, and their
minds are devoted to earthly things. We, however, are free 20
citizens of heaven, and we are waiting with longing
expectation for the coming from heaven of a Saviour, the
Lord Jesus Christ, who, in the exercise of the power which 21

12. *Of that for which I was also laid hold of*] Or '*because* I was also laid hold of.' This is the probable meaning of the same Greek expression in Rom. v. 12. The 'laid hold of,' 'arrested,' 'apprehended,' seems to refer to the arresting vision on the way to Damascus (Acts ix. 3–5). Cf. Gal. i. 16.

14. *Heavenward*] Lit. 'upward.'

He has even to subject all things to Himself, will transform this body of our humiliation until it resembles the body of His glory. Therefore, my brethren, dearly loved and 1 4
longed for, my joy and crown, so stand firm in the Lord, my dearly-loved ones.

Euodia and Syntyche

I entreat Euodia, and I entreat Syntyche, to 2
be of one mind, as sisters in Christ. Yes, and 3
I beg you also, my true yoke-fellow, to help these women, for they shared my toil in connexion with the gospel, together with Clement and the rest of my fellow labourers, whose names are recorded in the Book of Life.

'Be cheerful, unselfish, calm, prayerful'

Always rejoice in the Lord: I will repeat it, 4
rejoice. Let your forbearing spirit be known 5
to every one: the Lord is near. Do not be 6
anxious about anything, but by prayer and earnest pleading together with thanksgiving let your requests be unreservedly made known before God. So 7
will the peace of God, which surpasses all power of thought, be a garrison to guard your hearts and minds in Christ Jesus.

'Cherish beautiful Thoughts. Live noble Lives'

Finally, brethren, whatever is true, whatever 8
wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute —if there is any virtue or anything deemed worthy of praise—cherish the thought of these things. Let all that you learnt and received and heard 9
and saw in me fashion your conduct; and the God of peace will be with you.

Personal Thanks for recent Kindness

But I rejoice in the Lord greatly that now 10
at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you. I do not refer to this through fear of privation, 11
for I indeed have learned, whatever be my outward experiences, to be content. I know both how to live in 12
straitened circumstances and how to live amid abundance. I am fully initiated into all the secrets both of fulness and

3. *Yoke-fellow*] It is doubtful whom the Apostle addresses. Possibly Epaphroditus, the bearer of the letter.

If the Greek word for yoke-fellow occurred in the inscriptions as a proper name, it would be tempting to render it "Syzygus, truly so called," a word-play upon the name, for which we may compare Philem. 2. See note there.

8. To the six Greek adjectives used in this verse we have in English no six corresponding adjectives covering just the same ground.

of hunger, of abundance and of want. I have strength 13
for anything through Him who gives me power.

Sympathy and Service gratefully acknowledged

Yet I thank you for taking your share in my 14
troubles. And you men and women of Philippi 15
also know that at the first preaching of the
gospel, when I had left Macedonia, no other
Church except yourselves held communication with me
about giving and receiving; because even in Thessalonica 16
you sent several times to minister to my needs. Not that I 17
crave for gifts from you, but I do want to see a rich harvest
of service placed to your account. I have enough of every- 18
thing—and more than enough. My wants are fully satisfied
now that I have received from the hands of Epaphroditus
the generous gifts which you sent me: they are a fragrant
odour, an acceptable sacrifice, truly pleasing to God.
But my God—so great is His wealth of glory in Christ 19
Jesus—will fully supply every need of yours. And to our 20
God and Father be the glory for ever and ever! Amen.

A loving Farewell

My greetings in Christ to every saint. The 21
brethren who are with me send their greetings.
All the saints here greet you—especially the 22
members of Caesar's household.

The grace of our Lord Jesus Christ be with your spirit. 23

THE EPISTLE OF PAUL TO THE COLOSSIANS

(See also Preface to Ephesians.)

Paul had never visited Colossae (ii. 1), perhaps missing it by taking the shorter hill route from Pisidian Antioch to Ephesus, instead of the main road down the Lycus valley (Acts xix. 1, n.).

The Church had been founded by Epaphras (i. 7 ; iv. 12), probably Paul's missioner from Ephesus (Acts xix. 10). He could in many respects report well of his converts to the Apostle in Rome ; but there was grave trouble from false teachers. The ' Colossian heresy ' is hard to define. It appears to have been a complex of incipient Gnosticism, Judaism, and asceticism (see ii 8, n.) ; but the great Christological passage (i. 12–23) shows that in effect it deposed Christ from His supreme and sufficient place as Saviour. Evidently, too, these intellectual speculations had led to grievous moral laxity (iii. 5–17), and to domestic disturbances (iii. 18–iv. 1). Paul insists that unless the gospel builds up character, fashions conduct, and lifts the whole life to the ' things above ' (iii. 1), it is nothing, and worse than nothing.

THE EPISTLE OF PAUL TO THE COLOSSIANS

Greeting

1 Paul, by the will of God an Apostle of
Christ Jesus, and Timothy our brother, to
the saints and the believing brethren at Colossae who are
in Christ: may grace and peace be granted to you from
God our Father.

Thanksgiving to God for the Colossians

3 We give thanks to God, the Father of our
Lord Jesus Christ, constantly praying for you as
4 we do, because we have heard of your faith in
Christ Jesus, and of the love which you cherish
5 towards all the saints on account of the hope treasured up
for you in heaven. Of this hope you have already heard
6 in the word of the truth of the gospel. For it has reached
you, and remains with you, just as it has also spread through
the whole world, yielding fruit there and increasing. It
has done so among you from the day when first you heard it
7 and came really to know the grace of God, as you learned
it from Epaphras our dearly-loved fellow servant. He
8 is to you a faithful minister of Christ in our stead, and
moreover he has informed us of your love, which is
inspired by the Spirit.

A Prayer for their spiritual Progress

9 For this reason we also, from the day we
first received these tidings, have never ceased
to pray for you and to entreat that you may be
filled with a clear knowledge of His will accom-
panied by thorough wisdom and discernment in spiritual
10 things; so that your lives may be worthy of the Lord and
perfectly pleasing to Him, while you bear fruit in every
good work, and increase in the knowledge of God. Since
11 His power is so glorious, may you be strengthened with
strength of every kind, and be prepared for cheerfully
12 enduring all things with patience and long-suffering; and
may you give thanks to the Father who has made us fit to
receive our share of the inheritance of the saints in Light.

2. *To the saints and the believing brethren*] Or ' To the holy and faithful brethren in Christ at Colossae.'

Christ is the 'Image of God' and the Lord of all Creation

It is God who has delivered us out of the 13
dominion of darkness, and has transferred us
into the Kingdom of His dearly-loved Son, in 14
whom we have our redemption—the forgiveness
of our sins. Christ is the visible representa- 15
tion of the invisible God, the Firstborn of all creation.
For in Him was created the universe of things in heaven 16
and on earth, things seen and things unseen, thrones,
dominions, princedoms, powers—all were created, and
exist, through and for Him. And HE IS before all 17
things, and in and through Him the universe is one
harmonious whole.

Christ is the divine Head of the Church

Moreover He is the Head of His Body, the 18
Church. He is the Beginning, the Firstborn
from among the dead, in order that He Himself
may in all things occupy the foremost place.
For it was the Father's gracious will that the whole of the 19
divine perfections should dwell in Him. And God pur- 20
posed through Him to reconcile the universe to Himself,
making peace through His blood, which was shed upon the
Cross—to reconcile to Himself through Him, I say, things
on earth and things in heaven.

The Colossians had found Salvation in Christ

And you, estranged as you once were and 21
even hostile in your minds amidst your evil
deeds, He has now, in His human body, recon- 22
ciled to God by His death, to bring you, holy
and faultless and irreproachable, into His
presence; if, indeed, you are still firmly holding to faith as 23
your foundation, without ever shifting from your hope that
rests on the gospel that you have heard, which has been
proclaimed among the whole creation under heaven, of
which I Paul became a minister.

15. *Visible representation*] So Lightfoot. Or 'image.'
The Firstborn of all creation] Or 'of earlier birth than any created being,' 'born before anything was created.'

16. *In Him*] Not only by Him; divine omnipotence, omniscience, and ubiquity being all implied.
Thrones, &c.] Names given to different grades of supposed angelic mediators between God and man; a feature of the Colossian heresy. Paul says in effect, 'Call them what you will, they are subject to the all-inclusive and sufficient supremacy of Christ.' Cf. 1 Tim. ii. 5, and see Col. ii. 8, n.
And exist] This sense is contained in the tense (perfect) of the verb.

17. *HE IS*] There is here a manifest allusion to God's sublime declaration concerning Himself, 'I am because I am,' or 'I am that I am,' or 'I will be what I will be' (Exod. iii. 14). Cf. John viii. 58.

22. *He has . . reconciled*] V.L. (not without grammatical difficulties) 'you have been reconciled.'

The Sufferings and Earnestness of the Apostle to the Gentiles

Now I can find joy amid my sufferings for 24
you, and I fill up in my own person whatever is
lacking in Christ's afflictions on behalf of His
Body, the Church. I have been appointed to 25
serve the Church in the position of responsibility
entrusted to me by God for your benefit, so that I may fully
deliver God's word—the truth which has been kept secret 26
from all ages and generations, but has now been revealed to
His saints, to whom it was His will to make known how 27
vast a wealth of glory for the Gentile world is implied in this
truth—the truth that Christ is in you, the hope of glory.
Him we preach, admonishing every one and instructing 28
every one as wisely as we can, so that we may bring every
one into God's presence, made perfect through Christ.
To this end, like an eager wrestler, I exert all my strength 29
in reliance upon the power of Him who is mightily at
work within me.

Paul's strenuous Efforts for the Welfare of the Colossians

For I would have you know in how severe a 1 **2**
struggle I am engaged on behalf of you and the
brethren in Laodicea and of all who have not
known me personally, in order that their hearts 2
may be cheered, they themselves being welded
together in love and advancing towards an abounding wealth
of understanding, even to the knowledge of the secret of
God. In Him all the treasures of wisdom and knowledge 3
are stored up, hidden from view.

His loving Anxiety on their Behalf

I say this to prevent your being misled by any 4
one's plausible sophistry. For although I 5
am absent from you in body, yet in spirit I
am present with you, and am delighted to witness your good
discipline and the solid front presented by your faith in Christ.

His Eagerness for their spiritual Progress

As therefore you have received the Christ, 6
even Jesus our Lord, live and act in vital union
with Him; having the roots of your being 7
firmly planted in Him, and continually build-
ing yourselves up in Him, and always being
increasingly confirmed in the faith as you were taught it,
and abounding in it with thanksgiving.

5. *Discipline . . solid front*] Military terms. 'The enforced companionship of St. Paul with the soldiers of the Praetorian guard at this time may have suggested this image' (Lightfoot).

6. *Live and act, &c.*] Lit. 'in Him walk.'

7. *In it*] v.l. 'abounding in thanksgiving.'

Christ's full Divinity re-asserted

Take care lest there be any one who leads 8
you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ. For it is in Christ that the fulness of God's nature 9
dwells embodied, and in Him you are made complete, and 10
He is the Lord of all princes and rulers. In Him also 11
you were circumcised with a circumcision not performed by hand, when you threw off your sinful nature in the circumcision of Christ; having been buried with Him in 12
your baptism, in which you were also raised with Him through faith produced within you by God, who raised Him from among the dead.

Christ's atoning Work and Victory over all Evil

And to you—dead as you once were in your 13
transgressions and in the uncircumcision of your natural state—He has nevertheless given you Life with Him, having forgiven us all our transgressions. The bond, with its require- 14
ments, which was in force against us and was hostile to us, He cancelled, and cleared it out of the way, nailing it to His Cross. And the hostile princes and rulers He stripped 15
off from Himself, and boldly displayed them as His conquests, when by the Cross He triumphed over them.

8. *The world's crude notions*] Lit. 'the elements (or 'rudiments') of the world.' This same phrase is translated in verse 20 and in Gal. iv. 3, 'the world's rudimentary notions' (cf. Gal. iv. 9, 'weak and worthless rudimentary notions'). This interpretation takes the Greek word for 'elements' in the sense which it undoubtedly bears in Heb. v. 12, of 'elementary teaching.' Relapse into observance of Jewish rites and ceremonies is a return to the very alphabet of knowledge. This is further characterised as 'of the world,' *i.e.* worldly, mundane, material. But the Hebrews parallel would suggest that 'of the world' does not condemn certain elements, otherwise undefined, as 'worldly,' but gives the contents of these elements (cf. elements of music, of arithmetic, &c.). The phrase should naturally mean the material elements of which the universe is composed, and, apart from Heb. v. 12, this is the unvarying Biblical use. Cf. 2 Pet. iii. 10, 12, and O.T. Apocrypha. Hence Paul, perhaps, refers to these material things as tenanted by harmful spirits—a universal belief of the ancient world. Every 'handle not, taste not, touch not' (ii. 21) had behind it the dread of demons. A study of the context in the passages quoted, with its contrast between the old pagan belief and the new-won Christian faith, does suggest a re-enslavement, not to impersonal teaching, but to personal beings—the 'Elemental Spirits' (Moffatt). So interpreted, the phrase links on to the worship of the angels (ii. 18); cf. i. 16, n.

10. *Lord*] Lit. 'Head.'

Princes and rulers] Lit. 'authority and power.' So in verse 15, 'princes and rulers' is literally 'authorities and powers.'

(vv. 14, 15.) There seems to be a change of subject from God, in verse 13, to Christ.

15. *Stripped off from Himself*] This is the proper meaning of the Greek voice (middle); but the difficulty of the conception, and the context, suggest an exceptional use of the middle for active, 'He stripped,' 'despoiled.' So A.V., American R.V. The ancient Latin interpretation of R.V. mg. is rightly omitted by the American R.V.

Triumphed over them] Or 'led them in triumph.' Cf. 2 Cor. ii. 14. 'The paradox of the crucifixion is thus placed in the strongest light—triumph in helplessness and glory in shame. The convict's gibbet is the victor's car' (Lightfoot).

No Room left for Jewish Observances or angelic Mediation

Therefore suffer no one to sit in judgement 16
on you as to eating or drinking or with regard
to a festival, a new moon, or a Sabbath. These 17
were a shadow of things that were to come,
but the substance belongs to Christ. Let no 18
one defraud you of your prize, priding himself on his humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does not keep his 19
hold upon Christ, the Head, from whom the body, in all its parts nourished and strengthened by its points of contact and its connexions, grows with a divine growth.

Obedience to outward Rules may leave Sin and Self unconquered

If you have died with Christ and have escaped 20
from the world's rudimentary notions, why, as
though your life still belonged to the world, do you
submit to such precepts as, 'Do not handle this'; 21
'Do not taste that'; 'Do not touch that other
thing'—referring to things which are all intended to be used 22
up and to perish—in obedience to mere human injunctions and teachings? These rules have indeed an appearance of 23
wisdom, where there is self-imposed worship and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures.

Union with the risen and glorified Christ

If, however, you have risen with Christ, seek 3 1
the things that are above, where Christ is, en-
throned at God's right hand. Give your minds 2
to the things that are above, not to the things
that are on the earth. For you have died, and your life is 3
hidden with Christ in God. When Christ appears—He is 4
our true Life—then you also will appear with Him in glory.

Moral Results of Union with Christ

Therefore put to death your earthward 5
inclinations — fornication, impurity, sensual
passion, unholy desire, and all greed, for that
is a form of idolatry. It is on account of 6
these very sins that God's wrath is coming, and you 7

18. *Priding himself on his humility*] 'Humility when it becomes self-conscious ceases to have any value' (Lightfoot). 'The humility condemned is not Christian humility, but a false and perverted lowliness, which deemed God was so inaccessible that He could only be approached through the mediation of inferior beings' (Ellicott).
Has seen] v.l. 'has *not* seen'; idle and empty imaginings.
20. See ii. 8, n.
23. The latter part of this verse is of very uncertain interpretation. Possibly 'not of any value, but rather tending to the indulgence of the flesh.'
4. *Our true Life*] Lit. 'our life.' v.l. 'your life.'
6. *Is coming*] v.l. adds, 'upon the sons of disobedience.' Cf. Eph. v. 6.

also were once addicted to them, while you were living under their power.

Evil Habits must give Place to a new Nature

But now you must rid yourselves of every 8
kind of sin—angry and passionate outbreaks,
ill-will, evil speaking, foul-mouthed abuse—so
that these may never soil your lips. Do not 9
lie to one another, for you have stripped off the old self
with its doings, and have clothed yourselves with the new 10
self, which is being remoulded into full knowledge so as to
become like Him who created it. In that new creation 11
there can be neither Greek nor Jew, circumcision nor
uncircumcision, barbarian, Scythian, slave nor free man,
but Christ is all and in all.

All Christlike Qualities to be appropriated

Clothe yourselves therefore, as saints holy 12
and dearly loved, with tender-heartedness, kind-
ness, lowliness of mind, meekness and long-
suffering; bearing with one another, and readily 13
forgiving each other, if any one has a grievance against
another. Just as the Lord has forgiven you, you also must
forgive. And over all these put on love, which is the 14
perfect bond of union; and let the peace which Christ 15
gives settle all questionings in your hearts, to which peace
indeed you were called as belonging to His one Body;
and be thankful.

The Principles which are to regulate Conduct

Let the word of Christ remain as a rich 16
treasure in your hearts. In all wisdom teach
and admonish one another with psalms, hymns,
and spiritual songs, and sing with grace in your
hearts to God. And whatever you do, in word 17
or in deed, do everything in the name of the Lord Jesus,
and through Him give thanks to God the Father.

Wives, Husbands, Children, Parents, Slaves, Masters

Married women, be submissive to your hus- 18
bands, as is fitting in the Lord. Married men, 19
be affectionate to your wives, and do not treat
them harshly. Children, be obedient to your 20
parents in everything; for that is well pleasing
in the Lord. Fathers, do not fret and harass your children, 21
or you may make them sullen and morose. Slaves, be 22
obedient in everything to your earthly masters; not with

13. *The Lord*] Various readings are: Christ, God, God in Christ.
Forgiven] The word used emphasises the *grace* of forgiveness: the more usual word signifies release from a debt.
16. *In all wisdom*] Or these words may be connected with the preceding clause.

acts of eye-service, as aiming only to please men, but with simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men. For you know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong will find the wrong repaid to him: with God there are no merely earthly distinctions. Masters, deal justly and equitably with your slaves, knowing that you too have a Master in heaven.

Prayerfulness and Discretion urged

Be earnest and unwearied in prayer, being intent on it and on your giving of thanks. And pray at the same time for us also, that God may open to us a door for preaching, for us to tell the truth concerning Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do. Behave wisely in relation to the outside world, seizing your opportunities. Let your language be always seasoned with the salt of grace, so that you may know how to give every man a fitting answer.

Tychicus and Onesimus

Tychicus, our much-loved brother, a trusty assistant and fellow servant with us in the Lord's work, will give you every information about me. And for this very purpose I send him to you that you may know how we are faring; and that he may cheer your hearts. And with him I send our dear and trusty brother Onesimus, who is one of yourselves. They will inform you of everything here.

Aristarchus, Mark, and Jesus Justus

Aristarchus my fellow prisoner sends greeting to you, and so does Mark the cousin of Barnabas. You have received instructions as to him; if he comes to you, give him a welcome. Jesus, called Justus, also sends greeting. These three are Jewish converts. They alone among such have worked loyally with me for the Kingdom of God: they are men who have been a comfort to me.

Epaphras, Luke, and Demas

Epaphras, who is one of yourselves, a bondservant of Jesus Christ, sends greeting to you, always wrestling on your behalf in his prayers,

25. *No merely earthly distinctions*] See Luke xx. 21, n.
6. *A fitting answer*] Cf. Prov. xxvi. 4, 5; 1 Pet. iii. 15.
11. It will be observed that Luke is placed in a second group of salutations, evidently from Gentiles. Cf. the greetings in the contemporary Epistle to Philemon (verses 23, 24).

that you may stand firm, as men of ripe character and of clear conviction as to everything which is God's will. For I can bear witness to the deep interest he takes 13
in you and in the brethren at Laodicea and in those at Hierapolis. Luke, the dearly-loved physician, salutes 14
you, and so does Demas.

The Church in Laodicea

Greetings to the brethren at Laodicea, 15
especially to Nymphas, and to the Church that meets at their house. And when this Letter 16
has been read among you, let it be read also in the Church of the Laodiceans, and you in turn must read the one I am sending to Laodicea. And tell Archippus to dis- 17
charge carefully the duties devolving upon him as a servant of the Lord.

Autograph Conclusion

I Paul add with my own hand this final greet- 18
ing. Be mindful of me in my imprisonment. Grace be with you.

15. *The Church, &c.*] Cf. Rom. xvi. 5, n. 'There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century, though apartments in private houses might be specially devoted to this purpose' (Lightfoot).

16. *Among you*] Or 'in your hearing'; probably at a meeting expressly summoned with that object.

17. *Archippus*] Cf. Philem. 2, n.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

For details of Paul's work in Thessalonica, the capital city of Macedonia, see Acts xvii. and notes. Luke seems to compress his narrative into a three weeks' preaching in the synagogue ; but this short Jewish ministry could hardly have resulted in the conversion of a large number of devout Greeks and chief women (Acts xvii. 4). The Epistle (i. 9) clearly points to a striking success among the Gentile population ; and, indeed, the picture drawn, in i. 6–ii. 14, of the tried faith and widespread renown of the converts, and of Paul's own conduct among them, suggests a sojourn of months rather than of weeks. The Jewish riot from which Paul had to flee (Acts xvii. 10) left him anxious for the infant Church exposed to bitter persecution. Twice he tried to revisit them, but for some reason, possibly because of the bond given by Jason, he could not (ii. 18). So he sent Timothy from Athens (iii. 1, 2), who rejoined him at Corinth (Acts xviii. 5) with reassuring news (iii. 6–10), to which this letter was the immediate response.

The pictorial description of the Second Coming (iv. 13–18), which Paul evidently expected in his own lifetime (verse 15), is unique in his writings. In v. 1–11 it passes into Christ's own repeated admonition to watchfulness, and in verses 12–22 to ethical precepts, which at their close are ' like a string of glittering diamonds.'

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

Introduction

Greeting

Paul, Silvanus, and Timothy, to the Church 1 **1**
of the Thessalonians which is in God the Father
and the Lord Jesus Christ: grace to you and peace.

Reasons for Gratitude and Thanksgiving

We give thanks to God continually because 2
of you all, while we make mention of you in our
prayers. For we never fail to remember your 3
works of faith and labours of love and patient
hope in our Lord Jesus Christ before our God and Father;
knowing as we do, brethren beloved by God, that He has 4
chosen you, since our gospel did not come to you in words 5
only, but also with power and with the Holy Spirit and with
great conviction. You know indeed the sort of men we
became among you for your sakes. And you followed our 6
example and the Lord's, after receiving the word amid
severe affliction with the joy which the Holy Spirit gives, so 7
that you became a pattern to all the believers in Macedonia
and Greece.

For from you the word of the Lord has sounded forth not 8
only in Macedonia and Greece; but everywhere your faith
in God has become known, so that we have no need to say
one word. Of their own accord people report the visit we 9
made to you, and how you turned from your idols to God,
to serve a living and true God, and to await the return from 10
heaven of His Son, whom He raised from the dead—Jesus,
our Deliverer from God's coming wrath.

The Apostles and their Converts

The Preaching of the Apostles in Thessalonica

You yourselves, brethren, know that our visit 1 **2**
to you did not prove useless. But, as you are 2
aware, after we had already met with suffering
and outrage at Philippi, we found courage in our

1. *Silvanus*] Identical with Silas.
7. *Greece*] Lit. 'Achaia'; *i.e.* the Roman province of Achaia, of which Corinth was the capital; not the district which the Greek knew by that name.

God to tell you amid much opposition the gospel of God.
Our appeal does not rest on delusion, nor on uncleanness, 3
and does not deal in fraud. But as God approved us to 4
entrust us with the gospel, so in what we say we seek to
please not men but God, who tests our hearts.

Their Conduct while there

As you know, we have never used the language 5
of flattery or pretexts for enriching ourselves:
God is our witness. Nor did we seek glory 6
from men, either from you or any other, although we might
have stood on our dignity as Apostles of Christ. Rather 7
we showed ourselves gentle when among you as a nursing
mother cherishing her own children. With this tender 8
regard for you, we were ready to impart to you not only the
gospel of God, but our very lives also, because you had
become very dear to us.

For you remember, brethren, our labour and toil: how, 9
working night and day so as not to become a burden to any of
you, we proclaimed to you the gospel of God. You are 10
witnesses—and God is witness—how holy and upright and
blameless our dealings with you believers were. For you 11
know that we acted towards every one of you as a father
towards his own children, encouraging and cheering you,
and adjuring you to live lives worthy of the God who 12
invites you to share His own Kingdom and glory.

The Thessalonians' brave Endurance of Persecution

For this reason we too render unceasing 13
thanks to God, that, when you received the word
of God which you heard from us, you embraced
it, not as men's word, but as—what it really is—
God's word, which also is at work in you who
believe. For you, brethren, followed the example of the 14
Churches of God in Christ Jesus which are in Judaea; seeing
that you endured the same ill-treatment from your own
countrymen as they did from the Jews, who killed both the 15
Lord Jesus and the Prophets, and drove us out; these men
are displeasing to God, and enemies of all mankind; for 16
they try to prevent our preaching to the Gentiles that they
may be saved. They thus continually fill up the measure of
their sins, and God's anger has overtaken them to the utmost.

7. *Gentle*] v.l. 'babes.'
8. *Lives*] Or 'souls.' So in Luke ix. 24.
9. *For*] Or the unemphatic 'Why.'
You remember] Or, as an imperative, 'remember.'
15. *Drove us out*] Or perhaps 'persecuted us harshly.'

Paul's loving Interest in his Readers

But we, brethren, having been for a short 17
time taken from you—in person, not in spirit—
endeavoured all the more with intense longing
to see you face to face. And so we wanted to 18
come to you—I Paul again and again—but Satan hindered
us. For what is our hope or joy, or the crown of which 19
we boast? Is it not you yourselves in the presence of our
Lord Jesus at His Coming? Yes, you are our glory 20
and our joy.

The sending of Timothy to Thessalonica

So when we could endure it no longer, we 1 **3**
decided to remain behind in Athens alone; and 2
we sent Timothy our brother and God's minister
in Christ's gospel, that he might strengthen you
and encourage you in your faith; so that none of you 3
might be perturbed by these trials: for you yourselves know
that they are our appointed lot. Even when we were with 4
you, we forewarned you that we were soon to suffer
affliction; and this has actually happened, as you know.
For this reason I too, when I could no longer endure it, sent 5
to learn about your faith, lest perhaps the Tempter had
tempted you, and our labour should prove to no purpose.

The Report brought back by Timothy

But now that Timothy has come back to us 6
from you, and has brought us the good news
of your faith and love, and that you cherish
a constant and affectionate recollection of us,
longing to see us as we also long to see you—for this reason 7
in all our distress and trial we have been comforted about
you, brethren, through your faith. For now we live indeed, 8
if you stand fast in the Lord.

Paul's intense Gratitude to God

What thanksgiving indeed can we offer to God 9
on your behalf in return for all the joy which we
feel before our God for you, while night and day 10
with intense earnestness we pray that we may
see your faces, and make good whatever may be lacking
in your faith?

The Apostle's Prayer for his Readers

But may our God and Father Himself and our 11
Lord Jesus guide our way to you; and may the 12
Lord make you increase and overflow in love to
one another and to all men, as we do to you.
Thus He will confirm your hearts blameless in holiness 13

2. *God's minister*] v.l. 'God's fellow worker,' or 'fellow worker for God.'
5. *I too*] Implies that there were others who 'could no longer endure it'—Timothy, and perhaps others of the Christian circle at Athens.

in the presence of our God and Father at the Coming of our Lord Jesus with all His holy ones.

Practical Exhortations

Lessons in the Christian Life

Further, brethren, we beg and exhort you in 1 4
the name of the Lord Jesus, as you learnt from
us how you ought to live so as to please God, as
indeed you do live, so to do even more thoroughly. For 2
you know the commands which we gave you by the
authority of the Lord Jesus.

Moral Purity

It is God's will that you be pure, that you 3
abstain from fornication; that each of you 4
shall know how to procure himself a wife in
purity and honour, not in lustful passion like the Gentiles 5
who have no knowledge of God; and that in this matter 6
there be no trespass on a brother's rights and no over-
reaching him. For the Lord is an avenger in all such cases,
as we have already taught you and solemnly warned you.
God has not called us to uncleanness, but to purity. 7
Therefore he who disregards this disregards not man but 8
God, who puts His Holy Spirit into your hearts.

Brotherly Love and honest Work

But about love for the brotherhood it is 9
unnecessary to write to you, for you yourselves
have been taught by God to love one another;
and indeed you do love all the brethren throughout Mace- 10
donia. We exhort you, brethren, to do so more and more,
and make a quiet life your ambition, and to mind your own 11
business and work with your hands, as we bade you to do;
so as to bear yourselves becomingly towards outsiders, and 12
to be independent.

The Re-appearing of the Lord Jesus

The Christian Dead are under no Disadvantage

Now, concerning those who fall asleep we 13
would not have you ignorant, brethren, lest you
should mourn, as do the rest who have no hope.
For if we believe that Jesus died and rose again, 14
in the same way also through Jesus God will
bring with Him those who have fallen asleep.
And this we declare to you on the Lord's own word—that 15

4. *Wife*] Or 'partner.' Lit. 'vessel.'
13, 14. *Fall asleep*] *i.e.* die.

we who are alive and survive until the Coming of the Lord will have no advantage over those who have fallen asleep. For the Lord Himself will come down from heaven with a 16
loud summons, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and survive will be caught up 17
along with them in the clouds to meet the Lord in the air. And so we shall be with the Lord for ever. Therefore 18
encourage one another with these words.

The exact Date of the Lord's Coming unknown

But as for times and dates it is unnecessary 1 **5**
that anything be written to you. For you your- 2
selves know perfectly well that the day of the Lord comes like a thief in the night. While 3
they are saying 'Peace and safety,' then, in a moment, destruction falls upon them, like birth-pains on a woman who is with child; and escape there is none. But 4
you, brethren, are not in darkness, that the day should surprise you like a thief; for all of you are sons of light and sons 5
of day. We belong neither to night nor to darkness.

The Need of a vigilant and sober Life

So then let us not sleep like the rest, but let 6
us keep awake and be sober. For those who 7
sleep, sleep at night, and those who get drunk, are drunk at night. But let us, since we belong 8
to the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. God has 9
not destined us to incur His anger, but to obtain salvation through our Lord Jesus Christ; who died for us, so that 10
whether we are awake or sleeping we may share His Life. Therefore encourage one another, building each other up, 11
as in fact you do.

Conclusion

Various Exhortations

Now we beg you, brethren, to respect those 12
who labour among you and preside over you in the Lord and counsel you, and to hold them 13
in the most affectionate esteem for their work's sake. Be at peace among yourselves.

And we exhort you, brethren, admonish the unruly, 14
encourage the faint-hearted, sustain the weak, and keep your temper with all men.

4. *Like a thief*] v.l. 'like thieves.'
12. *Respect*] Lit. 'know.'

See to it that no one repays another with evil for evil; but always aim at doing good both to one another and to all the world. 15

Be always joyful. Be unceasing in prayer. Always be thankful; for this is God's will concerning you in Christ Jesus. Do not quench the Spirit. Do not depreciate prophetic revelations; but test them all, and hold fast to the good. Keep yourselves aloof from every form of evil. 16, 17 18 19, 20 21 22

And may the God of peace Himself make you entirely holy; and may your spirits, souls, and bodies be preserved complete and be found blameless at the Coming of our Lord Jesus Christ. Faithful is He who calls you, and He will also accomplish it. 23 24

Farewell

Brethren, pray for us. Greet all the brethren with a holy kiss. I charge you in the Lord's name to have this letter read to all the brethren. 25, 26 27

The grace of our Lord Jesus Christ be with you. 28

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

Very shortly after Paul's first letter, he seems to have written a second, also from Corinth (cf. 2 Thess. i. 1 with 1 Thess. i. 1), and very similar in contents. The tone is a little harder. We miss something of the warmth and glow of the earlier Epistle.

On various grounds the genuineness of 2 Thessalonians has been, and still is, a matter of keen debate. 'Is it likely,' it is asked, 'that one man writing to the same people at what must have been a very short interval of time, would repeat himself to so large an extent . . . especially a man so richly endowed, so fertile in thought as the Apostle Paul?' Perhaps the real motive of the letter is to be found in ii. 1–12. Paul had warned them (1 Thess. v. 1–11) of the *suddenness* of the Coming of Christ. This had been misinterpreted as *immediacy*, a mistake which the Apostle corrects by the curious apocalyptic section, unique in Paul, of ii. 3–8. It may be added, as a further reason for writing again, that the abuse of this expectation in the neglect of the duties and responsibilities of this life (1 Thess. iv. 11, 12) had become a grave scandal (2 Thess. iii. 6–15); and also that persecution had become more severe (i. 3–12).

On the whole, the difficulty of accounting for the Epistle, if it was not written by Paul, perhaps turns the scale in favour of its authenticity.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

Introduction

Greeting

1 Paul, Silvanus, and Timothy, to the Church of the Thessalonians in God our Father and the Lord Jesus Christ: grace to you and peace from God our Father and the Lord Jesus Christ.

Reasons for Gratitude and Thanksgiving

3 We owe unceasing thanks to God on your behalf, brethren. They are due because your faith grows beyond measure, and the love of all of you, without exception, one to another, goes on increasing, so that we ourselves make you our boast among 4 the Churches of God because of your patience and faith amid all the persecutions and afflictions which you are enduring. 5 For these are a plain token of God's righteous judgement, which designs that you should be found worthy of the Kingdom of God, for the sake of which, indeed, you are sufferers; since it is a righteous thing 6 for Him to requite with affliction those who afflict you; and to recompense with rest you 7 who suffer affliction—rest with us at the revelation of the Lord Jesus from heaven with the angels of His power. He 8 will come in flames of fire to take vengeance on those who do not acknowledge God and do not obey the gospel of our Lord Jesus. They will pay the penalty of eternal destruc- 9 tion, away from the presence of the Lord and from the glory of His might, when He comes to be glorified in His saints 10 and to be wondered at in all who have believed (for our testimony to you was believed), on that Day.

The Coming of Christ as Vindicator and Judge

It is with this in view also that we continually pray for 11 you, that our God will count you worthy of His call, and

1. *Silvanus*] Identical with Silas.

5. *A plain token of God's righteous judgement*] The persecutions are such a token in their *sequel*, as shown in verses 6, 7.

The Apostle's Prayer for his Readers

by His power accomplish every desire for goodness and every work of faith; in order that 12
the name of our Lord Jesus may be glorified
in you, and you in Him, according to the grace
of our God and the Lord Jesus Christ.

The Re-appearing of the Lord Jesus

Events which were to precede Christ's Return

Now with respect to the Coming of our Lord 1 2
Jesus Christ and our gathering to meet Him, we
entreat you, brethren, not readily to become 2
unsettled in mind or troubled, either by any
spiritual revelation or by any word or letter
alleged to come through us, to the effect that the day of
the Lord is already here. Let no one in any way deceive 3
you, for it cannot come unless the apostasy comes first, and
the appearing of the man of sin, the son of perdition, who 4
sets himself against and exalts himself above every so-
called god or object of worship, and goes the length of
taking his seat in the temple of God, giving it out that he
himself is God.

The coming Destruction of the Lawless one

Do you not remember that while I was still 5
with you, I told you this? And now you know 6
what restrains him, that he may be revealed
only at his appointed time. For lawlessness is 7
already at work in secret; but in secret only until the man
who now restrains it is removed, and then the lawless one 8
will be revealed, whom the Lord Jesus will slay with the
breath of His mouth, and overwhelm by the Manifestation
of His Presence.

An Outbreak of awful Wickedness

The appearing of the lawless one will be 9
attended by all sorts of miracles and signs and
delusive marvels—for so Satan works—and by 10
every kind of wicked deception for those who, because
they did not entertain the love of the truth so that they
might be saved, are on the way to perdition. And for 11
this reason God sends them a fatal delusion that they may
believe that lie; in order that all may be judged who 12
have refused to believe the truth and have taken pleasure
in unrighteousness.

3. *The man of sin*] *i.e.* Antichrist.
6. *What restrains him*] Perhaps the Roman Empire. Cf. Rom. xiii. 1 ff.

Thanksgiving and Exhortations

Renewed Thanksgiving

But from us thanks are always due to God on 13
your behalf, brethren whom the Lord loves,
because God from the beginning has chosen you
for salvation through the Spirit's sanctifying influence and
your belief in the truth. To this He has called you by 14
our gospel, so that you may attain to the glory of our Lord
Jesus Christ.

An Exhortation and a Prayer

So then, brethren, stand firm, and hold fast 15
to the teachings which you have received from
us, whether by word of mouth or by letter.
And may our Lord Jesus Christ Himself, and God our 16
Father who has loved us and has given us in His grace
eternal consolation and good hope, comfort your hearts 17
and make you stedfast in every good work and word.

A Request for Prayer

Moreover, brethren, pray for us, that the 1 3
Lord's word may spread rapidly and be extolled,
as it was among you; and that we may be de- 2
livered from perverse and wicked men. It is not everybody
who has faith; but the Lord is faithful, and He will make 3
you stedfast and will guard you from the evil one. And we 4
have confidence in you in the Lord, that you are doing and
will do what we command. And may the Lord guide your 5
hearts into the love of God and into the patience of Christ!

The Duty of quiet, honest Work

But in the name of the Lord we command 6
you, brethren, to stand aloof from every brother
whose life is disorderly and not in accordance
with the teaching which you received from us. You your- 7
selves know that it is your duty to follow our example.
There was no disorder in our life among you, nor did we get 8
bread to eat from any one without paying for it, but by
labour and toil, working night and day in order not to be a
burden to any of you. Not that we have not a right to such 9
support, but it was in order to set you an example—for you
to imitate us. Even when we were with you, we gave you 10
this injunction: 'If a man does not choose to work, neither
shall he eat.'

For we hear that there are some of you who live disorderly 11
lives and are mere idle busybodies. Persons of that sort we 12

1. *May spread rapidly*] So Alford. Or 'may hold its outward course' (Conybeare).
6. *You received*] v.l. 'they received.'

call upon and command in the Lord Jesus Christ to work quietly and eat their own bread.

But you, brethren, must not grow weary in doing right. 13
If any one refuses to obey these our written instructions, 14
mark that man and hold no communication with him ; so that he may be ashamed. And yet do not regard him as an 15
enemy, but caution him as a brother. And may the Lord of 16
peace Himself continually grant you peace in every way. The Lord be with you all.

Conclusion

Farewell Blessing

I Paul add a greeting with my own hand, 17
which is the credential in every letter of mine.
This is my handwriting. The grace of our 18
Lord Jesus Christ be with you all.

THE PASTORAL EPISTLES

Three letters ascribed to 'Paul, an Apostle of Christ Jesus'—1 and 2 Timothy, and Titus—have a close resemblance one to another, and differ widely from the rest of the Pauline writings in substance, form, and historical standpoint.

They are addressed, not to Churches, but to assistant pastors whom he had left in charge of Churches in Ephesus and Crete. His one concern is now with Church order and discipline, and with pastoral efficiency. 'The essential mind of St. Paul is generally absent: the mystic has turned disciplinarian.' The vocabulary and diction are largely strange, and, as no place can be found in Acts for the historical data, the genuineness of the Pastorals involves Paul's release from imprisonment, and further missionary labours in the East (not in Spain as he had intended), a second imprisonment, and condemnation. Of course there is nothing impossible about all this, but the lack of corroborative evidence must throw doubt on the Pauline authorship. Many isolated sayings, and, indeed, whole paragraphs, notably 2 Tim. iv., may, without hesitation, be ascribed to Paul. Perhaps some tattered fragments of actual letters to Timothy and Titus were worked into a later elaboration of Church order and discipline, considered to be after the mind of Paul. There would in this case be, of course, no question of 'forgery,' but a reverent expedient for preserving what remained of Paul's words. The literary conscience of the first century is not to be judged by that of the twentieth.

THE FIRST EPISTLE OF PAUL TO TIMOTHY

Written to Timothy, left in charge of the Church in Ephesus.

Its general aim is to encourage him, in spite of youth, timidity, and feeble health, to assert himself in his ministry, and remain stedfast in the faith.

THE FIRST EPISTLE OF PAUL TO TIMOTHY

Greeting

1 Paul, an Apostle of Christ Jesus by appointment of God our Saviour and Christ Jesus our
2 hope, to Timothy, my true son in the faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Timothy's special Work in Ephesus

3 When I was on my journey to Macedonia I begged you to remain on in Ephesus that you might caution certain persons against
4 erroneous teaching and attention to mere fables and endless genealogies, such as foster discussions rather than acceptance in faith of God's provision for salvation. Do so still.

Teachers who were false to Christian Truth

5 The object to be secured by such caution is the love which springs from a pure heart, from a
6 clear conscience, and from a sincere faith. From these some have deviated, and have lost their way
7 in empty reasoning. They are ambitious to be teachers of the Law, although they do not understand either their own words or the things about which they make their confident assertions.

The real Purpose of the Law

8 Now we know that the Law is good, if a man
9 uses it in a lawful way, and remembers that a law is not enacted for a righteous man, but for the lawless and rebellious, the irreligious and sinful, the godless and profane—for those who strike their fathers or their mothers, for murderers, the licentious, sodomites,
10 slave-dealers, liars, and false witnesses; and for whatever
11 else is opposed to the wholesome teaching of the glorious gospel of the blessed God with which I have been entrusted.

The wonderful Mercy shown to Paul himself

12 I am thankful to Christ Jesus our Lord who gave me the needful strength—because He has judged me faithful and has put me into His
13 service, though I was previously guilty of blasphemy and persecution and wanton outrage. Yet mercy

4. *Genealogies*] Either (1) The genealogical registers belonging either to Israelitish families, or to Rabbinical fables and fabrications; or (2) spiritual myths, the 'aeons' and 'emanations' of the Gnostics; or (3) the heathen mythologies. The last-named seem least probable of all. Cf. Titus i. 14.

was shown me, because I had acted ignorantly, in unbelief ;
and the grace of our Lord was more than abundant, 14
evoking faith and the love which centres in Christ Jesus.

Why so great a Sinner was forgiven

True is the saying, and deserving of universal 15
acceptance, that Christ Jesus came into the
world to save sinners ; among whom I am
foremost. But mercy was shown me in order that 16
in me as the foremost Christ Jesus might display the fulness
of His patience, as a striking example for those who would
afterwards rest their faith on Him with a view to eternal Life.

An Outburst of Praise

Now to the immortal, invisible, and eternal 17
King, who alone is God, be honour and glory for
ever and ever ! Amen.

Timothy exhorted and warned

This is the charge which I entrust to you, my 18
son Timothy, in accordance with the prophecies
formerly uttered concerning you, that being
equipped with them you may fight the good fight, holding 19
fast to faith and a clear conscience. This some have cast
aside and they have made shipwreck of their faith : among 20
these are Hymenaeus and Alexander, whom I have delivered
to Satan that they may be taught not to blaspheme.

The Church is to pray for all the World

I exhort then, first of all, that supplications, 1 2
prayers, petitions, and thanksgivings be offered
on behalf of all men ; including kings and all 2
who are in high station, that we may live peace-
ful and tranquil lives with all godliness and in good repute.
This is right and pleasing in the sight of God our Saviour, 3
who wishes all mankind to be saved and to come to a 4
knowledge of the truth. For there is one God and one 5
Mediator between God and men—Christ Jesus, Himself
man ; who gave Himself as a ransom for all—a fact testified 6
to at its own appointed time. Of this fact I have been made 7
a herald and an Apostle (I speak the truth : it is not
fiction), a teacher of the Gentiles in faith and truth.

Men were to lead in Prayer ; Women to dress modestly

So then I would have the men in every place 8
of worship pray, lifting to God holy hands
without anger or strife ; and I would have the 9
women dress becomingly, with modesty and
sobriety, not with plaited hair or gold or pearls
or costly clothes, but—as befits women making a claim to 10
godliness—with the ornament of good works.

20. *Taught*] By discipline. Cf. 1 Cor. v. 5.

Woman's Subordination to Man

A woman should learn in silence with entire 11
submissiveness. I do not permit a woman to 12
teach, nor to have authority over a man, but she
must remain silent. For Adam was formed first, and then 13
Eve; Adam was not deceived, but his wife was thoroughly 14
deceived, and became involved in transgression. Yet 15
a woman will be saved through childbearing if they continue in faith and love and holiness, with self-restraint.

The Qualifications of a Christian Minister

True is the saying, 'If any one is eager for 1 3
the office of bishop, he desires a noble work.'
A bishop then must be irreproachable, the 2
husband of one wife, temperate, sober-minded,
well-behaved, hospitable, and with a gift for teaching; not 3
a hard drinker nor given to blows, but gentle, not
pugnacious, nor fond of money; one who manages his 4
own household well, keeping his children under control
with true dignity. If a man does not know how to manage 5
his own household, how shall he take care of the Church of
God? He ought not to be a new convert, for fear he should 6
be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a good 7
character with people outside the Church, lest he fall into
reproach or a snare of the Devil.

The Qualifications of Deacons and their Wives

Deacons, in the same way, must be men of 8
serious demeanour, not double-tongued, nor
addicted to much wine, nor greedy of base gain,
but holding the mysterious truths of the faith 9
with a clear conscience. And these, too, must undergo 10
probation, and then, if they are of unblemished character,
let them serve as deacons. Women, in the same way, must 11
be serious-minded, not slanderers, but in every way temperate and trustworthy.

Let a deacon be the husband of one wife, and rule his 12
children and his own household well. For those who 13
have filled the deacon's office well gain for themselves an

15. It is not improbable that the writer is thinking here primarily of the birth of Christ by Mary.

2. *Bishop*] Lit. 'one who has the oversight.' The identity of 'bishops' and 'elders' in the early Church is shown by the fact that the qualifications here required from 'bishops' are substantially the same as those required from 'elders' in Titus i. 5–9, where indeed the word 'bishop' occurs.

The husband of one wife] This was early interpreted to mean that a bishop must not be married more than once.

6. *The Devil*] Conceived as an angel, who from pride rebelled against the rule of the Most High.

honourable standing, and acquire great boldness of speech in their faith in Christ Jesus.

The Church of the ever-living God

All this I write to you, though I am hoping 14
before long to come to see you. But, for fear I 15
may be hindered, I now write, so that you may know how to behave in God's household, which is the Church of the living God, the pillar and buttress of the truth. And 16
beyond controversy, great is the mystery of our religion
—He who appeared in the flesh, was proved righteous by the Spirit, was seen by angels and proclaimed among Gentile nations, was believed on in the world, and received up into glory.

False Teachers on the Subjects of Marriage and Food

Now the Spirit expressly declares that in later 1 4
times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons; and this through the hypocrisy of 2
men who teach falsely and have their own consciences seared as with a hot iron, forbidding people to 3
marry, and insisting on abstinence from foods which God has created to be partaken of with thankfulness by those who believe and know the truth. For everything that God has 4
created is good; and nothing is to be rejected, if only it is received with thanksgiving: it is made holy by the word of 5
God and by prayer.

Error to be faithfully rebuked

If you put this to the brethren, you will be a 6
good servant of Christ Jesus, nourished on the lessons of the faith and of the good teaching which you have faithfully followed. But profane stories, 7
fit only for old women, have nothing to do with.

Timothy urged to exercise spiritual Self-discipline

Train yourself for godliness. Exercise for 8
the body is not useless, but godliness is useful in every respect, possessing the promise of the present and the future life. Faithful is this 9
saying and deserving of universal acceptance:
and this is the motive of our toiling and wrestling, 10
that we have our hopes fixed on the living God, who is the Saviour of all mankind and especially of believers.

Command this and teach this. Let no one think slight- 11, 12
ingly of you because you are a young man; but in speech, conduct, love, faith, and purity, be an example to your

16. This is the truth which the Church holds and defends.
10. *Wrestling*] v.L. 'bearing reproach.'

Noble Conduct and untiring Zeal needful

fellow Christians. Till I come, pay attention 13
to public reading, exhortation, and teaching.
Do not neglect the gifts with which you are 14
endowed, which were conferred on you by prophetic indication when the hands of the elders were placed upon you. Practise these duties and be absorbed in them; 15
so that your progress in them may be evident to all. Take 16
pains with yourself and your teaching. Persevere in these things; for by doing this you will secure your own and your hearers' salvation.

Gentleness in Rebuke

Never administer a sharp reprimand to an 1 **5**
older man, but entreat him as if he were your father, and the younger men as brothers; the 2
elder women too as mothers, and the younger women as sisters, with perfect modesty.

Directions as to widowed Women

Relieve widows who are really in need. But 3, 4
if a widow has children or grandchildren, let these learn first to show their filial piety at home and to make requital to their parents; for this is acceptable in the sight of God. A widow who is really such, 5
even though desolate, has her hopes fixed on God, and continues at her supplications and prayers night and day; but 6
a pleasure-loving widow is dead even while still alive. Press these facts upon them, so that they may live lives free 7
from reproach. If a man makes no provision for his own 8
relations, and especially for his own household, he has disowned the faith and is behaving worse than an unbeliever.

No widow is to be put on the roll who is under sixty years 9
of age. She must have been the wife of but one man, and 10
well reported of for good deeds, as having brought up children, exercised hospitality, washed the feet of the saints, given relief to the distressed, and devoted herself to good works of every kind.

But younger widows you must not enrol; for as soon as 11
their affections stray wantonly from Christ, they want to marry, and they incur the censure of having broken their 12
first plighted faith. And at the same time they also learn 13
to be idle as they go round from house to house; and they are not only idle, but are gossips also and busybodies, speaking of things that ought not to be spoken of.

3. *Really in need*] Lit. 'really widows.' So in verse 16.
9. *Roll*] *i.e.* of the poor who received relief from the Church.

Unmarried Women

I would therefore have the younger women 14
marry, bear children, manage the house, and
furnish the adversary with no excuse for
slander. For already some of them have gone astray, 15
following Satan. If a believing woman has widows 16
dependent on her, she should relieve them, and save the
Church from being burdened—so that the Church may
relieve the widows who are really in need.

Elders

Let the Elders who preside well be held 17
worthy of double honour, especially those who
labour in preaching and teaching. For the Scripture says, 18
'YOU ARE NOT TO MUZZLE THE OX WHILE IT IS TREADING OUT THE GRAIN' (Deut. xxv. 4); and the workman deserves
his pay.

Never entertain an accusation against an Elder except on 19
the evidence of two or three witnesses. Those who persist 20
in sin rebuke in the presence of all, so that the rest also may
be afraid to sin.

A solemn Appeal, and personal Advice

I solemnly call upon you, in the presence of 21
God and of Christ Jesus and of the elect angels,
to carry out these instructions without pre-
judice, and to do nothing from partiality. Do 22
not lay hands upon any one hastily; and do not be a partaker
in the sins of others; keep yourself pure. (No longer be a 23
water drinker; but take a little wine for the sake of your
stomach and your frequent ailments.)

Helps and Hindrances to a true Estimate of Character

The sins of some men are obvious, going 24
before them to judgement, but the sins of
others follow after them. So also the right 25
actions of some are obvious, and those that are
not cannot remain for ever hidden.

Slaves

Let all who are under the yoke of slavery hold 1 6
their own masters to be deserving of all honour,
so that the name of God and the teaching may not be
spoken against. And those who have believing masters 2
should not be wanting in respect towards them because
they are brethren, but should serve them all the more,
because those who profit by the service are believers and
beloved.

16. *If a believing woman*] v.l. 'If a believer, man or woman.'
22. *Lay hands upon*] Whether in ordination of presbyters, or (more probably) in restoration of penitents.
23. This verse has apparently become misplaced.

False Teaching and its Results

Thus teach and exhort. If any one teaches 3
differently, and refuses assent to the wholesome
instructions of our Lord Jesus Christ and the
teaching that harmonizes with true godliness,
he is blinded with conceit and really knows nothing, but 4
is crazy with discussions and controversies about words,
which give rise to envy, quarrellings, revilings, ill-natured
suspicions, and persistent wranglings on the part of people 5
perverted in mind and so deprived of the truth, who
imagine that godliness means gain.

A Warning against Greed

Godliness is indeed great gain when accom- 6
panied by contentment; for we brought nothing 7
into the world, nor can we carry anything out of
it; and if we have food and clothing, with these we should be 8
satisfied. But people who want to be rich fall into tempta- 9
tion and a snare, and into many unwise and pernicious
cravings, which sink mankind in destruction and ruin.
From love of money all sorts of evils arise; and some 10
have so hankered after money that they have gone astray
from the faith and have caused themselves many pangs
of sorrow.

A stirring Appeal

But you, O man of God, must flee from 11
these things, and strive for uprightness, godli-
ness, faith, love, fortitude, and gentleness.
Struggle your hardest in the good contest for the faith; 12
seize hold of eternal Life, to which you were called;
you made the good confession before many witnesses. I 13
charge you—in the presence of God who gives life to all, and
of Christ Jesus who at the bar of Pontius Pilate made the
noble confession—that you keep God's commandment stain- 14
lessly and without reproach till the Appearing of our Lord
Jesus Christ: this will be brought about at its appointed time 15
by the blessed and only Sovereign, the King of kings and Lord
of lords; who alone possesses immortality, and who dwells 16
in unapproachable light, and whom no man has seen or can
see. To Him be eternal honour and power! Amen.

An Exhortation to the Rich

Impress on those who are rich in the present 17
world that they must not be haughty or set their
hopes on an uncertain thing like riches, but on
God who provides us richly with all things for our enjoyment.
They must be beneficent, rich in good deeds, open-handed, 18
and liberal; storing up for themselves what shall form a 19

solid foundation for the future, that they may lay hold of the Life which is life indeed.

Conclusion and Blessing

O Timothy, guard the truths entrusted to 20
you, shunning irreligious and frivolous talk,
and objections from what is falsely called 'knowledge'; which some have claimed to possess and they 21
have missed the true faith.

Grace be with you all.

20. *The truths entrusted to you*] Lit. 'the deposit.'
20. *Objections*] Or antitheses, probably like genealogies in i. 4, a Gnostic conception.
21. *You all*] v.l. 'you' (Timothy), in the singular.

THE SECOND EPISTLE OF PAUL TO TIMOTHY

Paul is again in his Roman prison, more closely confined than before (2 Tim. i. 17), deserted by his friends (i. 15 ; iv. 10, 11), sure of impending death (iv. 6–8), longing for the comfort of Timothy's presence, whom he summons from his charge in Ephesus (iv. 9–11, 21). Yet he finds in his own sufferings a last message of endurance and fidelity for that Church and its minister. ('The first defence' of iv. 16 does not necessarily imply a second imprisonment. It may refer to the first stage of the one trial, reflected in the suspense of Philippians i.).

THE SECOND EPISTLE OF PAUL TO TIMOTHY

Greeting

1 Paul, by the will of God an Apostle of Christ
Jesus, to proclaim the promise of the Life
which is in Christ Jesus, to Timothy my beloved child: 2
grace, mercy, and peace from God the Father and Christ
Jesus our Lord.

An Expression of Gratitude

3 I thank God, whom I serve with a pure con-
science, as my fathers did, that night and day
I unceasingly remember you in my prayers, and,
4 ever mindful of your tears, I long to see you, that I may be
5 filled with joy. For I recall the sincere faith which is in you
—a faith which dwelt first in your grandmother Lois and
your mother Eunice, and, I am convinced, dwells in you also.

An Exhortation to fresh Zeal

6 For this reason let me remind you to rekindle
God's gift, which is yours through the laying on
7 of my hands. For the spirit which God has
given us is not a spirit of cowardice, but one of power and
of love and of sound judgement.

An Exhortation to Courage and Fortitude

8 Do not be ashamed then of witnessing for our
Lord or of me His prisoner; but rather share
suffering with me for the gospel, in reliance on
the power of God. 9 For He saved us and called
us with a holy call, not in accordance with our deserts, but in
accordance with His own purpose and the grace which He
bestowed on us in Christ Jesus from all eternity, but which 10
has now been revealed through the Appearing of our Saviour,
Christ Jesus. He has put an end to death and has brought
life and immortality to light through the gospel, for which 11
I have been appointed a preacher, apostle, and teacher.
That indeed is the reason why I suffer as I do. But I am not 12
ashamed, for I know in whom I have trusted, and I am con-
fident that He is able to keep what I have entrusted to Him
until that Day.

7. *Sound judgement*] Or 'discipline.'
8. *In reliance on*] Lit. 'according to.'
10. *Immortality*] Lit. 'incorruptibility.'
11. *Teacher*] v.l. adds 'of the nations.'
12. *That Day*] *i.e.* the Day of Judgement: and so in verse 18.

Christian Truth to be zealously guarded

Keep to the example of the sound teaching 13
which you have heard from me, in the faith
and love which are in Christ Jesus. That 14
precious truth which is entrusted to you guard
through the Holy Spirit who has His home in our hearts.

Phygelus, Hermogenes, Onesiphorus

Of this you are aware, that all the Christians 15
in Asia have deserted me: and among them
Phygelus and Hermogenes. May the Lord 16
show mercy to the household of Onesiphorus; for many a
time he gave me fresh vigour and he was not ashamed of my
chain. Nay, when he was here in Rome, he took great pains 17
to inquire for me, and he found me. (The Lord grant that 18
he may obtain mercy at His hands on that Day!) And
you yourself well know all the services which he rendered
me in Ephesus.

Timothy urged to be diligent in Teaching

You then, my son, must grow strong in the 1 2
grace that is in Christ Jesus. What you have 2
been taught by me in the hearing of many
witnesses, you must hand on to trusty men, who
shall be competent to instruct others also.

Exhortation to Patience and Concentration of Purpose

As a good soldier of Christ Jesus accept your 3
share of suffering. Every one who serves as a 4
soldier avoids becoming entangled in the
affairs of civil life, so that he may satisfy the
officer who enlisted him. And if any one takes 5
part in an athletic contest, he gets no prize unless he obeys
the rules. The harvestman who labours must be the first 6
to get a share of the crop. Reflect on what I am saying: 7
the Lord will give you understanding in everything.

The Encouragement afforded by Christ's Resurrection

Never forget Jesus Christ risen from the dead, 8
a descendant of David, as is declared in the
gospel which I preach. For this I suffer, and am 9
even put in chains, as if I were a criminal: yet
the word of God is not chained. And so I 10
endure all things for the sake of the elect; that they also
may obtain the salvation which is in Christ Jesus—and with
it eternal glory.

The Cross and the Crown are inseparably connected

True is the saying: 11
If we died with Him, we shall also live with
Him;
If we endure, we shall also reign with Him; 12
If we disown Him, He will also disown us;

If we are faithless, He remains faithful—He cannot 13
disown Himself.

Disputes about Words are to be avoided

Bring this to men's remembrances, solemnly 14
charging them in the presence of God not
to wrangle about words, which is altogether
unprofitable and tends only to the ruin of
the hearers.

Hymenaeus and Philetus

Earnestly seek to commend yourself to God 15
as a workman who, because of his straight-
forward dealing with the word of truth, has
no reason to feel any shame. But from irreligious and 16
frivolous talk hold aloof, for those who indulge in it will
proceed from bad to worse in impiety, and their teaching 17
will spread like a running sore. Hymenaeus and Philetus
are men of that stamp. As for finding the truth, they 18
have gone astray, saying that the Resurrection is already
past, and they are upsetting the faith of some.

God's Church remains unshaken

Yet God's solid foundation stands unmoved, 19
bearing this guarantee,

'THE LORD KNOWS THOSE WHO BELONG TO HIM' (Num. xvi. 5).

And this also,

'LET EVERY ONE WHO NAMES THE NAME OF THE LORD RENOUNCE WICKEDNESS' (Isa. xxvi. 13).

Two Sorts of Christians

Now in a great house there are articles not 20
only of gold and silver, but also of wood and of
earthenware; and some are for honourable,
and others for common use. If therefore a man keeps 21
himself clear of these, he will be for honourable use, conse-
crated, fit for the Master's service, and equipped for every
good work.

Timothy to be scrupulously careful as to his own Conduct

Curb the cravings of youth; and strive for 22
integrity, faith, love, peace, in company with
all who pray to the Lord with pure hearts. But 23
decline foolish discussions with ignorant men,
knowing that these lead to quarrels; and a 24
servant of the Lord must not quarrel, but must be inoffensive
towards all men, a skilful teacher, and patient under wrongs.
He must instruct his opponents with gentleness, in the hope 25
that God will some day grant them repentance leading to
knowledge of the truth, and that they may return from the 26

14. *God*] v.l. 'the Lord.'

Devil's delusion to a sober mind, though they are now entrapped by him to do his will.

Grievous Times were coming

But of this be assured: in the last days 1 3
grievous times will set in. For men will be 2
lovers of self, lovers of money, boastful, haughty,
profane. They will be disobedient to parents, thankless,
irreligious, hard-hearted, unforgiving, slanderers. They 3
will have no self-control, but will be brutal, opposed to
goodness, treacherous, headstrong, self-important. They 4
will love pleasure instead of loving God, and will keep up 5
a make-believe of piety and yet exclude its power. Turn
away from people of this sort.

False Teachers who would meet with some Success

Among them are included the men who make 6
their way into private houses and captivate weak
women—women who, weighed down by the
burden of their sins, are led by ever-changing
caprice, and are always learning, and yet never 7
able to arrive at knowledge of the truth.

Their Hostility to the Truth

Just as Jannes and Jambres withstood Moses, 8
so also these withstand the truth—being men of
debased mind, and reprobates so far as faith is
concerned. But they will have no further success; for their 9
folly will be manifest to all men, just as that of the opponents

What Paul had suffered for Christ

of Moses came to be. But you have faithfully 10
followed my teaching, life, aims, faith, patience,
love, fortitude, persecutions, and sufferings, all 11
the things which happened to me in Antioch, Iconium, and
Lystra, the persecutions I endured, and how the Lord
delivered me out of them all. And indeed every one who is 12
determined to live a godly life in Christ Jesus will be
persecuted. Bad men and impostors will go from bad to 13
worse, misleading and being misled.

Timothy urged to be faithful to the Lessons of his Childhood

But do you cling to the truths which you 14
have learnt and of which you are convinced,
knowing who your teachers were, and that 15
from infancy you have known the sacred writings
which are able to make you wise to obtain
salvation through faith in Christ Jesus. Every Scripture 16

26. *Though, &c.*] Or 'being captured by him'—the Lord's bondservant—'in order to do God's will.'
15. *And that*] Or 'and because.'
16. *Every*] Or 'all.'
Scripture] This word occurs about fifty times in the N.T.

is inspired by God and is useful for teaching, for reproof, for correction, and for instruction in right doing; so that 17
the man of God may be complete, perfectly equipped for every good work.

An Appeal for Zeal and Self-Restraint

I adjure you, in the presence of God and of 1 **4**
Christ Jesus who is to judge the living and the dead, and by His Appearing and His Kingdom:
preach the word, be zealous in season and out of 2
season; reprove, rebuke, encourage, with the utmost patience and instruction. For a time is coming when men will not 3
tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies, and will close their ears to the truth and 4
will turn away to fables.

But do you be circumspect in all matters, and ready to 5
suffer; do the duty of an evangelist and fully discharge the obligations of your office.

Paul's own Work was now at an End

I am a drink-offering already being poured 6
out; and the time for my departure is close at hand. I have fought the good fight; I have run 7
the race; I have kept the faith. Hereafter there 8
is reserved for me the crown of righteousness which the Lord, the righteous Judge, will award to me on that Day, and not only to me, but also to all who have loved the thought of His Appearing.

The lonely Apostle longs to see Timothy

Make an effort to come to me speedily; for 9, 10
Demas has deserted me—loving the present world—and has gone to Thessalonica; Crescens has gone to Galatia, and Titus to Dalmatia.
Luke alone is with me. Call for Mark and bring him with 11
you, for he is a great help to me in my ministry. Tychicus 12
I have sent to Ephesus.

When you come, bring the cloak which I left behind at 13
Troas at the house of Carpus, and the books, especially the parchments.

Alexander the Smith

Alexander the smith did me much mischief: 14
the Lord will requite him according to his doings. You also should beware of him; for 15
he has violently opposed our words.

At my first defence I had no one at my side; all deserted 16
me: may it not be laid to their charge! The Lord, 17

16. *Is . . and is*] Or 'being . . is also.'

Paul's first Trial before Nero

however, stood by me and filled me with strength, that through me the Message might be fully proclaimed and that all the Gentiles might hear it; and I was rescued from the lion's jaws. The Lord will deliver me from every malicious attack and will bring me safe to His heavenly Kingdom. To Him be the glory for ever and ever! Amen. 17 18

Farewell Greetings

Greet Prisca and Aquila, and the household of Onesiphorus. Erastus stayed in Corinth; Trophimus I left behind me at Miletus, ill. Make an effort to come before winter. Eubulus greets you, and so do Pudens, Linus, Claudia, and all the brethren. 19 20 21

The Lord be with your spirit. Grace be with you all. 22

17. *The lion's jaws*] Some think there was a threat that the Apostle should be thrown to the lions in the Amphitheatre. Others think the 'lion' may have typified Nero, or perhaps Satan. Others again, conjecturing this to be a letter from Caesarea, suggest that 'the lion's jaws' has reference to Paul's Jewish enemies. He would hardly have referred in these terms to Nero, writing under the eyes of his Roman guards.

22. *The Lord*] v.l. 'Lord Jesus' or 'Lord Jesus Christ.'

THE EPISTLE OF PAUL TO TITUS

Of the founding of a Church in Crete we have no knowledge. Titus is not named in Acts, but appears prominently in 2 Corinthians as Paul's capable and trustworthy messenger in the difficult communications with Corinth. He might well be described as 'Paul's true son in their common faith' (Titus i. 4).

He had been left in Crete tc deal with a people and a situation which would make full demand upon his authority. This short letter bids him be firm, and unsparing in reproval of what is wrong in the Church.

THE EPISTLE OF PAUL TO TITUS

Greeting

1 Paul, a servant of God and an Apostle of Jesus
Christ for furthering the faith of God's elect
and a knowledge of the truths of religion, in hope of 2
eternal life, which God, who never deceives, promised
from all eternity; and at the appointed time He made 3
known His word by the preaching with which I was
entrusted by the command of God our Saviour, to Titus 4
my own true child in our common faith: grace
and peace from God the Father and Christ Jesus
our Saviour.

The Qualifications of a Christian Minister

5 I have left you behind in Crete that you
may set right the things still requiring atten-
tion, and may appoint Elders in every town, as
I directed you; wherever there is a man of 6
blameless life, the husband of one wife, having children
who are believers and are free from every reproach of
profligacy or of disorderliness. For, as God's steward, 7
a bishop must be blameless, not self-willed, not quick-
tempered or a hard drinker, not given to blows or greedy of
gain; but hospitable, a lover of goodness, sober-minded, 8
upright, saintly, self-controlled; holding fast to the trust- 9
worthy word as he has learnt it, so that he may be able
both to encourage others with sound teaching and to
refute opponents.

The Troublers of the Church at Crete

10 For there are many disorderly persons given
to idle and misleading talk, who, for the most
11 part, are of the Jewish party. You must stop
the mouths of such men, for they upset whole
families, teaching what they ought not for the sake of
making money. One of themselves—a prophet of their 12
own—has said,

'Cretans are always liars, noxious beasts, idle gluttons.'

7. *Bishop*] Lit. 'he who has the oversight.'

These False Teachers are to be denounced

This testimony is true. Therefore sternly 13
reprove them, that they may keep sound in their
faith, and not give attention to Jewish legends 14
and the maxims of men who turn their backs on
the truth. To the pure everything is pure. But to the 15
polluted and unbelieving nothing is pure ; on the contrary,
their very minds and consciences are polluted : they profess 16
to know God, but in their actions they disown Him ; for they
are detestable, disobedient men, for any good work useless.

Duties of the Aged

But do you speak in a manner that befits 1 2
wholesome teaching. Exhort aged men to be 2
temperate, grave, sober-minded, and sound in
their faith, their love, and their patience. In the same way 3
exhort aged women to be reverent in bearing, not slanderers
nor enslaved to wine. They should school the young 4
women to be affectionate to their husbands and children,
to be sober-minded, chaste, domesticated, kind, and sub- 5
missive to their husbands, so that the word of God may not
be exposed to reproach.

Duties of younger Men and of Slaves

In the same way exhort the younger men to 6
be self-restrained. And, above all, exhibit in 7
your own life a pattern of right conduct, in your
teaching sincerity and seriousness and whole- 8
some language which no one can censure, so that our
opponents may feel ashamed at having nothing evil to say
against us. Exhort slaves to be obedient to their owners and 9
to give them satisfaction, not contradicting and not pilfering, 10
but manifesting perfect good faith, in order to do credit to
the teaching of our Saviour, God, in all things.

The Necessity of a pure and noble Life

For the grace of God has displayed itself with 11
saving power to all mankind, training us to 12
renounce ungodliness and worldly desires, and to
live sober, upright, and pious lives in the present
world, awaiting fulfilment of our blessed hope—the 13
Appearing in glory of our great God and Saviour Jesus
Christ ; who gave Himself for us to purchase our freedom 14
from all iniquity, and purify for Himself a people who should
be His own, zealous for good works.

Thus speak, exhort, reprove, with all impressiveness. 15
Let no one make light of you.

6, 7. *Self-restrained. And, above all, exhibit, &c.*] Or 'self-restrained at all points. And exhibit,' &c.

13. *Appearing, &c.*] Or ' Appearing of the glory of the great God and our Saviour.'

Submission to Rulers

Remind your hearers that they must submit 1 **3**
to the rulers who are in authority, and obey
their regulations; they must be ready to under-
take any good work, not speak evil of any one, nor be con- 2
tentious, but be yielding, and constantly manifesting a
gentle spirit towards all men.

An Appeal to sublime religious Experiences

There was a time when we also were unintelli- 3
gent, obstinate, deluded, the slaves of various
cravings and pleasures, spending our lives in
malice and envy, deserving hatred ourselves and
hating one another. But when the goodness of God our 4
Saviour and His love to man came to light, not in virtue of 5
any righteous deeds which we had done but in His own
mercy He saved us, by means of the bath of regeneration
and renewal by the Holy Spirit, which He poured out on us 6
richly through Jesus Christ our Saviour; in order that 7
having been acknowledged righteous through His grace we
might become heirs to eternal life in fulfilment of our
hopes. These words are trustworthy. 8

A Demand for noble Living

And on these points I would have you insist
strenuously, in order that those who have their
faith fixed on God may be foremost in all right
actions; for these are not only right in themselves, but are
also useful to mankind.

Useless Discussions

But hold yourself aloof from foolish disputes 9
and genealogies and quarrels and wrangling
about the Law, for they are useless and vain.

Unteachable Offenders

After a first and second admonition, have 10
nothing further to do with a man who causes
divisions, for, as you know, a person of that sort 11
has gone astray and is a sinner self-condemned.

Personal Requests

After I have sent Artemas or Tychicus to you, 12
lose no time in joining me at Nicopolis, for I
have decided to pass the winter there. Help 13
Zenas the lawyer on his journey with special care, and Apollos,
so that nothing may be wanting to them. And let our people 14
too learn to follow honest occupations for the supply of
their necessities, so that they may not live useless lives.

Farewell Greetings

Every one here sends you greeting. Greet 15
the believers who hold us dear.

May grace be with you all.

9. *Genealogies*] See note on 1 Tim. i. 4.

THE LETTER OF PAUL TO PHILEMON

Philemon and his family appear to have been prominent members of the Church at Colossae (Col. iv. 17; Philem. 1, 2, 23, 24). His conversion to Christianity by Paul (verse 19), possibly in Ephesus (Acts xix. 10), forged a bond of friendship, now to be strained and tested. Philemon's slave, Onesimus, had robbed his master and run away, incurring on recapture the summary penalty of death. Hiding himself in Rome (the suggestions of Caesarea or Ephesus are much less likely), he had somehow come into contact with the imprisoned Apostle, had repented, embraced the Christian faith, and had made himself dear and necessary to Paul. But Christian honour demanded that he must go back to his outraged owner and win forgiveness, if he might, through his new status, no longer merely a slave, a chattle at his wronged master's disposal, but 'a brother beloved.' So Paul brings himself to part with him, though it is parting with his 'very heart,' and gives him this letter of personal appeal to his friend on the slave's behalf. By common consent this private note—it is hardly more—saturated with the confidence of Christian faith, urged in a most difficult situation with tact and delicate humour, is a masterpiece, a little accidental letter which shows the Apostle, not as a theologian or an ardent missionary, but as a great Christian gentleman.

THE LETTER OF PAUL TO PHILEMON

Greeting

Paul, a prisoner for Christ Jesus, and Timothy 1
our brother :

To Philemon our dearly-loved fellow labourer—and to 2
our sister Apphia and our comrade Archippus—as well as
to the Church in your house. Grace to you all, and peace, 3
from God our Father and the Lord Jesus Christ.

Thanksgiving

I give continual thanks to my God while 4
making mention of you, my brother, in my
prayers, because I hear of your love and of the faith which 5
you have towards the Lord Jesus and which you manifest
towards all the saints ; praying as I do, that their partici- 6
pation in your faith may result in the full recognition of
all the right affection that is in us toward Christ. For I 7
have found great joy and comfort in your love, because
the hearts of the saints have been, and are, refreshed
through you, my brother.

Onesimus

Therefore, though I might with Christ's 8
authority speak very freely and order you to do
what is fitting, it is for love's sake that—instead of that— 9
although I am none other than Paul the aged, and now also
a prisoner for Christ Jesus, I entreat you on behalf of my 10

2. Probably father, mother, and son. For Archippus, cf. Col. iv. 17 ; and for 'Church,' Col. iv. 15, n.

6. *May result . . Christ*] Lit. 'may prove effectual in the recognition of every good thing that is in us unto Christ.' The meaning may be that the sharing of others in Philemon's faith may quicken and enlarge in us Christians the understanding of the manifold good in us which may be consecrated to the service of Christ (*e.g.* Philemon's forgiveness of his runaway slave). It took the Christian Church eighteen centuries to realize that the abolition of slavery was one of the good things in her unto Christ.

That is in us] v.l. 'in you.'

7. *Joy*] v.l. with very insufficient authority, 'thankfulness.'

9. *Aged*] Greek 'presbutes'; another word 'presbeutes' (*ambassador*) differs only by a single letter, and there is evidence that *ambassador* was sometimes written 'presbutes.' Paul, at this time, was hardly aged in length of years, though, perhaps, prematurely so by the kind of life he had lived: cf. 2 Cor. xi. 23–29. 'Ambassador and now also a prisoner' (cf. R.V. mg.) yields a tempting correspondence with the expression in the contemporary Epistle to the Ephesians, vi. 20 (cf. 2 Cor. v. 20).

(vv. 10, 11.) A humorous word-play. Onesimus means 'useful,' 'profitable.' The jest is carried on in the verb from the same root in verse 20, 'Let me have profit.' See footnote.

own child whose father I have become while in my chains—
I mean, Onesimus. Formerly he was useless to you, but 11
now—true to his name—he is of great use to you and
to me.

I am sending him back to you, though in so doing I send 12
part of myself. It was my wish to keep him at my side for 13
him to attend to my wants, as your representative, during
my imprisonment for the gospel. Only I wished to do 14
nothing without your consent, so that this kind action of
yours might not be done under pressure, but might be of
your own free will. For perhaps it was for this reason he 15
was parted from you for a time, that you might receive him
back wholly and for ever yours; no longer as a slave, but 16
as something better than a slave—a brother peculiarly dear
to me, and even dearer to you, both as a servant and as a
fellow Christian. If therefore you regard me as a comrade, 17
receive him as if he were I myself.

And if he was ever dishonest or is in your debt, debit 18
me with the amount. I Paul write this with my own hand 19
—I will pay you in full. (I say nothing of the fact that you
owe me even your own self.) Yes, brother, do me this 20
favour for the Lord's sake. Refresh my heart in Christ.

I write to you in the full confidence that you will meet 21
my wishes, for I know you will do even more than I say.
And at the same time provide a lodging for me; for 22
I hope that through your prayers I shall be permitted
to come to you.

Farewell

Greetings to you, my brother, from Epaphras 23
my fellow prisoner for the sake of Christ Jesus;
and from Mark, Aristarchus, Demas, and Luke, my fellow 24
workers.

May the grace of our Lord Jesus Christ be with the spirit 25
of every one of you.

19. *I Paul*] There is a touch of playfulness in the solemn use, in such a trivial matter, of this impressive formula. Cf. 2 Cor. x. 1.

20. *Do me this favour*] Lit. 'let me have profit from you.' Cf. verse 10, n.

22. *A lodging*] Or 'hospitality.'

THE EPISTLE TO THE HEBREWS

In the R.V. we are still obliged to read as the title of this Book 'The Epistle of Paul the Apostle to the Hebrews.' This is unfortunate, and is hardly condoned by the statement in the Preface that the Revisers were not expressly directed to extend their revision to the titles of the New Testament Books; for the one thing certain about the authorship is, that the Epistle was not written by Paul. There is no consistent ancient tradition of Pauline authorship, and both in form and substance it differs widely from his writings. Who wrote it, to whom, whence, and when, are all unsolved problems, for the discussion of which reference must be made to the Commentaries. The simple title 'To Hebrews' (not original) may probably be accepted as correct. The Epistle seems to have been addressed to a small community of Jewish Christians, in danger of apostasy from the faith through persecution. The writer, who knows them intimately and is known by them, in turn argues, warns, and appeals to their former loyalty to Christ and to their brethren; but argument predominates, the most sustained and eloquent in the New Testament. Its keynote is struck in 'God has spoken unto us in a Son' (i. 2). As Son, He is superior to prophets, angels, and Moses; but behind this apologetic 'better,' there sounds the absolute 'best.' Christianity is the final religion—substance in contrast to shadow. And as the argument proceeds, one feature of the contrast becomes predominant: man's persistent craving for a priest, a mediator and intercessor between him and God, and for an atoning sacrifice for his ignorance and error, is once and for all satisfied by the spiritual priesthood and atoning self-sacrifice of Christ (Jer. xxxi.). In Him, Jeremiah's great prophecy of the New Covenant, the crown of the Old Testament revelation, finds its fulfilment; and the new has made the first old (viii. 8–13). It is noteworthy that in so 'theological' a writing, the human name Jesus is very prominent. He is our brother, Himself tempted and suffering, and therefore has sympathy with us men and full understanding of our needs.

Independent of all question as to author, recipients, and details of argument, that message abides unchanging: 'Jesus Christ, the same yesterday and to-day—yea, and for ever.'

THE EPISTLE TO THE HEBREWS

Introduction. Christ's Superiority to Prophets and Angels

God has spoken to Man in and through Christ

God, who of old spoke to our forefathers 1 **1**
in many fragments and by various methods
through the Prophets, has at the end of 2
these days spoken to us through a Son, who
is the predestined Lord of the universe, and
through whom He made the world. He brightly reflects 3
God's glory and is the exact representation of His being,
and upholds the universe by His all-powerful word. After
securing man's purification from sin He took His seat
at the right hand of the Majesty on high, having become 4
as far superior to the angels as the Name He possesses by
inheritance is more excellent than theirs.

Christ is the Son, Angels are mere Servants, of God

For to which of the angels did God ever say, 5
'MY SON ART THOU:
I HAVE THIS DAY BECOME THY FATHER'
(Ps. ii. 7);
and again,
'I WILL BE A FATHER TO HIM,
AND HE SHALL BE MY SON' (2 Sam. vii. 14)?
And again when He brings His Firstborn into the world, 6
He says,

1. *Spoke*] The word used (*laleo*) has reference rather to the sound of the uttered word than to the thought expressed (*lego*). Heaven's silence was broken, but only in a fragmentary and varying revelation. The Divine word to man was piecemeal and multiform, not complete and uniform. Cf. Browning's *Cleon*:

> . . . 'those divine men of old time
> Have reached, thou sayest well, each at one point
> The outside verge that rounds our faculty.'
>
> 'But some . . . god descended here,
> And, once for all, showed simultaneously
> What, in its nature, never can be shown
> Piecemeal or in succession.'

2. *World*] Lit. 'Ages.' The world in its time-aspect of successive eras of human history. The world as material is the Greek *cosmos*. The R.V. 'worlds' is less probable.

6. *And again when He brings*] The position in the Greek of 'again,' and the proper force of the verb, 'when He shall have brought,' rather suggest 'when He once more brings,' a reference to the second Advent; but this thought is strange and unexpected, and the rendering of the text may stand, the reference being to the Incarnation.

'AND LET ALL GOD'S ANGELS WORSHIP HIM'
(Deut. xxxii. 43, LXX; Ps. xcvii. 7, LXX).
Moreover of the angels He says,
'HE CHANGES HIS ANGELS INTO WINDS,
AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE'
(Ps. civ. 4).
But of His Son, He says,
'THY THRONE, O GOD, IS FOR EVER AND EVER,
AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE OF ABSOLUTE JUSTICE.
THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;
THEREFORE GOD, THY GOD, HAS ANOINTED THEE
WITH THE OIL OF GLADNESS BEYOND THY FELLOWS'
(Ps. xlv. 6, 7).
It is also of His Son that God says,
'THOU, O LORD, IN THE BEGINNING DIDST LAY THE FOUNDATIONS OF THE EARTH,
AND THE HEAVENS ARE THE WORK OF THY HANDS.
THE HEAVENS WILL PERISH, BUT THOU REMAINEST;
AND THEY WILL ALL GROW OLD LIKE A GARMENT,
AND, AS A MANTLE THOU WILT ROLL THEM UP;
YES, LIKE A GARMENT, AND THEY WILL UNDERGO CHANGE.
BUT THOU ART THE SAME,
AND THY YEARS WILL NEVER COME TO AN END'
(Ps. cii. 25–27).

6. *And let, &c.*] The words occur in the LXX of Deut., but have nothing in the Hebrew to correspond. The Hebrew of the psalm is 'Worship Him all ye gods'; LXX 'all ye angels.'

7. A precarious tenure of existence is here attributed to the angels in contrast to the eternity of the life and reign of the Son of God. It was an ancient Jewish belief that angels sometimes lose their personality and are reduced to impersonal forces of nature. See A. S. Peake's excellent note in the *Century Bible*.

8. *O God*] Psalm xlv. is a Royal Marriage Song, and this translation involves the direct address of an earthly king by the title 'God.' The obvious difficulty has led to various conjectures:

(1) 'Thy throne is the *throne of* God' (so R.V. mg. in the Psalm).

(2) Thy throne is God for ever and ever.'

(3) A corrupt Hebrew text, 'Yahweh' (God), being a mistake for the almost identical Hebrew word meaning 'shall be'—'Thy throne shall be for ever and ever.' This conjecture is widely adopted, but the writer of the Epistle, in applying the words of the psalm to the Son, would not feel the difficulty; and 'Thy throne, O God' may stand.

Is for ever and ever, &c.] 'The angels are subject to constant change. He has a dominion for ever and ever; they work through material powers; He—the Incarnate Son—fulfils a moral sovereignty and is crowned with unique joy' (Westcott).

A sceptre of absolute justice] Lit. 'the rod of straightness.'

9. *Therefore God, Thy God, has anointed*] Or, 'Therefore, O God, Thy God has anointed.'

To which of the angels has He ever said, 13
'SIT AT MY RIGHT HAND
TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET'?
(Ps. cx. 1.)

Are not all angels spirits that serve Him—whom He 14
sends out to render service for the benefit of those who
are to inherit salvation?

The Peril of Disobedience to the Saviour's Message

For this reason we ought to pay the more 1 2
earnest heed to the things which we have heard,
for fear we should drift away from them. For 2
if the message delivered through angels proved
to be true, and every transgression and act of
disobedience met with just retribution, how shall we 3
escape if we neglect a salvation as great as that now offered
to us? This, after having first of all been announced by
the Lord Himself, had its truth made sure to us by those
who heard Him, while God corroborated their testimony 4
by signs and marvels and various mighty works, and by
gifts of the Holy Spirit distributed in accordance with
His own will.

Jesus, because of His Death, is crowned with Glory

It is not to angels that God has assigned 5
the sovereignty of that coming world of which
we speak. But, as we know, a Psalmist has 6
exclaimed,

'HOW POOR A CREATURE IS MAN, AND YET
THOU DOST REMEMBER HIM,
AND A SON OF MAN, AND YET THOU DOST COME TO HIM!
THOU HAST MADE HIM ONLY A LITTLE LOWER THAN THE 7
ANGELS;
WITH GLORY AND HONOUR THOU HAST CROWNED HIM,
AND HAST SET HIM OVER THE WORKS OF THY HANDS.
THOU HAST PUT EVERYTHING IN SUBJECTION UNDER HIS 8
FEET' (Ps. viii. 4–6).

For this subjecting of the universe to man implies the
leaving nothing not subject to him. But we do not as
yet see the universe subject to him. But we do see Him 9

6. *As we know*] Or 'somewhere.'
7. *A little*] Or 'for a little while,' and so in verse 9. The Hebrew phrase in the psalm refers to degree, the corresponding Greek phrase may be used either of degree or of duration. The slight degree of the inferiority of man to the angels is very pertinent in the psalm, but is less relevant in the application to Jesus. Hence many prefer a reference to the duration of the humiliation of His earthly life; so A.V. mg.; R.V. mg.
And hast set Him over the works of Thy hands] v.l. omits this clause.

who was made a little lower than the angels—even Jesus —because of His suffering of death crowned with glory and honour, that by God's grace He might taste death for every man.

Man's divine Brother made perfect through Suffering

For it was fitting that He for whom and 10
through whom all things exist, in bringing
many sons to glory, should perfect by suffer-
ing the Prince Leader of their salvation. For 11
both He who sanctifies and those whom He
is sanctifying have all one Father; and for this reason
He is not ashamed to speak of them as His brothers; as 12
when He says:

'I WILL PROCLAIM THY NAME TO MY BROTHERS;
IN THE MIDST OF THE CONGREGATION I WILL HYMN
THY PRAISES' (Ps. xxii. 22);

and again, 13

'I WILL BE ONE WHOSE TRUST REPOSES IN GOD'
(Ps. xviii. 2; Isa. xii. 2);

and again,

'HERE AM I, AND HERE ARE THE CHILDREN GOD HAS
GIVEN ME' (Isa. viii. 18).

Our High Priest Himself suffered and died

Since then the children referred to are all 14
alike sharers in perishable human nature, He
Himself also, in the same way, took on Him a
share of it, in order that through death He
might render powerless him who had authority over death,
that is, the Devil, and might set at liberty all those who 15
through fear of death had been subject to lifelong slavery.
For assuredly it is not to angels that He reaches a helping 16
hand, but it is to the descendants of Abraham. And for 17
this purpose it was necessary that in all respects He should

9. *A little lower*] The author of the psalm speaks of the *exaltation* of man: this writer applies the words to the *humiliation* of Jesus.

That by God's grace, &c.] This clause does not naturally link on to 'crowned with glory and honour.' Nor can it well be attached (as in former editions of this book) to 'made lower than the angels,' in order that He might taste death. The order of the Greek forbids. Either the clause is loosely appended without strict logical sequence, or perhaps the writer means to say, 'with a view to the suffering of death crowned,' &c.; *i.e.* the crowning was in the pre-incarnate state: the contemplated death for every man was not humiliation, but glory and honour—'crowned for death.' In this case the writer's view-point differs from that of Paul in Phil. ii. 6–11, a view of the Cross shared also by this writer (Heb. xii. 2).

10. *In bringing*] R.V. mg. 'having brought,' a supposed reference to the O.T. saints; but the tense of the Greek participle (*Aorist*) does not necessitate this rendering, and the thought is quite inappropriate to this context.

Prince Leader] Or 'pioneer'; A.V. 'captain'; R.V. 'author.' The word may be studied in its various contexts (Heb. xii. 2; Acts iii. 15; v. 31).

14. *Perishable human nature*] Lit. 'blood and flesh.'

be made to resemble His brothers, so that He might prove Himself a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people. For inasmuch as He has Himself felt the pain 18
of temptation and trial, He is also able to help those who are tempted and tried.

Christ's Superiority to Moses

Therefore, holy brethren, sharers with others 1 **3**
in a heavenly calling, fix your thoughts on Jesus, the Apostle and High Priest whose followers we profess to be. How faithful He was to Him 2
who appointed Him, just as Moses also was faithful in all God's house! For Jesus has been counted worthy of 3
greater glory than Moses, in so far as he who has built a house has higher honour than the house itself. For every 4
house has a builder, the Builder of all things being God.

Moses was only a faithful Servant

Moreover, Moses was faithful in all God's 5
house as a servant in delivering the message given him to speak; but Christ was faithful as 6
a Son having authority over God's house, and we are that house, if we hold firm to the end the boldness and the hope which we boast of as ours.

A Warning against Unbelief and Disobedience

For this reason—as the Holy Spirit warns us, 7
'TO-DAY, IF YOU SHOULD HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS AS IN THE 8
TIME OF THE PROVOCATION
ON THE DAY OF THE TEMPTATION IN THE DESERT,
WHERE YOUR FATHERS TEMPTED AND TESTED ME, AND 9
THEY SAW ALL THAT I DID
DURING FORTY YEARS. THEREFORE I WAS GREATLY 10
GRIEVED WITH THAT GENERATION,

17. *High Priest*] The first hint of a theme soon to dominate the Epistle.
18. *Temptation and trial*] Both these thoughts are included in the Greek word, as in Jas. i. 2.
2. *Just as Moses also*] Cf. Exod. xl. 16–32; Num. xii. 7.
3. *He who has built a house*] Or 'he who founded (or established) a household.' The Greek word used here three times for 'build' denotes not only the putting up of an edifice, but also the supplying it with every material and personal requisite.
6. *Hope which, &c.*] Lit 'boast—*i.e.* thing boasted of—of our hope.'
7. *To-day, &c.*] Or 'Oh that to-day you would but listen to His voice!' So in verse 15 and iv. 7; but though this is probably the meaning of the Hebrew in the psalm (so R.V. text), the context here seems to point to 'if you should hear' rather than to the elliptical use of 'if,' 'If only you would hear!'
8. *Provocation*] Hebrew, 'Meribah.' Exod. xvii. 7.
Temptation] Hebrew 'Massah.' Exod. xvii. 7.
10. *Therefore*] An insertion by this writer in order to connect the 'during forty years' with 'all that I did,' instead of, as in the psalm, with 'I was grieved.' Perhaps he intends a glance at the long period of God's patience with Jewish unbelief since the Crucifixion, a period now nearing its close in the impending destruction of Jerusalem (A.D. 70). In verse 17 the true connection is recovered.

AND I SAID, "IN THEIR HEARTS THEY ARE EVER ASTRAY:
THEY HAVE NOT LEARNT TO KNOW MY PATHS."
WHILE I SWORE IN MY ANGER, 11
THEY SHALL NOT BE ADMITTED TO MY REST'
(Ps. xcv. 7–11).

See to it, brethren, that there is never in any one of you—as 12
perhaps there is—a sinful and unbelieving heart, manifesting
itself in revolt from the ever-living God.

The Necessity of Fidelity to the very End

On the contrary encourage one another, 13
day after day, so long as 'to-day' lasts, so
that not one of you may be hardened through
the deceitful character of sin. For we have, 14
all alike, become sharers with Christ, if we really hold our
first confidence firm to the end; seeing that the warning 15
still comes to us,

'TO-DAY, IF YOU SHOULD HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS
DID IN THE TIME OF THE PROVOCATION'
(Ps. xcv. 7).

A Lesson from Jewish History

For who were they that heard, and yet 16
provoked God? Was it not the whole of the
people who had come out of Egypt under the
leadership of Moses? And with whom was God so greatly 17
grieved for forty years? Was it not with those who had
sinned, and whose dead bodies fell in the Desert? And to 18
whom did He swear that they should not be admitted to
His rest, if it was not to those who were disobedient? And 19
so we see that it was owing to lack of faith that they could
not be admitted.

We enter the heavenly Canaan through Faith

Therefore let us be on our guard lest perhaps, 1 4
while He still leaves us a promise of entering
into His rest, any one of you should be found
to have failed to obtain it. For a gospel 2
has been brought to us as truly as to them;
but the word they heard failed to benefit them, because
they were not united by faith with those who gave heed
to it. We who have believed are to be admitted to that 3
rest; as He has said,

2. *Those who gave heed to it*] *i.e.* Joshua and Caleb; but these trifling exceptions are ignored in iii. 16. The v.l. seems preferable, though not so well attested, 'because *it* (the word) was not united by faith with those who heard it' (*i.e.* the whole congregation of Israel); or 'because it was not mixed with faith for those who heard it.' The two readings differ only by a single letter.

'WHILE I SWORE IN MY ANGER,
THEY SHALL NOT BE ADMITTED TO MY REST' (Ps. xcv. 11);
although God's works were completed from the creation
of the world. For, as we know, when speaking of the 4
seventh day He has used the words, 'AND GOD RESTED
ON THE SEVENTH DAY FROM ALL HIS WORKS' (Gen. ii. 2);
and He has also declared, 'THEY SHALL NOT BE ADMITTED 5
TO MY REST' (Ps. xcv. 11).

The Possession of Palestine did not exhaust the Promise

Since, then, it is still true that some will be 6
admitted to it, and that because of dis-
obedience those who formerly had the gospel
proclaimed to them were not admitted, He
again definitely mentions a certain day, 'to-day,' 7
saying long afterwards, by David's lips, in the words
already quoted,

'TO-DAY, IF YOU SHOULD HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS' (Ps. xcv. 7).

For if Joshua had given them rest, God would not have 8
continued to speak later about another still future day.
It follows that there still remains a Sabbath-Rest for 9
the people of God. For whoever has been admitted to 10
His rest, has rested from his works as God did from His.

An Appeal to the Warnings contained in the Word of God

Let it then be our earnest endeavour to be 11
admitted to that rest, so that no one may
perish through following the same example of
unbelief. For the word of God is full of life 12
and power, and is keener than the sharpest
two-edged sword. It pierces even to the severance of soul
from spirit, and penetrates between the joints and the
marrow, and it can discern the secret thoughts and pur-
poses of the heart. And no created thing is able to escape 13
its scrutiny; but everything lies bare and completely exposed
before the eyes of Him with whom we have to do.

The keen Sympathy of our great High Priest

Inasmuch, then, as we have in Jesus, the Son 14
of God, a great High Priest who has passed
into heaven itself, let us hold firmly to our
profession of faith. For we have not a High 15
Priest who is unable to feel for us in our weaknesses, but

13. *Completely exposed*] The word is obscure but seems to mean, 'like the victim whose neck is bent back for the knife.'
With whom we have to do] Or 'to whom we are responsible.'
14. *Into heaven itself*] Lit. 'through the (lower) heavens'; to the highest heaven —into the very presence of God. The lower and higher heavens of Jewish theology; three or even seven. Cf. 2 Cor. xii. 2.

one who was tempted in every respect, just as we are tempted, and yet did not sin. Therefore let us come 16
boldly to the throne of grace, that we may receive mercy and find grace to help us in our time of need.

High Priests must themselves be human

For every High Priest, chosen as he is from 1 **5**
among men, is appointed to act on behalf of men in matters relating to God, in order to offer both gifts and sin-offerings, and he must 2
be one who is able to bear patiently with the ignorant and erring, because he himself also is beset with infirmity. And 3
for this reason he is required to offer sin-offerings not only for the people but also for himself.

High Priests are appointed by God

And no one takes this honourable office upon 4
himself, but only accepts it when called to it by God, as Aaron was. So Christ also did not 5
claim for Himself the honour of being made High Priest, but was appointed to it by Him who said to Him,

'MY SON ART THOU:
I HAVE TO-DAY BECOME THY FATHER' (Ps. ii. 7);

as also in another passage He says, 6

'THOU ART A PRIEST FOR EVER,
BELONGING TO THE ORDER OF MELCHIZEDEK' (Ps. cx. 4).

The Prayers and Tears of the Man Jesus

For Jesus during His earthly life offered up 7
prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to save Him from death, and He was heard for
His godly fear. Although He was God's Son, yet He 8
learned obedience from the sufferings which He endured;
and so, having been made perfect, He became to all who 9
obey Him the source and giver of eternal salvation. For 10
God Himself addresses Him as a High Priest for ever, belonging to the order of Melchizedek.

These Hebrew Christians had gone backward

Of Him we have much to say, and much 11
that it would be difficult to make clear to you, since you have become so dull of apprehension.
For although, considering the long time you 12
have been believers, you ought now to be

4. *Honourable office*] Lit. 'honour,' or 'dignity.'
7. *Death*] Cf. Mark xiv. 36; or, possibly, 'bring Him to safety through and out of death.'
11. *Of Him*] *i.e.* Melchizedek or Christ: but more probably the pronoun is neuter, 'of which matter,' *i.e.* Christ, a Priest after the order of Melchizedek.
So dull of apprehension] Lit. 'hard of hearing.'

teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. By 13 people who live on milk I mean those who are imperfectly acquainted with the doctrine of righteousness. Such persons are mere babes. But solid food is for adults 14 —that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil.

An Appeal for manly Progress

Therefore leaving elementary instruction 1 **6** about the Christ, let us advance to mature manhood, and not be continually re-laying a foundation of repentance from lifeless works and of faith in God, or of teaching about ceremonial washings, the 2 laying on of hands, the resurrection of the dead, and the last judgement. And advance we will, if God permits 3 us to do so.

A solemn Warning

For it is impossible, in the case of those who 4 have once for all been enlightened, and have tasted the sweetness of the heavenly gift, and have been made partakers of the Holy Spirit, and have 5 realized how good the word of God is and how mighty are the powers of the coming age, and then fall away—it is 6 impossible, I say, to bring them back to a new repentance, since, to their own undoing, they are crucifying the Son of God afresh and exposing Him to open shame. For land which has drunk in the rain that often falls 7 upon it, and brings forth vegetation useful to those for whose sakes it is tilled, has a share in God's blessing. But if it only yields a mass of thorns and thistles, it 8 is considered worthless, and is in danger of being cursed, and in the end will be destroyed by fire.

A confident Expectation of better Things

But we, even while we speak in this tone, 9 have a happier conviction concerning you, my dearly-loved friends—a conviction of things which point towards salvation. For God is 10 not unjust so as to be unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering

1. *Doctrine*] Lit. 'word.'
2. *Ceremonial washings*] Lit. 'baptisms,' including Jewish ablutions (cf. Mark vii. 3, 4), the baptism of John and Christian baptism.

them. But we long for each of you to continue to mani- 11
fest the same earnestness, with a view to your enjoying
fulness of hope to the very end; so that you may not 12
become half-hearted, but be imitators of those who through
faith and patient endurance are heirs to the promises.

God's Promises inspire infinite Hope

For when God gave the promise to Abraham, 13
since He had no one greater to swear by, He
swore by Himself, saying, 14

'ASSUREDLY I WILL BLESS YOU,
AND I WILL INCREASE YOU' (Gen. xxii. 16, 17).

And so, as the result of patient waiting, our forefather 15
obtained what God had promised. Men swear by what 16
is greater than themselves; and with them an oath in
confirmation of a statement always puts an end to a dispute.
In the same way, since it was God's desire to display more 17
convincingly to the heirs of the promise how unchangeable
His purpose was, He added an oath, in order that, through 18
two unchangeable things, in which it is impossible for Him
to prove false, we may possess mighty encouragement—we
who, for safety, have hastened to lay hold of the hope set
before us. That hope we have as an anchor of the soul— 19
an anchor that can neither break nor drag. It passes in behind
the veil, where Jesus has entered as a fore-runner on our be- 20
half, having become, like Melchizedek, a High Priest for ever.

Jesus a High Priest like Melchizedek

This Melchizedek, King of Salem, priest of 1 7
the Most High God, who met Abraham as
he was returning from the slaughter of the
kings and blessed him, to whom also Abraham 2
assigned a tenth part of all the spoil, was in the first place,
as his name means, King of righteousness, and besides that,
King of Salem (that is, King of peace). Being without 3
father or mother or ancestry, having neither beginning of
days nor end of life, but made like to the Son of God, he
remains a priest in perpetuity (Gen. xiv. 18–20; Ps. cx. 4).
Now think how great this man must have been, 4

18. *Two unchangeable things*] God's promise and God's oath.

(vv. 1–3.) The punctuation adopted preserves the simple sequence of the clauses which describe the unique greatness of Melchizedek—leading up to the culmination. He retains a perpetual priesthood. In verse 3, and in the 'he lives' (of verse 8), the *silence* of the Genesis narrative is pressed into the argument, as often by Philo. This mysterious meeting of Melchizedek and Abraham is a striking episode in the history:

'Ships that pass in the night and speak each other in passing.'

And this writer's combination of Gen. xiv. and Psalm cx., to prove the superiority of the Priesthood of Christ, though some of the detail of his exegesis may seem strange to us, shows bold imagination and fine insight.

Melchizedek's Greatness. His Superiority to Abraham

to whom Abraham, the Patriarch, gave a tenth part of the best of the spoil. Those of the descendants of Levi who receive the priesthood are indeed authorized by the Law to take tithes from the people, that is, from their brethren, though these have sprung from Abraham. But, in this instance, one who does not trace his origin from them takes tithes from Abraham, and blesses him to whom the promises belong! And beyond all dispute it is always the inferior who is blessed by the superior.

Levi, as it were, paid him Tithes

Moreover, here mortal men receive tithes: there one receives them about whom it is witnessed that he lives. And even Levi—if I may so speak—pays tithes through Abraham: for Levi was yet in the loins of his forefather when Melchizedek met Abraham.

The Imperfection of the Jewish Priesthood

If then perfection was attainable by means of the Levitical priesthood—for on this basis the people received the Law—what further need was there for a priest of a different kind to be raised up belonging to the order of Melchizedek instead of being said to belong to the order of Aaron? For when the priesthood changes, a change of Law also of necessity takes place.

Jesus did not belong to the Tribe of Levi

He of whom all this is said is connected with a different tribe, not one man of which has anything to do with the altar. For it is undeniable that our Lord sprang from Judah, a tribe concerning which Moses said nothing about priests. And this is still more abundantly clear when we read that it is as belonging to the order of Melchizedek that a priest of a different kind is to arise, and to hold His office not in obedience to any temporary Law, but by virtue of an indestructible Life. The words indeed are in evidence,

'THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK' (Ps. cx. 4).

The Jewish Priesthood superseded

On the one hand we have here the abrogation of an earlier code because it was weak and ineffective—for the Law made nothing perfect; on the other hand we have the bringing in of a new and better hope by means of which we draw near to God.

8. *Here*] *i.e.* in the regulations of the Levitical priesthood as contrasted with that of Melchizedek.

11. *What further, &c.*] Why change the priest, unless, indeed, that means change of the Law?

Christ's Priesthood has been made sure to Him by God

And since this was effected not without an oath—for those others became priests apart from any oath, but He entered upon an office confirmed by an oath from Him who said to Him, 'THE LORD HAS SWORN AND WILL NOT RECALL HIS WORDS, THOU ART A PRIEST FOR EVER' (Ps. cx. 4)—so much the more also is the Covenant of which Jesus has become the guarantor, a better covenant.

Christ the one Priest who never dies

And they have been appointed priests many in number, because death prevents their continuance in office: but He, because He continues for ever, has a priesthood which does not pass to any successor. Hence too He is able to save to the uttermost those who come to God through Him, seeing that He ever lives to make intercession on their behalf.

The sinless and perfect Son of God

Such a High Priest as this was exactly suited to our need—holy, guileless, undefiled, far removed from sinful men, and exalted above the heavens; who, unlike other High Priests, is not under the necessity of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; because this He did once for all when He offered up Himself. For the Law constitutes men—men with all their infirmity as High Priests; but the word of the oath, which came later than the Law, constitutes as High Priest a Son who has been made for ever perfect.

Christ's High Priesthood, and the new Covenant

A heavenly, not an earthly Priesthood

Now of what we have been saying the main point is this. We have a High Priest who has taken His seat at the right hand of the throne of God's Majesty in the heavens, and ministers in the Holy place and in the true tabernacle built by the Lord and not by man.

The Mosaic System a dim Shadow of spiritual Realities

Every High Priest, however, is appointed to offer both bloodless gifts and sacrifices. Therefore this High Priest also must have some offering to present. If then He were still on earth, He would not be a priest at all, since there are already those who present the offerings in

21. *Recall His words*] Lit. 'regret it.'
22. *Guarantor*] Or 'surety.' Cf. Job xvii. 3, R.V.

obedience to the Law, and do service to a copy and type of 5
things heavenly, just as Moses was divinely instructed
when about to build the tabernacle. God said, 'SEE THAT
YOU MAKE EVERYTHING AFTER THE PATTERN SHOWN YOU
ON THE MOUNTAIN' (Exod. xxv. 40). But, as a matter of 6
fact, the ministry which Christ has obtained is all the nobler
a ministry, in that He is at the same time the negotiator of
a sublimer covenant, based upon sublimer promises.

A new and spiritual Covenant was promised

For if that first Covenant had been free 7
from imperfection, there would have been no
occasion to introduce a second. But Scripture 8
says that God was dissatisfied with His people:

'"THERE ARE DAYS COMING," SAYS THE LORD,
"WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL
AND WITH THE HOUSE OF JUDAH A NEW COVENANT—
A COVENANT UNLIKE THE ONE WHICH I MADE WITH 9
THEIR FATHERS
ON THE DAY WHEN I TOOK THEM BY THE HAND TO
LEAD THEM OUT FROM THE LAND OF EGYPT;
FOR THEY WOULD NOT REMAIN FAITHFUL TO MY
COVENANT."
"SO I TURNED FROM THEM," SAYS THE LORD.
"BUT THIS IS THE COVENANT THAT I WILL MAKE WITH 10
THE HOUSE OF ISRAEL
AFTER THOSE DAYS," SAYS THE LORD:
"I WILL PUT MY LAWS INTO THEIR MINDS
AND WILL WRITE THEM UPON THEIR HEARTS.
AND I WILL INDEED BE THEIR GOD
AND THEY SHALL BE MY PEOPLE.
AND THERE SHALL BE NO NEED FOR THEM TO TEACH 11
EACH ONE HIS FELLOW CITIZEN
AND EACH ONE HIS BROTHER, SAYING, KNOW THE LORD.
FOR ALL WILL KNOW ME
FROM THE LEAST OF THEM TO THE GREATEST;
BECAUSE I WILL BE MERCIFUL TO THEIR WRONG- 12
DOINGS,
AND THEIR SINS I WILL REMEMBER NO LONGER"'
(Jer. xxxi. 31–34).

By using the words, 'a new Covenant,' He has made 13
the first one obsolete. But whatever is decaying and
showing signs of old age is not far from disappearing
altogether.

A Description of the earthly Sanctuary

Now even the first Covenant had regulations 1 9
for divine worship, and had also its sanctuary
—a sanctuary belonging to this material world.
A sacred tent was constructed—the outer one, 2
in which were the lamp and the table and the presented
loaves; and this is called the Holy Place. And behind the 3
second veil was a sacred tent called the Holy of Holies.
This had a golden altar of incense, and the ark of the 4
Covenant completely covered with gold, and in it there
were a gold vase holding the manna, and Aaron's rod
which budded, and the tables of the Covenant. And above 5
the ark were the Cherubim of the glory overshadow-
ing the Mercy-seat. But I cannot now speak about
all these in detail.

The innermost Sanctuary of Heaven was not yet open

These arrangements having been completed, 6
the priests, when conducting the divine ser-
vices, continually enter the outer tent. But 7
into the second the High Priest goes only on one
day of the year, and goes alone, taking with
him blood, which he offers both on his own behalf and on
account of the sins which the people have ignorantly com-
mitted. The lesson which the Holy Spirit teaches is 8
this—that the way into the true Holy Place is not yet open
so long as the outer tent still stands. And this for this 9
present time is symbolic. According to that symbol both
gifts and sacrifices are offered, unable though they are to
give complete freedom from sin to him who worships.
For reliance is placed only on meats and drinks and various 10
washings—regulations for the body, imposed until a time
of reformation.

But our great High Priest was already behind the Veil

But when Christ appeared as a High Priest 11
of the blessings that are to come, He entered
through the greater and more perfect Taber-
nacle (a tent not built with hands—that is
to say, which does not belong to this material

4. *Altar of incense*] So R.V. mg.; Amer. R.V. text; or 'censer' (A.V. and R.V. text; Amer. R.V. mg.); but there is no evidence that a golden censer was part of the furniture of the Holy of Holies; and the writer could not have omitted to include in the furniture of the Tabernacle the far more important altar of incense; see Exod. xxx. 1–10. It is true that the altar was not within the Holy of Holies, but its position before the second veil, and its importance in the ritual of the Day of Atonement (Lev. xvi. 12), may warrant the similar statement of 1 Kings vi. 22, that it '*belonged*' to the Oracle.

8. *Holy Place*] So in verses 12, 24, 25, evidently signifying in these instances the most Holy Place.

11. *That are to come*] v.l. 'that have (already) come.'

creation); and by means of His own blood, not the blood 12
of goats and calves, He once for all entered the Holy
Place; thus securing an eternal redemption.

The cleansing Power of Christ's Blood

For if the blood of goats and bulls and the 13
ashes of a heifer sprinkling those who have
contracted defilement make them holy so as
to bring about ceremonial purity, how much 14
more certainly shall the blood of Christ, who
through the eternal Spirit offered Himself to God, free from
blemish, purify your consciences from lifeless works to
serve the living God?

The new Covenant owes its Validity to Christ's Death

And because of this He is the mediator of 15
a new Covenant, in order that, since a life has
been given in atonement for the offences com-
mitted under the first Covenant, those who
have been called may receive the eternal
inheritance which has been promised to them. For where 16
there is a legal 'will,' there must also be a death brought
forward in evidence—the death of him who made it. And 17
a will is only of force in the case of a deceased person, being
never of any avail so long as he who made it lives.

Sin requires the Surrender of some Life

Accordingly we find that the first Covenant 18
was not inaugurated without blood. Thus when 19
Moses had proclaimed to all the people every
commandment contained in the Law, he took
the blood of the calves and of the goats and with them water,
scarlet wool and hyssop, and sprinkled both the book itself
and the people generally, saying, 20

'THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU' (Exod. xxiv. 8).

In the same way he also sprinkled blood upon the 21
Tent of worship and upon all the vessels used in the

12. *The blood*] 'The Scriptural idea of blood is essentially an idea of life and not of death' (Westcott).

13. *Ceremonial purity*] Lit. 'the purity of the flesh'; not the act of purification, but the state of legal cleanness which results.

14. In this verse occurs a textual tragedy. The greatest of all manuscripts, the Codex Vaticanus (fourth century), comes to an end in the middle of the Greek verb 'purify,' and is wanting for the rest of the N.T.

Your] v.l. 'our.'

16, 17. *Legal* '*will*' . . *will*] In the N.T. this word is usually rendered 'Covenant,' as in verses 15, 18. Here the mention of the inheritance, in verse 15, seems to remind the writer of another meaning of the word; and in verses 16, 17 he glides from the one sense into the other, in order to suggest a fresh reason for the necessity of the death of Christ. The attempt of some Commentators to retain throughout the passage the one sense 'Covenant' leads to forced interpretation. Verses 16, 17 are little more than an aside, or passing illustration.

17. *Being never of any avail*] Or, 'doth it ever avail, &c.?'

ministry. Indeed we may almost say that in obedience 22
to the Law everything is sprinkled with blood, and
that apart from the shedding of blood there is no
remission of sins.

Christ's one Sacrifice does away with Sin

It was needful therefore that the copies of the 23
things in heaven should be cleansed in this way,
but that the heavenly things themselves should
be cleansed with more costly sacrifices. For 24
not into a Holy Place built by men's hands—a mere copy
of the reality—did Christ enter, but He entered heaven
itself, now to appear in the presence of God on our behalf.
Nor was it for the purpose of many times offering Himself 25
in sacrifice, as the High Priest enters the Holy Place,
year after year, taking with him blood not his own. In 26
that case Christ would have needed to suffer many times,
from the creation of the world onwards; but as a matter
of fact He has appeared once for all, at the close of
the ages, in order to do away with sin by the sacrifice
of Himself.

Death is always followed by Judgement

And since it is reserved for all mankind 27
once to die, and afterwards to be judged;
so the Christ also, having been once offered in 28
sacrifice in order that He might bear the sins
of many, will appear a second time, separated from sin,
to those who are eagerly expecting Him, to make their
salvation complete.

The Mosaic Sacrifices were of small Value

Now, since the Law exhibits only an outline of 1
the blessings to come and not a perfect repre-
sentation of the realities, the priests can never,
by repeating the same sacrifices which they
continually offer year after year, give complete freedom
from sin to those who draw near. For then would not the 2
sacrifices have ceased to be offered, because the consciences
of the worshippers, in that case cleansed once for all,
would no longer be burdened with sins? But in those 3
sacrifices sins are recalled to memory year after year.
It is impossible for the blood of bulls and goats to take 4
away sins.

22. *Shedding*] Or 'outpouring'; but the stress of the whole argument is on the death of the victim rather than on the sprinkling with the blood. The whole verse refers to the requirements of the Levitical Law.

28. *Separated from sin*] Having done with sin for ever.

1. *The priests*] v.l. 'it.'

It is the Surrender of Man's Will that God wants

That is why, when He comes into the world, 5
He says,

'SACRIFICE AND OFFERING THOU HAST NOT
DESIRED,
BUT A BODY THOU HAST PREPARED FOR ME.
IN WHOLE BURNT-OFFERINGS AND IN SIN-OFFERINGS THOU 6
HAST TAKEN NO PLEASURE.
THEN I SAID, "I AM COME—IN THE ROLL OF THE BOOK 7
IT IS WRITTEN CONCERNING ME—
TO DO THY WILL, O GOD" ' (Ps. xl. 6–8).

After saying the words I have just quoted, 'SACRIFICES 8
AND OFFERINGS OR WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS THOU HAST NOT DESIRED OR TAKEN PLEASURE IN' (all such being offered in obedience to the Law), He then adds, 9
'I AM COME TO DO THY WILL.' He does away with the first
in order to establish the second. It is through that divine 10
will that we have been set free from sin, through the offering of Jesus Christ as our sacrifice once for all.

Christ's one Sacrifice is of eternal Efficacy

And while every priest stands ministering, 11
day after day, and constantly offering the same sacrifices—though these can never rid us of
our sins—this Priest, on the contrary, after 12
offering for sins a single sacrifice of perpetual efficacy,
took His seat at God's right hand, waiting from that time 13
onward until His enemies be put as a footstool under 14
His feet. By one single offering He has for ever perfected the sanctified.

The new Covenant is written on Men's Hearts

And the Holy Spirit also gives us His testi- 15
mony; for when He had said,

'"THIS IS THE COVENANT THAT I WILL MAKE 16
WITH THEM
AFTER THOSE DAYS," SAYS THE LORD:
"I WILL PUT MY LAWS UPON THEIR HEARTS
AND WILL WRITE THEM ON THEIR MINDS"';

He adds, 17

'AND THEIR SINS AND OFFENCES I WILL REMEMBER NO
LONGER' (Jer. xxxi. 33, 34).

But where these have been forgiven no further offering 18
for sin is required.

5. *But a body*] A notable variation of the LXX from the Hebrew, 'Mine ears hast Thou opened,' *i.e.* for the Psalmist to listen to the Divine voice. See Ps. xl. 6, R.V. mg.

11. *Priest*] v.l. 'High Priest.'

Exhortations based on the new Covenant

The Privilege of entering God's immediate Presence

Since then, brethren, we have free access to 19
the Holy Place through the blood of Jesus, by 20
the new and living way which He opened up
for us through the veil—that is to say, His
flesh—and since we have a great Priest who has 21
authority over the house of God, let us draw near with 22
sincerity and unfaltering faith, our hearts sprinkled clean
from consciences oppressed with sin, and our bodies
bathed in pure water. Let us hold firmly to an unflinching 23
avowal of our hope, for He is faithful who gave us the
promises. And let us bestow thought on one another 24
with a view to arousing one another to brotherly love and
right conduct; not neglecting—as some habitually do— 25
to meet together, but encouraging one another, and doing
this all the more since you can see the Day of Christ
drawing near.

The awful Guilt of deliberate Apostasy

For if we wilfully persist in sin after having 26
received the knowledge of the truth, there
no longer remains in reserve any other sacrifice
for sins. There remains nothing but a certain 27
awful expectation of judgement, and the fury of fire
which is to consume the enemies of God. Any one who 28
bids defiance to the Law of Moses is put to death without
mercy on the testimony of two or three witnesses. How 29
much severer punishment, think you, will he be held to
deserve who has trampled under foot the Son of God,
has not regarded as holy that Covenant-blood with which
he was set free from sin, and has insulted the Spirit from
whom comes grace? For we know who it is that has 30
said, 'VENGEANCE BELONGS TO ME: I WILL PAY BACK'
(Deut. xxxii. 35); and again, 'THE LORD WILL BE HIS
PEOPLE'S JUDGE' (Deut. xxxii. 36). It is an awful thing 31
to fall into the hands of the living God.

A cheering Appeal to the Past

But recall to mind the days now past, when 32
on being first enlightened you went through
a great conflict and many sufferings. This 33
was partly through allowing yourselves to be made a public
spectacle amid reproaches and persecutions, and partly

20. He had to die, to remove, for Himself and for us, the barrier which shuts out from the Holy Place.

25. *Meet together*] Lit. 'not leaving in the lurch our own assembly'; perhaps by occasional attendance at other more attractive churches in the same city.

through coming forward to share the sufferings of those who were thus treated. For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain.

The Nearness of Reward or Retribution

Therefore do not cast from you your confident hope, for it will receive a vast reward. You have need of patient endurance, so that, as the result of having done the will of God, you may receive the promised blessing. There is still but a short time, and then

> 'THE COMING ONE WILL COME AND WILL NOT DELAY.
> BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL LIVE;
> AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE IN HIM' (Hab. ii. 3, 4, LXX).

We however are not the ones to shrink back and perish, but are of those who believe and so win possession of their souls.

Faith and its ancient Heroes

The Nature of Faith

Now faith is a confident assurance of that for which we hope, a conviction of the reality of things which we do not see. By it the saints of old won God's approval. Through faith we understand that the world came into being by the command of God, so that what is seen does not owe its existence to that which is visible (Gen. i. 1).

Abel

Through faith Abel offered to God a more acceptable sacrifice than Cain, and through this faith he had witness borne to him that he was righteous, God bearing witness by accepting his gifts (Gen. iv. 4); and through his faith, though he is dead, he still speaks.

Enoch

Through faith Enoch was taken from the earth so that he did not see death, and he could

34. *Your own selves*] Or 'that you yourselves have'; v.l. 'You have for yourselves.'

38. *Faith*] *i.e.* fidelity, stedfastness, nearer to the meaning of the Hebrew word than in Paul's use of the same passage (Rom. i. 17; Gal. iii. 11).

3. *Visible*] Cf. Rom. i. 20.

4. *More acceptable*] Lit. 'more abundant,' 'richer.' Why, the Genesis record does not say.

God bearing witness, &c.] The Greek text in this clause is uncertain; see R.V. mg.

Though he is dead, he still speaks] Or 'even after he was dead, he still spoke'; a reference to 'the voice of Abel's blood' (Gen. iv. 10). Cf. xii. 24.

not be found, because God took him; for before he was taken he had witness borne to him that he pleased God (Gen. v. 22, 24). Where there is no faith it is impossible truly to please Him; for the man who draws near to God must believe that there is a God, and that He proves Himself a rewarder of those who seek after Him.

Noah

Through faith Noah, being divinely warned about things as yet unseen, reverently gave heed and built an ark for the safety of his family (Gen. vi. 13–22); and by this act he condemned the world, and became an heir of the righteousness which depends on faith.

Abraham

Through faith Abraham, called to leave home and go into a land which he was to receive for an inheritance, obeyed; and he went out, not knowing where he was going (Gen. xii. 1, 4). Through faith he came and made his home for a time in a land which had been promised to him, as if in a foreign country, living in tents together with Isaac and Jacob, sharers with him in the same promise; for he was looking forward to the city which has the foundations, whose architect and builder is God.

Sarah

Through faith even Sarah herself received strength to become a mother—although she was past the time of life for this—because she judged Him faithful who had given the promise (Gen. xxi. 1, 2). And thus there sprang from one man, one practically dead, a nation like the stars of the sky in number, and like the sands on the sea shore which cannot be counted.

It was Heaven that they looked forward to

All these died sustained by faith. They had not received the promised blessings, but had seen them from a distance and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth: men who acknowledge this make it manifest that they are seeking elsewhere a country of their own. If they had cherished the remembrance of the country they had left, they would have found an opportunity to return; but, as it is, we see them eager for a better land, that is to say, a

5. *Pleased God*] The LXX translation of the Hebrew phrase, 'walked with God.'
11. *To become a mother*] Or 'to found a posterity.' The reference to Sarah's faith is difficult in view of Gen. xviii. 12. Perhaps the writer means 'in spite of her earlier incredulity.' The like incredulous laughter is attributed also to Abraham (Gen. xvii. 17), and when Isaac (*laughter*) is born, Sarah laughs in exultation over her neighbours (Gen. xxi. 6).

heavenly one. For this reason God is not ashamed to be called their God, for He has prepared a city for them.

The supreme Trial of Abraham's Faith

Through faith Abraham, when he was being 17
put to the test, offered up Isaac (Gen. xxii.).
Yes, he who had joyfully welcomed the promises
was ready to sacrifice his only son with regard 18
to whom he had been told, 'IT IS THROUGH ISAAC THAT
YOUR POSTERITY SHALL BE TRACED' (Gen. xxi. 12). For 19
he reckoned that God is even able to raise a man up from
the dead, and, figuratively speaking, it was from the dead
that he received Isaac back again.

Isaac, Jacob, Joseph

Through faith Isaac blessed Jacob and Esau, 20
even as to things yet to come (Gen. xxvii.
27–40). Through faith Jacob, when dying, 21
blessed each of Joseph's sons, and, bowing upon the top
of his staff, worshipped God (Gen. xlviii. 8–20). Through 22
faith Joseph, when he was near his end, made mention
of the exodus of the sons of Israel, and gave orders about
his own body (Gen. l. 24, 25).

Amram and Jochebed

Through faith the child Moses was hid for 23
three months by his parents, because they saw
his rare beauty; and the king's edict had no
terror for them (Exod. ii. 2).

Moses

Through faith Moses, when he grew to 24
manhood, refused to be known as Pharaoh's
daughter's son, preferring rather to endure ill-treatment 25
along with the people of God than to enjoy the short-
lived pleasures of sin; because he deemed the reproaches 26
which he might meet with in the service of the Christ to be
greater riches than all the treasures of Egypt; for he fixed
his gaze on the coming reward. Through faith he left 27
Egypt, not being afraid of the king's anger; for he held

19. *Figuratively speaking*] Lit. 'in a parable,' since he did not actually die. Some suppose that the writer means 'he received him back again' by what is a parable of the Resurrection of Christ.

21. *Top of his staff*] *i.e.* in the attitude of worship. The O.T. has 'upon the head of the bed,' the same word as 'staff' in unpointed Hebrew. The incident (Gen. xlvii. 29–31) records a pledge exacted from Joseph, and is earlier than the blessing upon Joseph's sons, Ephraim and Manasseh (Gen. xlviii. 8–20).

22. *Made mention of*] Or, simply, 'thought of.'
His own body] Lit. 'his bones.'

23. *His rare beauty*] Lit. 'that the boy was beautiful.'

26. *The reproaches which he might meet with in the service of the Christ*] Lit. simply 'the reproach of the Christ.' *Cf.* xiii. 13.

27. *Not being afraid of*] The writer corrects the impression which the Genesis narrative might give, that the flight into Midian was prompted by fear. 'Not so,' he says; 'it was due to the faith of Moses that God, in His own good time, had yet a mission for him to fulfil. It is the later exodus from Egypt which is attributed in verses 28, 29 to the like faith.'

on his course as seeing the unseen One (Exod. ii. 14, 15).
Through faith he instituted the Passover and the sprinkling 28
of the blood so that the destroyer of the firstborn might
not touch the Israelites (Exod. xii. 21, 22).

The Israelites

Through faith they passed through the Red 29
Sea as though they were passing over dry land,
but the Egyptians, when they tried to do the
same, were swallowed up (Exod. xiv. 22–28).

Through faith the walls of Jericho fell to the ground after 30
being surrounded for seven days (Josh. vi. 20).

Rahab

Through faith Rahab the harlot did not 31
perish along with the disobedient, because she
had welcomed the spies and had sheltered them (Josh.
ii. 1 ; vi. 23).

Other Heroes of Faith

And why need I say more ? For time will 32
fail me if I tell the story of Gideon, Barak,
Samson, Jephthah, and of David and Samuel
and the Prophets ; men who, through faith, conquered 33
whole kingdoms, executed true justice, obtained promises,
shut the mouths of lions (Dan. vi. 22), quenched the power 34
of fire (Dan. iii.), escaped the edge of the sword, out of
weakness were made strong, became mighty in war, put to
flight foreign armies. Women received back their dear 35
ones alive from the dead (1 Kings xvii. 23 ; 2 Kings iv. 37) ;
and others were put to death with torture, refusing the
deliverance offered to them—that they might secure a better
resurrection. Others again were tested by cruel mockery 36
and by scourging ; yes, and by chains and imprisonment.
They were stoned (2 Chron. xxiv. 20, 21), they were sawn 37
asunder, they were tried by temptation, they were killed
with the sword (1 Kings xix. 14 ; Jer. xxvi. 20–23). They
went from place to place in sheepskins or goatskins, endur-
ing want, oppression, and cruelty—men of whom the 38
world was not worthy : they wandered across deserts

32. *Gideon*] Judges vi. 11.
Barak] Judges iv. 6.
Samson] Judges xiii. 24, &c.
Jephthah] Judges xi. 1–xii. 7.
David] 1 Sam. xvi. 1, &c.
Samuel] 1 Sam. i. 20, &c.

35. *Put to death*] Probably by beating. In illustration of this verse see 2 Macc. vi. 18–31 ; vii. 9, 11, 14, 29, 36.

37. *Sawn asunder*] The traditional fate of Isaiah.
Tried by temptation] So general an assertion seems out of place in this context of specific persecutions. A slight emendation of the Greek verb gives the meaning ' they were burned ' ; or the word may be an intrusion into the text from a marginal note.

and mountains, or hid themselves in caves and in holes in the ground.

Apart from Christ and His Church their Blessedness was incomplete

And although by their faith they all won 39
God's approval, none of them received the
fulfilment of His promise; because God 40
had provided for us something better, so
that apart from us they were not to be
perfected.

Renewed Exhortations

Jesus Himself the chief Hero of Faith

Therefore, surrounded as we are by such a 1 **12**
vast cloud of witnesses, let us fling aside every
encumbrance and the sin that so readily en-
tangles our feet. And let us run with patient
endurance the race that lies before us, simply fixing our 2
gaze upon Jesus, the Leader and Perfecter of faith. He, for
the sake of the joy which lay before Him, patiently endured
the cross, looking with contempt upon its shame, and is
now seated at the right hand of the throne of God.

Our Sorrows are far less than His were

Therefore, if you would escape becoming 3
weary and faint-hearted, compare your own
sufferings with those of Him who endured such
hostility directed against Him by sinners. In 4
your struggle against sin you have not yet resisted to the
shedding of blood; and you have quite forgotten the 5
encouraging words which are addressed to you as sons,

> 'My son, do not think lightly of the Lord's discipline,
> And do not faint when He corrects you;
> For those whom the Lord loves He disciplines: 6
> And He scourges every son whom He accepts'
> (Prov. iii. 11, 12; Job v. 17).

Pain is an Evidence of God's Love

The sufferings that you are enduring are for 7
your discipline. God is dealing with you as
sons; for what son is there whom his father

1. *Witnesses*] Not merely spectators, but such spectators as were qualified by their own experience to judge of our faith.

2. *The Leader . . faith*] See ii. 10, n.

3. *Against Him*] v.l. 'against themselves.' Cf. Num. xvi. 38 ('sinners against their own souls').

4. *The shedding of blood*] Lit. 'resisted unto blood.' If this means that no martyrdoms had yet occurred, the address of the Epistle either to Jerusalem or Rome would be excluded. And the cause of martyrdom was hardly resistance against sin. Probably the expression is metaphorical, 'Your moral conflict has not yet been in deadly earnest. No blood has been drawn in this spiritual fight against sin.'

does not discipline? And if you are left without discipline, 8
of which all have had a share, that shows that you are
bastards, and not sons.

Our Father brings Nobility of Character out of Pain

Besides this, our earthly fathers used to 9
discipline us and we treated them with respect,
and shall we not still more be submissive to the
Father of our spirits, and live? They dis- 10
ciplined us for a few years according as they
thought fit; but He does it for our certain good, in order
that we may become sharers in His own holy character.
Now, at the time, discipline seems to be a matter not 11
for joy, but for grief; yet it afterwards yields to those
who have passed through its training the peace of a
righteous life.

'Be cheerful, peaceable, and always on your Guard'

Therefore strengthen the drooping hands 12
and paralysed knees, and make straight paths 13
for your feet, so that what is lame may not be
put entirely out of joint but may rather be
restored. Ever strive for peace with all men, 14
and for that sanctification apart from which no one
will see the Lord. Carefully see to it that no one fails 15
to avail himself of the grace of God; that no root
bearing bitter fruit spring up and cause trouble among
you, and through it the whole brotherhood be defiled; and 16
that there be no fornicator, and no ungodly person like
Esau, who, in return for a single meal, parted with his
birthright. For you know that even afterwards, when 17
he wished to secure the blessing, he was rejected; he
found no opportunity for repentance, though he sought
the blessing earnestly with tears.

The Difference between the Inauguration of the earthly and the heavenly Kingdoms of God

The Contrast between Sinai and Mount Zion

No, you have not come near to something 18
material all ablaze with fire, and to gloom and
darkness and storm and trumpet-blast and the 19
sound of words—a sound such that those who
heard it entreated that no further word should be added.

9. *Our earthly, &c.*] Lit. 'we had the fathers of our flesh (as) chastisers.'
15. *The whole brotherhood*] Lit. 'the many.'
17. *The blessing*] Lit. 'it,' possibly, though not probably, referring to repentance.
18. *Material*] Lit. 'which could be touched.' See Ex. xix. 16.

For they could not endure the order which had been given, 20
' EVEN A BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE
STONED TO DEATH ' (Exod. xix. 12, 13); and so terrible was 21
the scene that Moses said, ' I TREMBLE WITH FEAR ' (Deut.
ix. 19). No! you have come to Mount Zion, and to the 22
city of the living God, the heavenly Jerusalem, to countless
hosts of angels, to the festal gathering and Church of the first- 23
born, whose names are recorded in heaven, and to the God
of all as Judge, and to the spirits of righteous men made
perfect, and to Jesus the mediator of a new Covenant, and 24
to the sprinkled blood which speaks in more gracious tones
than that of Abel.

The Necessity for scrupulous Obedience

See to it that you do not refuse to listen to 25
Him who is speaking to you. For if they of
old did not escape unpunished when they
refused to listen to Him who spoke on earth,
much less shall we escape who turn a deaf ear to Him who
now speaks from heaven. His voice then shook the earth, 26
but now we have His promise, ' YET AGAIN I WILL, ONCE
FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT
HEAVEN ALSO ' (Hag. ii. 6). Here the words ' Yet again, 27
once for all ' denote the removal of the things which can be
shaken—created things—in order that the things which
cannot be shaken may remain.

A Reason for Gratitude

Therefore, receiving a kingdom which 28
cannot be shaken, let us cherish thankfulness,
so that we may offer to God an acceptable
service with godly reverence and awe. For our God is 29
indeed a consuming fire (Deut. iv. 24).

Final Exhortations

Brotherly Love and Purity urged

Let brotherly love continue. Do not neglect 1,2 **13**
to show hospitality to strangers; for, by being
hospitable, some, without knowing it, have had
angels as their guests (Gen. xviii., xix.; Judges xiii.).
Remember prisoners, as if you were in prison with them; 3
and remember those suffering ill-treatment, for you your-
selves also are still in the body. Let marriage be held in 4
honour among all, and let the marriage bed be unpolluted;
fornicators and adulterers God will judge.

Your lives should be untainted by love for money. Be 5
content with what you have; for God Himself
'Be contented. GOD will never fail you' has said,

'I WILL NEVER LET YOU GO:
I WILL NEVER FORSAKE YOU'
(Gen. xxviii. 15; Deut. xxxi. 6–8; Josh. i. 5).

So that we fearlessly say, 6
'THE LORD IS MY HELPER; I WILL NOT BE AFRAID:
WHAT CAN MAN DO TO ME?' (Ps. cxviii. 6).

Remember your former leaders—it was they 7
Christ and Christian Truth do not change who brought you the word of God. Bear in
mind how they ended their lives, and imitate
their faith. Jesus Christ is the same yesterday 8
and to-day—yes, and for ever. Do not be drawn aside by 9
all sorts of strange teaching; for it is well to have the
heart strengthened by grace, and not by meats, from
which those who place dependence upon them have
derived no benefit.

We Christians have an altar from which 10
Our Altar, Sacrifice, and true Home those who serve the Tabernacle have no right
to eat. For the bodies of those animals of 11
which the blood is carried by the High Priest
into the Holy Place as an offering for sin are burned out-
side the camp (Lev. xvi.). And for this reason Jesus also, 12
in order, by His own blood, to set the people free from sin,
suffered outside the gate. Therefore let us go to Him 13
outside the camp, bearing the same reproach as He. For 14
we have no abiding city here, but we seek the city which
is to come.

(vv. 8–14.) A short and tentative paraphrase of this very difficult and much discussed passage is all that can be here attempted.

'Jesus does not change, and in His teaching there is no place for "meats." Do we thereby suffer loss? On the contrary, we surpass the Jewish ritual. There was one supreme yearly sacrifice of which the priests might not, indeed could not, partake; for it was burned outside the camp. So our Sacrifice is one with which no "meats" can be associated. As the bullock and the goat for the sin-offering, after the presentation of their blood in the Holy of Holies, were burned outside the camp, so Jesus suffered outside the gate, that He might present His atoning blood in the heavenly Holy of Holies. Let us, then, gladly go forth to Him, away from the camp of Judaism, and, disdaining participation in any actual sacrificial meal, feed on Him in our hearts by faith, with thanksgiving.'

9. *Meats*] Apparently less general than in ix. 10, where the ritual distinction of clean and unclean would be included. Here the reference seems to be limited to the sacrificial meats of verse 10, by partaking of which the heart of the worshipper was supposed to be strengthened.

10. *Altar*] Perhaps specifically the Cross. Or the thought may be more general: 'We Christians, it is true, are without an actual altar, but we possess in the Cross all that the altar and its sacrifices stood for, and far more.'

12. *Outside the gate*] Cf. John xix. 20, 'near the city.'

'Give Thanks in Words and by Unselfishness'

Through Him, then, let us continually lay on 15
the altar a sacrifice of praise to God, that is, the
fruit of lips that give thanks to His Name.
And do not forget to be kind and liberal; for 16
with sacrifices of that sort God is greatly pleased.

'Be loyal to your religious Leaders'

Obey your leaders and be submissive to them, 17
because they are keeping watch over your souls
as those who will have to give account; so
that they may do this with joy and not with
lamentation—for that would be of no advantage to you.

A Request for Prayer

Pray for us; for we are sure that we have 18
clear consciences, and we desire to live
honourably in every respect. I specially urge 19
this upon you all the more, that I may the sooner be
restored to you.

A farewell Blessing

Now may the God of peace who brought up 20
from the dead the great Shepherd of the
sheep with the blood of the eternal Covenant,
even Jesus our Lord, equip you with every good for the 21
doing of His will, effecting in us that which is pleasing in
His sight through Jesus Christ. To Him be the glory
for ever and ever. Amen.

Conclusion

Bear with me, brethren, when I thus exhort 22
you; for, in fact, it is but a short letter that I
have written to you.

You will rejoice to hear that our brother Timothy has 23
been set at liberty. If he comes soon, I will see you with
him. Greet all your leaders and all the saints. The 24
brethren from Italy send you greetings.

Grace be with you all. Amen. 25

15. *Fruit of lips*] Cf. Hos. xiv. 2, 'the calves of our lips.'

23. *You will rejoice to hear*] Lit. 'know' (imperative); or, possibly, 'You know.'

24. *The brethren from Italy send*] Probably this implies that the writer is out of Italy, accompanied by Italian Christians who send greetings to their friends at home, presumably in Rome. But the Greek phrase may mean, 'the brethren send you greetings from Italy,' in which case Rome would be, not the destination, but the origin of the Epistle.

THE CATHOLIC EPISTLES

The New Testament contains a group of seven Epistles, to five of which—James, 1 and 2 Peter, 1 John, and Jude—in A.V. and R.V. the title 'general,' the English rendering of the Greek 'catholic,' is prefixed. The remaining two, 2 and 3 John, naturally link on to 1 John.

Eusebius (*c.* A.D. 310) is the first to speak of the seven so-called Catholic Epistles. The meaning and history of the term are obscure. Probably the term was suggested by the very wide address of each of the seven, except 2 and 3 John. They are also marked off from Paul and *Hebrews* as less personal and less creative in theological thought. Most of them had to struggle hard and long for admission into the New Testament Canon, and they still raise difficult critical problems.

THE EPISTLE OF JAMES

The author describes himself as 'James, a servant of God, and of the Lord Jesus Christ.' As James, the son of Zebedee, had met an early death (Acts xii. 1), the only N.T. James to write with apostolic authority would be James, the Lord's brother, head of the Church in Jerusalem, who had now learnt to think of himself, not as brother of Jesus, but as 'a servant of the Lord Jesus Christ.' (Similarly another brother of the four (Mark vi. 3) styles himself, if the Epistle of Jude is his, as 'a servant of Jesus Christ and brother of James.') This authorship is confirmed by the strikingly Jewish character of the Epistle. Its ethical teaching is finely Christian; many of its sayings sound like words of Christ; but from so prominent a leader of the Church, the distinctive Christian note is strangely lacking—not Jesus but Job is chosen as type of patient endurance (v. 11; contrast 1 Peter ii. 21–25). The name of Jesus Christ occurs only twice (i. 1; ii. 1); and, in the latter case, occasions Greek all but impossible of translation. An attractive hypothesis of the late Professor J. H. Moulton deserves attention as solving conspicuous difficulties of this unique writing. He suggests that the Epistle was addressed not to Christians, but to non-Christian Jews, by one whom they would respect. To name 'Jesus' would be to prejudice his message; but he conveys much of His teaching to make its own appeal. The two passages (i. 1 and ii. 1), would then originally have run, in Old Testament phraseology, 'James, a servant of God.' 'Hold the faith of the Lord of glory.'

The question of date is too intricate to be here discussed.

THE EPISTLE OF JAMES

Greeting

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes of the Dispersion: greeting.

The Testing of Faith and Character

2 Reckon it nothing but joy, my brethren, whenever you find yourselves surrounded by various temptations. 3 Be assured that the testing of your faith leads to power of endurance; 4 only let endurance do its full work, so that you may become perfect and complete, deficient in nothing. 5 If any one of you is deficient in wisdom, let him ask God, who

Wisdom to be sought from God

gives with open hand to all men and without upbraiding; and it will be given him. 6 But let him ask in faith and have no doubts; for he who has doubts is like the surge of the sea, driven by the wind and tossed about. 7 A person of that sort must not expect to receive anything from the Lord, 8 being a man of two minds, undecided in every step he takes.

Outward Circumstances do not last

9 Let a brother in humble life rejoice when he is promoted; 10 but a rich man should rejoice in being brought low, for like flowers of the field he will pass away. 11 The sun rises with his scorching heat and dries up the herbage, so that its flowers drop off and the beauty of its appearance perishes; and in the same way rich men in the midst of their occupations will fade away.

Sin: its real Origin and final Harvest

12 Blessed is he who endures trials; for when he has stood the test, he shall gain the crown of life which the Lord has promised to those who love Him. 13 Let no one say when passing through trial, 'My temptation is from God'; for God is incapable of being tempted by evil, and He Himself tempts no one. 14 But when a man is tempted, it is his own passions that carry him

1. *The twelve tribes, &c.*] Apparently this includes not simply Jewish Christians, but Christians in general, as the true people of God.
2. *Trials*] Or 'temptations.' Cf. Heb. ii. 18, n.
13. *Trial*] Or 'temptation'; and so seven times in verses 2–14.

away and serve as a bait. Then the passion conceives, and 15
becomes the parent of sin ; and sin, when fully matured,
gives birth to death.

Only what is good comes from God

Do not be deceived, my beloved brethren. 16
Every good gift and every perfect boon is from 17
above, and comes down from the Father, who is
the source of all Light. In Him there is no variation nor the
shadow of change. In accordance with His will He made us 18
His children through the word of the truth, so that we might,
in a sense, be the first fruits of the things which He has created.

Self-control in Speech and Temper urged

You know this, my beloved brethren. But 19
let every one be quick to hear, slow to speak,
and slow to be angry. A man's anger does 20
not accomplish God's righteousness. Ridding 21
yourselves, therefore, of all that is vile and of the excesses
of malice, welcome in a humble spirit the word implanted
within you, which is able to save your souls.

The Necessity and Blessedness of Obedience

But prove yourselves obedient to the word, 22
and do not be mere hearers of it, deluding your-
selves. If any one listens but does not obey, 23
he is like a man who carefully looks at his own
face in a mirror ; for although he looks carefully 24
at himself, he goes away and immediately forgets what sort of
man he was. He however who looks closely into the perfect 25
law of freedom and continues looking, being not a hearer
who forgets, but an obedient doer, will find blessing in the
very act of obedience.

Brotherly Love and Purity of Life are essential

If a man thinks that he is religious, although 26
he does not curb his tongue but deceives his own
heart, his religion is worthless. The religion 27
which is pure and stainless in the sight of our
God and Father is to visit orphans and widows
in their time of trouble, and to keep one's own self unspotted
from the world.

'Do not court the Rich and slight the Poor'

My brethren, while holding to your faith 1 2
in our Lord Jesus Christ who is the Glory,
do not exhibit partiality. Suppose a man 2
comes into one of your meetings wearing gold
rings and fine clothes, and there also comes in a
poor man wearing shabby clothes, and you pay regard to the 3

15. *The passion*] Whatever passion it may be.
26. *Thinks that he is*] Or ' is regarded as.'

one who wears the fine clothes, and say, 'Sit here; this is a good place'; while to the poor man you say, 'Stand there, or sit on the floor at my feet'—is it not plain that in your 4
hearts you have little faith, seeing that you have become judges full of wrong thoughts?

Some poor Men are rich. Some rich Men are wicked

Listen, my beloved brethren. Has not God 5
chosen those whom the world regards as poor to be rich in faith and heirs of the Kingdom which He has promised to those that love Him?
But you have put dishonour upon the poor man. 6
Yet is it not the rich who grind you down? Are not they the people who drag you into the law courts? the people 7
who speak evil of the noble Name by which you are called?
If, however, you perform the royal law, in obedience to 8
the Scripture 'YOU ARE TO LOVE YOUR NEIGHBOUR AS YOU LOVE YOURSELF' (Lev. xix. 18), you act rightly. But if you 9
show partiality you commit sin, and are convicted by the law as offenders.

The Law demands perfect Obedience

A man who keeps the law as a whole, but 10
fails in a single point, has become guilty of violating all. For He who said, 'DO NOT 11
COMMIT ADULTERY,' also said, 'DO NOT COMMIT MURDER' (Exod. xx. 13, 14; Deut. v. 17, 18); and if you are a murderer, although not an adulterer, you have become an offender against the law. Speak and act as those should 12
who are to be judged by the law of freedom. For he who 13
shows no mercy will incur judgement without mercy; but mercy triumphs over judgement.

A lifeless Faith is useless

What good is it, my brethren, if a man pro- 14
fesses to have faith, and yet his actions do not correspond? Can such faith save him? Sup- 15
pose a brother and a sister are poorly clad or lack daily food, and one of you says to them, 'Fare you well; keep your- 16
selves warm and well fed,' and yet you do not supply their bodily needs; what is the use of that? So also faith, if it is 17
unaccompanied by obedience, is dead in itself.

Even evil Spirits 'believe'

Nay, some one will say, 'You have faith, I 18
have actions: prove to me your faith apart from corresponding actions and I will prove mine to you by my actions. You believe that God is one, 19

4. *You have little faith*] Or, perhaps, 'are divided in your own minds'; or (less probably) 'make distinctions among yourselves.'
19. *God is one*] v.l. 'there is one God.'

and you are quite right: evil spirits also believe this, and shudder.'

Abraham's Faith, and Rahab's

But, idle boaster, are you willing to be taught 20
that faith apart from obedience is worthless?
Was it not because of his actions that Abraham 21
our father was declared to be righteous when he had offered
up his son Isaac upon the altar? You notice that his faith 22
was co-operating with his actions, and that by his actions
his faith was perfected; and the Scripture was fulfilled 23
which says, 'AND ABRAHAM BELIEVED GOD, AND HIS FAITH
WAS CREDITED TO HIM AS RIGHTEOUSNESS' (Gen. xv. 6), and
he received the name of 'God's friend' (2 Chron. xx. 7;
Isa. xli. 8). You see that it is because of actions that a 24
man is pronounced righteous, and not simply because of
faith. In the same way also was not the harlot Rahab 25
declared to be righteous because of her actions when
she welcomed the spies and sent them off another way?
For just as a human body without a spirit is lifeless, so also 26
faith is lifeless without obedience.

The urgent Need for Self-control in Speech

Not many of you, my brethren, should 1 3
become teachers, knowing as you do that we
teachers shall undergo severer judgement; for 2
all of us often stumble and fall. If any one
never stumbles in speech, he is a perfect man, able to
curb even his whole nature. Now if we put the horses' 3
bits into their mouths to make them obey us, we can
turn them wholly round. Look, again, at the ships: great 4
as they are, and driven along by strong gales, yet they can
be steered with a very small rudder in whatever direction
the will of the man at the helm determines. In the same 5
way the tongue is an insignificant part of the body, but
utters great boasts. Remember how a mere spark may set
a vast forest in flames.

The Mischief the Tongue can do

And the tongue is a fire. The tongue—that 6
world of wickedness—is that one of our organs
which soils our whole nature, and sets the whole
course of our lives on fire, being itself set on fire by Gehenna.
All kinds of beasts and birds, reptiles and fishes, can be and 7
have been tamed by human nature. But the tongue no man 8
can tame—a restless mischief, full of deadly poison. With 9

22. *You*] Singular, as addressed to the boaster, verse 20. Not so in verse 24.
5. *Forest*] Or 'mass of fuel.'
6. *Our lives*] Or perhaps 'creation.'

it we bless the Lord and Father, and with it we curse men, who are made in God's likeness. Out of the same mouth 10
there proceed blessing and cursing. My brethren, this ought not to be. Does a fountain send forth fresh water 11
and bitter from the same opening? Can a fig-tree, my 12
brethren, yield olives, or a vine yield figs? No; nor can salt water yield sweet water.

True Wisdom shows itself in noble Living

Which of you is a wise and well-instructed 13
man? Let him by a right life show his conduct to be guided by a wise gentleness. But if in 14
your hearts you have bitter envy and rivalry, do not speak boastfully and falsely, in defiance of the truth. That is not the wisdom which comes down 15
from above: it belongs to earth, to the unspiritual nature, and to evil spirits. For where envy and rivalry are, there 16
also are unrest and every vile deed. The wisdom from 17
above is first of all pure, then peaceful, courteous, compliant, full of compassion and kind actions, free from vacillation and from insincerity. And righteousness is the 18
fruit of the seed that is sown in peace by the peacemakers.

The real Cause of Strife and of War

What causes wars and contentions among **4** 1
you? Is it not the passions which are ever at war in your natures? You covet things and 2
cannot get them; you commit murder; you are envious and cannot gain your end; you fight and make war. You have not, because you do not pray; you ask 3
and yet do not receive, because you pray wrongly, your object being to waste on your pleasures what you acquire.

We must definitely choose between God and the World

Do you, like wanton women, not know that 4
friendship with the world means enmity to God? Whoever is bent on being friendly with the world makes himself an enemy to God. Do 5
you suppose that it is to no purpose that the Scripture says, 'The Spirit which He has caused to dwell in us yearns jealously over us'? And He shows more abundant 6
grace. Hence He says, 'GOD SETS HIMSELF AGAINST THE HAUGHTY, BUT TO THE LOWLY HE SHOWS GRACE' (Prov. iii. 34). Submit therefore to God: resist the devil, and he will flee 7

5. *The Spirit . . yearns jealously*] Other possible renderings are (1) He longs jealously for the Spirit which He made to dwell in us; (2) Do you think that the Scripture speaks to no purpose? Does the Spirit which He made to dwell in us long jealously?

He has caused to dwell] v.l. 'has dwelt.'

Over us] Implied, but not expressed in the Greek.

from you. Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you double-minded. Afflict yourselves and mourn and weep; let your laughter be turned into grief, and your gladness into shame. Humble yourselves in the presence of the Lord, and He will exalt you.

All evil Speaking is forbidden

Do not speak evil of one another, brethren. The man who speaks evil of a brother or judges his brother speaks evil of the Law and judges the Law. And if you judge the Law, you are no longer one who obeys the Law, but a judge. The only Lawgiver and Judge is He who is able to save or to destroy. Who are you to be judging your neighbour?

The awful Uncertainty of Life

Come, you who say, 'To-day or to-morrow we will go to this or that city, and spend a year there and carry on a successful business,' when you do not know what will happen to-morrow. For what is your life? Why, it is but a mist, which appears for a short time and then disappears. Instead of that you ought to say, 'If it is the Lord's will, we shall live and do this or that.' But, as it is, you boast in your presumption: all such boasting is evil. If, then, a man knows what is right and does not do it, he commits a sin.

Ill-gotten Gains bring a Curse

Come now, you rich men, weep and howl for the woes which are coming upon you. Your treasures are rotten, and your clothes are moth-eaten; your gold and silver are corroded, and their corrosion will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. See, the pay of the labourers who have reaped your fields—pay which you have kept back—is crying out; and the outcries of your harvesters have entered into the ears of the Lord of the hosts of heaven. Here on earth you have lived self-indulgent and profligate lives. You have gratified your appetite with a day of slaughter! You have condemned—you have murdered—the righteous man: he offers no resistance.

The Nearness of Christ's Return should inspire Fortitude

Be patient therefore, brethren, until the Coming of the Lord. Notice how a farmer awaits a precious crop! He is patient over it till it has received the early and the latter rain. So you also must be patient, keeping up your courage; for the Coming of the Lord is at hand. Do not

cry out against one another, brethren, lest you come under judgement. See, the Judge is standing at the door. In 10
illustration, brethren, of persecution patiently endured, take the Prophets who have spoken as messengers from the Lord. Remember that we call those blessed who endured. You 11
have also heard of Job's endurance, and have seen the issue of the Lord's dealings with him—how full of tenderness and pity the Lord is.

Simple Truthfulness of Speech

But above all things, my brethren, do not 12
swear, either by heaven or by the earth, or with any other oath. Let your 'yes' be simply 'yes,' and your 'no' be simply 'no'; that you may not come under condemnation.

What to do when sad, happy, ill

Is any one of you suffering? Let him pray. 13
Is any one in good spirits? Let him sing praise.
Is any one ill? Let him send for the Elders of 14
the Church, and let them pray over him, after anointing him with oil in the name of the Lord. And the prayer of faith 15
will restore the sick man, and the Lord will raise him up; and if he has committed sins, they shall be forgiven him.

Confession and Intercession to be mutual

Therefore confess your sins to one another, 16
and pray for one another, so that you may be cured. Powerful is the heartfelt supplication of a righteous man. Elijah was a man with 17
a nature similar to ours, and he earnestly prayed that there might be no rain: and no rain fell on the land for three years and six months. Again he prayed, and the sky 18
gave rain and the land yielded its crops (1 Kings xvii., xviii.).

The Blessedness of saving even one from Sin and Death

My brethren, if one of you strays from the 19
truth and some one brings him back, let him 20
know that he who brings a sinner back from his wrong road will save a soul from death and throw a veil over a multitude of sins.

9. Evidently Christ is the Judge.

12. Cf. Matt. v. 37. Probably an older form of Christ's prohibition of swearing, and yet written after 70 A.D., for swearing by Jerusalem is significantly omitted.

14. *Of the Lord*] Omitted in one of the two oldest MSS. Christ is the name that heals. Cf. Acts v. 41; 3 John 7. 'The Greek Church,' remarks Bassett, 'retains the custom of anointing, but (unlike the Church of Rome) does not regard it as a sacrament, but as medicinal treatment'; as recommended by Philo, Pliny, and Galen. Cf. Isa. i. 6; Luke x. 34.

16. *To one another*] There is no suggestion here of confession to a priest. 'Heartfelt' may imply 'inwardly prompted by the Holy Spirit.'

20. *Let him know*] v.l. 'be assured.'

Brings a sinner back] 'Converts' (or 'turns'): a word used by James in Acts xv. 19. By his conversion the sinner is forgiven the sins of his past life. Cf. 1 Pet. iv. 8.

Death] v.l. 'his death.'

THE FIRST EPISTLE OF PETER

Both James and Peter addressed their readers as those of the Dispersion, a Jewish term transferred by them to scattered communities of Christians, as God's true Israel. This letter is practically one to all the Churches of Asia Minor. The order of the provinces named in i. 1 perhaps indicates the route which would be taken by its bearers. It was almost certainly written from Rome (the 'Babylon' of v. 13). These Asiatic Christians were exposed to persecution, probably at the hands of the State (i. 6, 7; ii. 12; iii. 14–17; iv. 12–19).

The letter is mainly a letter of encouragement to stand fast. The Petrine authorship, which there is really no serious reason to doubt, would best fit in with the persecution of Nero (A.D. 64), in which both Peter and Paul probably suffered martyrdom. It has been doubted, however, whether this attack upon the Christian Church spread from Rome to the provinces, as it did in the later persecution under Domitian; and some think that the expression 'suffer as a Christian' (iv. 16) even points to the time of Trajan, when the mere profession of Christianity was made a capital offence. The argument is inconclusive. If Peter and Paul were at this time together in Rome, the letter, in Peter's name, to the Pauline Churches of Asia would come as a vivid and stimulating witness to unity in loyalty to Christ.

THE FIRST EPISTLE OF PETER

Greeting

1 Peter, an Apostle of Jesus Christ, to
God's elect of the Dispersion in Pontus,
Galatia, Cappadocia, Asia, and Bithynia, chosen in 2
accordance with the foreknowledge of God the Father,
through the sanctifying work of the Spirit, with a view to
obedience and to sprinkling with the blood of Jesus Christ:
may more and more grace and peace be granted to you.

Thanksgiving for the Hope and Promise of Heaven

Blessed be the God and Father of our Lord 3
Jesus Christ, who in His great mercy has
begotten us anew to a living hope through the
resurrection of Jesus Christ from the dead, to 4
an inheritance imperishable, undefiled, and un-
fading, reserved in heaven for you, who are kept by God's 5
power through your faith for a salvation that is ready to be
unveiled at the end of the world. Exult in the 6

The earthly Cross tests and perfects Faith

prospect of this, even if now, for a short time,
you are compelled to sorrow amid various trials.
These happen in order that the testing of your 7
faith—being more precious than that of gold, which perishes
but yet is proved by fire—may be found to result in praise
and glory and honour at the revelation of Jesus Christ.
You love Him, though you have never seen Him. In Him, 8
though at present you do not see Him, you yet trust, and
triumph with a joy unspeakable and crowned with glory,
while you are securing as the outcome of your faith the 9
salvation of your souls.

About that salvation Prophets made earnest inquiry and 10
search, and they spoke beforehand of the grace which was
to come to you. They investigated the time which the 11

1. v.l. omits 'Asia.' Another v.l. omits 'and Bithynia.'
6. *Exult*] Or 'you exult.'
For a short time] Or 'to some extent.'
7. *Precious*] 'It is not "the testing" which is precious, though the literal construction at first sight seems to be this, but the faith itself' (Alford). For 'than that of gold' is lit. 'than gold.'
8. *You have never seen Him*] v.l. 'not knowing Him.'

Spirit of Christ within them kept indicating, or its characteristics, when He solemnly made known beforehand the sufferings that were destined for Christ and the glories which would follow. To them it was revealed that they were serving not themselves but you, in predicting the things which have now been announced to you by those who, through the Holy Spirit sent from heaven, brought you the gospel. Angels long to peer into these things.

Prophets and Angels keenly interested in our Salvation

12

Therefore prepare your minds, and fix your hopes calmly and unfalteringly upon the boon that is soon to be yours at the revelation of Jesus Christ. And, like obedient children, do not shape your lives by the cravings which were formerly yours in the time of your ignorance, but, in imitation of the holy One who has called you, do you also be holy in all your behaviour; since it is written, 'YOU ARE TO BE HOLY, BECAUSE I AM HOLY' (Lev. xi. 44; xix. 2).

Alertness, Self-control, Obedience, Consecration

13 14 15 16

And if you address as your Father the One who judges impartially in accordance with each man's actions, then spend in fear the time of your stay on earth, knowing that it was not with perishable wealth, silver or gold, that you were ransomed from the futile habits of life inherited from your forefathers, but with the precious blood of Christ—as of an unblemished and spotless lamb. He was pre-destined indeed to this work, even before the creation of the world, but has been manifested in these last days for your sakes; through Him you are faithful to God, who raised Him from the dead and gave Him glory, so that your faith and hope are resting upon God.

'Redeemed at infinite Cost, love and fear God'

17 18 19 20 21

Now that, through your obedience to the truth, you have prepared your souls by purification for sincere brotherly love, you must love one another heartily and fervently. For you have been begotten again by God's living and enduring word not from perishable, but imperishable seed. For

The Gospel gives Birth to a Life of brotherly Love

22 23 24

'ALL MANKIND IS LIKE HERBAGE,
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.
THE HERBAGE DRIES UP,

21. *Your faith and hope, &c.*] Or 'your faith is also hope towards God.'

AND ITS FLOWERS DROP OFF ;
BUT THE WORD OF THE LORD REMAINS FOR EVER ' 25
(Isa. xl. 6–8).

And that means the message which has been proclaimed to you in the gospel.

How brotherly Love must manifest itself

2 Rid yourselves therefore of all ill-will and all 1
deceitfulness, of insincerity and envy, and of all
evil speaking. Thirst, like newly-born infants, 2
for pure milk for the soul, that by it you may
grow up to salvation ; if you have had any 3
taste of the goodness of the Lord.

Christ a Cornerstone, or a Rock to stumble over

Come to Him, the living Stone, rejected 4
indeed by men, but in God's esteem chosen
and valuable. And yourselves also like living 5
stones be built up into a spiritual house, as a
holy priesthood to offer spiritual sacrifices
acceptable to God through Jesus Christ. For it is con- 6
tained in Scripture,

' SEE, I AM PLACING IN ZION A CORNERSTONE, CHOSEN
AND VALUABLE,
AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER BE
DISAPPOINTED ' (Isa. xxviii. 16).

You believers, therefore, feel His value ; but for unbelievers 7
—' A STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE
THE CORNERSTONE ' (Ps. cxviii. 22), and ' A STONE TO TRIP 8
OVER, AND A ROCK TO STUMBLE AT ' (Isa. viii. 14). They trip
over it because they are disobedient to God's message, and

Consecrated Christians are the true Israel

to this they were destined. But you are a 9
chosen race, a royal priesthood, a holy nation,
a people belonging to God, that you may make
known the perfections of Him who called you
out of darkness into His marvellous light. Once you were 10
not a people, but now you are the people of God. Once
you had not found mercy, but now you have.

The Foe within us is to be strenuously resisted

Beloved, I entreat you as strangers and 11
foreigners to restrain the cravings of your lower
natures which wage war upon the soul. Live 12
honourable lives among the Gentiles, in order
that, although they speak against you as evil-
doers, from your good deeds they may witness your character,
and may glorify God on the day of visitation.

11. *Strangers*] *i.e.* in this (evil) world.

The Duty of Obedience to earthly Rulers

Submit, for the Lord's sake, to every 13
authority set up by man, whether it be to the
Emperor as supreme, or to governors as sent 14
by him for the punishment of evil-doers and
the encouragement of well-doers. For it is God's will that 15
by doing well you should thus silence the ignorant talk of
foolish persons. Be free men, and yet do not make your 16
freedom a screen for base conduct, but be God's servants.
Honour every one. Love the brotherhood, fear God, 17
honour the Emperor.

Servants were to be faithful, even if ill-treated

Servants, be submissive to your masters, 18
with the utmost respect—not only if they are
kind and thoughtful, but also if they are un-
reasonable. For it is acceptable with God, if, 19
through consciousness of His presence, a man
bears wrong when treated unjustly. If you do wrong and 20
receive a blow for it, what credit is there in your bearing it
patiently? But if when you do right and suffer for it you
bear it patiently, this is acceptable with God.

The Example of Jesus, who bore our Sins

It is to this you were called; because Christ 21
also suffered on your behalf, leaving you an
example so that you should follow in His steps.
He never sinned, and no guile was ever heard 22
from His mouth. When He was reviled, He did not answer 23
with reviling; when He suffered, He did not threaten, but
left His cause in the hands of the righteous Judge. Our 24
sins He Himself bore in His own body on the cross, so that
we, being alienated from our sins, may live righteous lives.
By His wounds you have been healed. For you were astray 25
like lost sheep, but now you have come back to the Shepherd
and Guardian of your souls.

Wives were to live nobly and dress simply

Married women, in the same way, be submis- 1 3
sive to your husbands, so that even if some of
them disbelieve the word, they may, apart from
the word, be won over by the daily life of their
wives, after seeing your daily lives so chaste and reverent. 2
Yours ought not to be the outward adornment of plaiting 3
the hair, putting on jewels of gold, or wearing various

14. *Him*] *i.e.* the Emperor. Or 'Him,' *i.e.* God.
15. *Silence*] Lit. 'muzzle' or 'gag.'
25. *Guardian*] Lit. 'Overseer'; it is the word from which 'bishop' is derived.
1. *Be submissive*] Lit. 'being submissive.' Cf. ii. 18.
Disbelieve] Or 'are disobedient to.' But cf. iv. 17.
Apart from the word] Or 'without a word being spoken.'

dresses, but an inward beauty of nature, the imperishable 4
ornament of a gentle and peaceful spirit, which is indeed
precious in the sight of God. For this is how of old the 5
holy women who set their hopes upon God used to adorn
themselves, being submissive to their husbands. Thus 6
Sarah obeyed Abraham, calling him master. And you have
become Sarah's children if you do right and permit nothing
whatever to terrify you.

Husbands were to manifest tender Thoughtfulness

Husbands, in the same way, live with your 7
wives with a clear recognition of the fact that
they are weaker than you. Yet, since you are
heirs with them of God's free gift of Life, treat
them with honour; so that your prayers may
be unrestrained.

Unity, mutual Affection, Humility, and a forgiving Spirit urged

In conclusion, all of you should be har- 8
monious, sympathetic, kind to the brethren,
tender-hearted, lowly-minded, not requiting 9
evil with evil nor abuse with abuse, but, on
the contrary, giving a blessing, because a
blessing is what you have been called by God
to inherit. For 10

'He who wishes to enjoy life
And see happy days—
Let him restrain his tongue from evil,
And his lips from deceitful words;
Let him turn from evil, and do good; 11
Let him seek peace and pursue it.
For the eyes of the Lord are upon the righteous, 12
And His ears are open to their supplication;
But the face of the Lord is set against evildoers'
(Ps. xxxiv. 12–16).

The happy Results of Enthusiasm for Righteousness

And who will harm you, if you show your- 13
selves zealous for what is good? But even if 14
you suffer for righteousness' sake, you are to be
envied. So do not be alarmed by their threats,
nor troubled; but in your hearts consecrate 15
Christ as Lord, being always ready to make your defence

4. *An inward beauty of nature*] Lit. 'the hidden man of the heart.'
7. *With a clear recognition . . that they are weaker than you*] Lit. 'according to knowledge, as with the weaker vessel (or sex).'
8. *Sympathetic*] Whether in sorrow or in joy. Cf. Rom. xii. 15.
10, 11. *Let him restrain . . turn from . . do . . seek . . pursue*] All aorists imperative, enjoining what is to be done promptly, and once for all.
14. *Their threats*] Lit. 'their fear.'

to any one who asks from you a reason for the hope which you cherish. Yet argue gently and cautiously, keeping your consciences clean, so that, when you are spoken against, those who slander your good Christian lives may be put to shame. 16

Blessings which followed the Sufferings of the sinless Jesus

For it is better that you should suffer for doing right, if such be God's will, than for doing evil; because Christ also once for all died for sins, the innocent One for the guilty many, in order to bring us to God. He was put to death in the flesh, but made alive in the spirit, in which He also went and preached to the spirits that were in prison, who in former times had been disobedient, when God's longsuffering patiently waited in the days of Noah during the building of the Ark, in which a few persons—eight in number—were brought safely through the water. And, corresponding to that figure, baptism now saves you—not the washing off of material defilement, but the craving of a good conscience after God—through the resurrection of Jesus Christ, who is at God's right hand. He has gone into heaven, and angels, authorities, and powers have been made subject to Him. 17 18 19 20 21 22

Christ's Example should inspire Fortitude and Purity of Life

Since, then, Christ has suffered in the flesh, you also must arm yourselves with the same resolve — because he who has suffered in the flesh has done with sin—that henceforth you may spend the rest of your earthly lives, governed not by human passions, but by the will of God. For you have given time enough in the past to the things which the Gentiles delight in—pursuing, as you did, a course of licence, debauchery, hard drinking, revelry, carousing, and unholy idolatry. In regard to this they are astonished that you do not run into the same excess of profligacy as they do; and they abuse you. But they will have to give account to Him who is ready to pronounce judgement on the living and the dead. For it is to this end that the gospel was proclaimed even to dead men, that they may be judged as men in the body, but may live as God lives in the spirit. 1 4 2 3 4 5 6

18. *Died*] v.l. 'suffered.'
21. *The craving, &c.*] Or 'the demand for a good conscience towards God.'
1. *Suffered*] v.l. 'suffered for us.'

'The End is at Hand. Live accordingly'

But the end of all things is at hand: therefore 7
be sober-minded and temperate, that you may
give yourselves to prayer. Above all love one 8
another fervently, for love veils a multitude of
faults. Extend ungrudging hospitality towards one another. 9
Whatever be the gifts which each has received, you must 10
use them for one another's benefit, as good stewards of
God's manifold kindness. If any one preaches, let it be 11
as uttering God's oracles; if any one renders a service,
let it be in the strength which God supplies; so that in
everything glory may be given to God through Jesus
Christ, to whom belong the glory and the might for ever
and ever. Amen.

To suffer for Christ is a glorious Privilege

Beloved, do not be surprised at the fiery 12
ordeal coming among you to put you to the
test—as though some exceptional thing were
happening to you. No, in the degree that you 13
share in the sufferings of Christ rejoice, so that at the
unveiling of His glory you may also rejoice with exultation.
Blessed are you if you are reproached for bearing the name 14
of Christ; for the Spirit of glory—even the Spirit of God
—is resting upon you. But let not one of you suffer as 15
a murderer or a thief or an evil-doer, or as a busybody.
If however any one suffers because he is a Christian, let him 16
not be ashamed, but let him glorify God for that name.

The Awfulness of the Judgement which was now beginning

For the time has come for judgement to 17
begin at the house of God; and if it begins with
us, what will be the end of those who reject
God's gospel? And if it is difficult for a 18
righteous man to be saved, what will become
of irreligious men and sinners?

So then, let those who suffer in accordance with the 19
will of God and are leading a good life entrust their souls
to a faithful Creator.

Pastors urged to live exemplary Lives

Now I exhort the Elders among you—I who 1 5
am their fellow Elder and an eye-witness of the
sufferings of Christ, and also a sharer in the
glory which is to be revealed: be shepherds 2

14. *Even the Spirit of God*] v.l. 'even the Spirit of power and of God.' Another v.l. adds at the end of the verse, 'So far as they are concerned He is spoken against, but so far as you are concerned He is glorified.'

16. *Christian*] This word only occurs here and in Acts xi. 26, xxvi. 28.
For that name] v.l. 'in that respect.'

of God's flock which is among you. Exercise the oversight not reluctantly but voluntarily, in accordance with the will of God; not for base gain but readily; not lording it over 3
your charges but proving yourselves patterns to the flock. And then, when the chief Shepherd appears, you will 4
receive the never-withering wreath of glory.

Young Men exhorted to Humility and quiet Faith

In the same way you younger men must 5
submit to your elders; and all of you must gird yourselves with humility towards one another, for God sets Himself against the proud, but shows grace to the humble. Humble yourselves there- 6
fore under the mighty hand of God, so that at the right time He may set you on high. Throw the whole of your 7
anxiety upon Him, because He cares for you.

'Be on the alert. Strenuously resist the Tempter'

Be circumspect, and be on the alert. Your 8
enemy, the Devil, is going about like a roaring lion to see whom he can devour. Withstand 9
him, firm in your faith; knowing that the same sufferings are imposed on your brethren in all the world. And the God of all grace, who has called you 10
to share His eternal glory, through Christ, after you have suffered for a short time, will Himself make you perfect, firm, and strong. His is the power for ever and ever! Amen. 11

Farewell Greetings

I have written you this short letter by the 12
hand of Silvanus, our faithful brother—for such I regard him—in order to encourage you, and to bear witness that such is the true grace of God. In it stand fast. The Church in Babylon, elect like yourselves, 13
sends greetings, and so does Mark my son. Greet one 14
another with a kiss of love. Peace be with all of you who are in Christ.

2. *Exercise the oversight*] v.l. omits these words (it is only one word in the Greek). Lit. 'being bishops,' an indication that in the early Church the office of bishop was identical with that of elder or presbyter. Cf. Phil. i. 1, n.; 1 Tim. iii. 2, n.

3. *Your charges*] Lit. 'the portions' (of the Lord's flock), over each of which an overseer presided.

5. *Gird yourselves*] The Greek word denotes 'as with the apron of one who waits upon others.' See especially John xiii. 3–5; Phil. ii. 6, 7.

9. *That the same, &c.*] Or 'how to undertake the same burden of suffering as your brethren,' &c.

11. *Power*] Or 'dominion.'

12. *Such is, &c.*] Lit. 'this,' *i.e.* the grace which has been illustrated throughout the letter.

13. *The Church*] Lit. 'She.'

Babylon] Either (1) the literal Babylon, on the Euphrates; or (2) Rome; or—if the Babylon of Rev. xiv. 8; xvi. 19; xviii. was Jerusalem—(3) Jerusalem. But see Preface, p. 568.

THE SECOND EPISTLE OF PETER

By general consent of scholars this is the most doubtful book of the New Testament. In this judgement modern criticism endorses the verdict of the early Church. Only after long suspicion and rejection did it win entrance, at the close of the fourth century, into the New Testament Canon.

It presents itself as an Epistle of Peter, witness of the Transfiguration (i. 16–18), and author of an earlier Epistle (iii. 1); but the style and substance differ markedly from 1 Peter.

Chapter ii. incorporates virtually the whole Epistle of Jude (for the priority of Jude hardly admits of reasonable doubt), and the reference to a collection of Paul's Epistles already ranking as Scriptures (iii. 15, 16) certainly points to a post-apostolic date. Yet many of the sayings of the letter have become Christian watchwords, of which no absurd charge of 'forgery' can deprive the Church. The literary conscience of the second century was not that of the twentieth, and, authorship apart,—

> 'All who speak truth to me commissioned are;
> All who love God are in my Church embraced.'

THE SECOND EPISTLE OF PETER

Greeting

Simon Peter, a servant and Apostle of Jesus 1 **1**
Christ, to those to whom there has been allotted
a faith of equal privilege with ours through the righteousness
of our God and of our Saviour Jesus Christ: may more 2
and more grace and peace be granted to you in the know-
ledge of God and of Jesus our Lord, seeing that His 3
divine power has given us all things that are needful for
life and godliness, through the knowledge of Him who
called us by His own glory and perfection.

'Rely upon God's Promises and grow more and more Christlike'

Thereby He has granted us His exceeding 4
great and precious promises, in order that
through them you may become sharers in the
divine nature, having escaped the corruption
which is now in the world by reason of lustful
passions. And for this very cause—adding, 5
besides, all earnestness—with your faith exhibit also a noble
character: with a noble character, knowledge; with know- 6
ledge, self-control; with self-control, endurance; with
endurance, godliness; with godliness, love to the brethren; 7
and with love to the brethren, love. If these things exist in 8
you, and increase, they prevent your being either idle or
unfruitful in advancing towards a full knowledge of our
Lord Jesus Christ. For the man in whom they are lacking 9
is blind, short-sighted, forgetful that he has been cleansed
from his old sins.

For this reason, brethren, be all the more in earnest 10

1. *Simon*] Lit. 'Symeon.'
Of our God and of our Saviour] Or, perhaps, 'of our God and Saviour.'
(vv. 3, 4.) These two verses ought perhaps to be connected with verse 5, the paragraph beginning at verse 3: 'Seeing that . . . . glory and perfection, whereby He has granted . . . . through lustful passions, even for this very cause,' etc.
5. *With*] Lit. 'in.' So throughout verses 6, 7.
Exhibit] Lit. 'supply' (as your contribution to the glory of God and the honour of His Church).
A noble character] Lit. 'virtue'; a general word, inclusive of every moral excellence; so in the Greek philosophers, mostly or always. The primary meaning ('manhood,' 'courage,' 'prowess') does not suit any of the five passages in which the word occurs in the N.T. See verse 3; Phil. iv. 8; 1 Pet. ii. 9.

to make certain of your calling and election; for, so long as you practise these things, you will never stumble. And so a triumphant admission into 11
the eternal Kingdom of our Lord and Saviour Jesus Christ shall be accorded to you.

The Need for persistent Faithfulness

Peter's Earnestness in view of his approaching Death

For this reason I shall always persist in re- 12
minding you of these things, although you know them and are stedfast believers in the truth which you possess. But I think it right, so long 13
as I sojourn in this body, to arouse you by such reminders. For I know that soon my body must be laid 14
aside, as indeed our Lord Jesus Christ revealed to me. So on every occasion I will also do my best to enable you 15
to recall these things after my departure.

Christ's Transfiguration a Pledge and Foretaste of His Advent

When we made known to you the power and 16
Coming of our Lord Jesus Christ, we were not following cleverly devised legends, but we had been eye-witnesses of His majesty. He received 17
honour and glory from God the Father, and out of the wondrous glory words such as these were conveyed to Him, 'This is My beloved Son, in whom I take delight.' And we ourselves heard these words conveyed 18
from heaven, when we were with Him on the holy mountain.

The ancient Scriptures also testify to His glorious Advent

So we have the word of prophecy confirmed; 19
to which you do well to pay attention—as to a lamp shining in a dark place—until day dawns and the morning star rises in your hearts. But, 20
above all, remember that no prophecy in Scripture is a matter of private interpretation; for never did any 21
prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit.

False Teachers were coming, foredoomed to Destruction

But there were also false prophets among the 1 2
people, as there will be teachers of falsehood among you too, who will cunningly introduce fatal heresies, disowning even the Sovereign who has redeemed them, and bringing on themselves swift destruction. And in their immoral ways 2
they will have many disciples, through whom the true way will be brought into disrepute. Greedy for riches, they 3
will trade on you with their canting talk. From of old their

10. *Make certain of*] v.l. 'make sure by means of your noble actions.'
21. *Men sent by God*] Lit. 'men from God.' v.l. 'holy men of God.'

condemnation has not been in abeyance, and their destruction has not been slumbering.

Ancient Examples of Retribution and Deliverance

For if God did not spare angels when they 4
had sinned, but hurled them down to Tartarus
and consigned them to caves of darkness, keep-
ing them in reserve for judgement; and if He 5
did not spare the ancient world, although He
preserved Noah, that herald of righteousness, with seven
others, when He brought a deluge on the world of the
ungodly; if He reduced to ashes the cities of Sodom and 6
Gomorrah, and condemned them to overthrow, making
them an example to people who should thereafter live godless
lives, but rescued righteous Lot, who was sore distressed by 7
the dissolute conduct of lawless men (for their lawless deeds 8
were torture, day after day, to the righteous soul of that
righteous man—all that he saw and heard in their midst),
then the Lord knows how to rescue godly men from 9
temptation, and on the other hand how to keep the
unrighteous under punishment for the Day of Judgement,
and especially those who are abandoned to sensuality— 10
craving for polluted things, and scorning control.

A Description of the False Teachers. Their sure Ruin

Audacious and self-willed, they do not
tremble when speaking evil of angelic beings;
while angels, though greater than they in might 11
and power, do not bring any railing accusation
against these in the presence of the Lord. But 12
these men, like brute beasts, born with such natural instincts
that they are only to be captured or destroyed, in their
ignorance are abusive, and in their corruption they will
perish receiving injury in retribution for the injuries 13
they do. They reckon it pleasure to roll in luxury in
broad daylight. They are spots and blemishes, while
feeding luxuriously at their love-feasts, as they banquet with
you. Their eyes are full of adultery, eyes such as cannot 14
cease from sin. These men set traps for unstedfast souls,
their own hearts being trained in covetousness—an accursed

3. *Has not been slumbering*] Lit. 'not lying idle.'
4. *Caves*] v.l. 'bonds' or 'chains.'
11. Cf. Jude 9.
In the presence of the Lord] v.l. omits.
13. *Receiving injury, &c.*] v.l. 'receiving retribution for,' &c.
Love-feasts] v.l. 'delusions' or 'deceits'; their love-feasts being delusions and nothing more.
14. *Their eyes are full of adultery*] Lit. 'having eyes full of an adulteress.'
Covetousness] Or, possibly, 'seduction.' Cf. Eph. v. 3.

race! Forsaking the straight road, they have gone astray, 15
having followed in the steps of Balaam, the son of Beor, who
preferred the wages of unrighteousness. He however was re- 16
buked for his transgression: a dumb beast of burden spoke
with a human voice and checked the madness of the prophet.

They corrupt and enslave their fellow Men

These people are wells without water, mists 17
driven along by a storm, men for whom the
densest darkness has been reserved. For, while 18
they pour out their frivolous and arrogant talk,
they use sensual pleasures—various kinds of immorality
—as a trap for men who are just escaping from those who
live in error. And they promise them freedom, although 19
they are themselves the slaves of corruption. For a man
is the slave of anything by which he has been overcome.

Backsliders: their Misery and Degradation

For if, after escaping from the pollutions of 20
the world through knowledge of our Lord and
Saviour Jesus Christ, people are once more
entangled in these pollutions and are overcome,
their last state is worse than their first. It would have 21
been better for them not to have known the way of
righteousness, than, after knowing it, to turn back from
the holy commandment which was delivered to them.
Their case is that described in the true proverb, 'A DOG 22
RETURNS TO WHAT HE HAS VOMITED' (Prov. xxvi. 11), and
'A sow when washed falls to rolling in filth.'

The Object of this Letter

This is the second letter which I have now 1 3
written to you, beloved. In both I seek to
revive in your sincere minds certain memories,
so that you may recall the words spoken beforehand by the 2
holy Prophets, and the commandment of our Lord and
Saviour given through your Apostles.

Men would come ridiculing Warnings as to Judgement

First, remember that, in the last days, men 3
will come with their mockery—men governed
by their own passions, and asking, 4
'Where is His promised Return? For from
the time our fathers fell asleep all things con-
tinue as they have been ever since the creation.'

15. *Forsaking*] v.L. 'Having forsaken.'
19. *They promise them freedom*] The Gnostics asserted that they were free to live as they pleased.
Anything by which] Or 'any one by whom.'
22. *In filth*] 'Gnostic teachers said that they "might wallow in the mire as much as they pleased," and that—such was their spiritual virtue—they could not be perverted by it any more than gold by mud' (Wordsworth).

They are wilfully blind to the fact that there were 5
heavens of old and an earth rising from and extended
through water, by the word of God; and that, by means of 6
these, the then existing world was overwhelmed with
water and perished. But the present heavens and 7
earth are, by the same word, stored up, reserved for
fire against a day of judgement and of destruction
for the ungodly.

The Day of Christ. Its Certainty and sudden Coming

But this one thing, beloved, you must not 8
forget. With the Lord one day is as a
thousand years, and a thousand years are as
one day. The Lord is not slow about His 9
promise, as some men count slowness. He
bears patiently with you, His desire being that no one
should perish but that all should come to repentance.
But the day of the Lord will come like a thief, on which the 10
heavens will pass away with a rush and a roar, the elements
be destroyed in the fierce heat, and the earth and all its
works will vanish.

'Live nobly in preparation for that Day'

Since all these things are thus on the verge 11
of dissolution, what sort of men ought you
to be in all holy living and godly conduct,
expecting and helping to hasten the coming 12
of the day of God, by reason of which the heavens,
all ablaze, will be dissolved, and the elements will
burn and melt? But in accordance with His promise 13
we expect new heavens and a new earth, in which
righteousness dwells.

Absolute Perfection to be striven for

Therefore, beloved, as you are expecting 14
this, earnestly seek to be found by Him,
free from blemish or reproach, in peace. And 15
regard the forbearance of our Lord as salvation,
as our beloved brother Paul also has written to you in
virtue of the wisdom granted to him. That is what he 16
says in all his letters, when speaking in them of these
things. In those letters there are some statements hard
to understand, which ill-taught and unstable people
pervert, just as they do the rest of the Scriptures, to
their own ruin.

10. *Vanish*] v.l. 'be burnt up.'
11. *Since*] v.l. 'Since then,' omitting 'thus.'
13. *New heavens, &c.*] To this 'reconstitution of all things' Peter possibly alludes in Acts iii. 21.

You, therefore, beloved, being warned beforehand, must 17
be on your guard so as not to be led away by
A final Warning and Exhortation the errors of lawless men nor fall from your own
stedfastness. But grow in the grace and know- 18
ledge of our Lord and Saviour Jesus Christ.

To Him be the glory, both now and to the day of Eternity!

THE FIRST EPISTLE OF JOHN

This Epistle has from early times been confidently ascribed to the Apostle John; and it may be here assumed that it comes from the author of the Fourth Gospel.

The Epistolary form is wanting, but there are signs of intimate relationship between the writer and his readers. It is not simply a homily or pastoral to the Church at large. An old man's musings take shape in affectionate counsel and warning. Two themes stand out in prominence:—

(1) Insistence upon the real humanity of Jesus Christ. The early Gnostic heresy of Docetism, which made Him only seeming man, and separated the redeeming work of the Son of God from the earthly life of Jesus, echoes in the opening words of chapter i., and is directly attacked at ii. 22; iv. 2, 3 (see R.V. mg.); iv. 15; v. 1, 5, 6. There is also repeated warning that these intellectual subtleties lead to a light estimate of sin. This apologetic motive is also apparent in the Fourth Gospel, which is at once an interpretation of the Christ and a human life of Jesus. The historical framework is fundamental to the writer's purpose; it is this which he fills with the glory of the Eternal Word, the Incarnate Son of God.

(2) Only love is true churchmanship; for 'God is love' (iv. 8, 16).

The Epistle divides itself into three main sections, introduced—the second not very clearly—by definitions of God. God is light, God is life, God is love. And the question investigated under each is, Are we walking in the light? Are we begotten of God? Are we dwelling in love? And three tests are proposed under each section, the tests of right living, true believing, and genuine loving.

THE FIRST EPISTLE OF JOHN

Introduction

Eternal Life has been manifested in Jesus

1 What was from the beginning, what we
have heard, and have seen with our own eyes,
what we once beheld and our own hands
handled concerning the Word of life—the Life 2
was manifested, and we have seen and bear witness, and we
declare unto you the Life eternal which was with the Father
and was manifested to us—what we have seen and heard 3
we announce to you also, in order that you also may have
fellowship with us, our fellowship being with the Father
and with His Son Jesus Christ. We write these things 4
in order that our joy may be made complete.

Some vivid Contrasts

'Live in the Light and confess your Sins'

This is the Message which we have heard 5
from Him and report to you—God is Light,
and in Him there is no darkness. If, while we 6
are living in darkness, we profess to have fellow-
ship with Him, we speak falsely and do not carry out the
truth. But if we live in the light as He is in the light, we 7
have fellowship with one another, and the blood of Jesus,
His Son, cleanses us from all sin. If we claim to be free 8
from sin, we deceive ourselves and the truth is not in us.
If we confess our sins, He is faithful and just to for- 9
give us our sins and cleanse us from all unrighteousness.
If we deny that we have sinned, we make Him a liar, and 10
His word is not in us.

The Saviour of the World. Only the Obedient really know Him

2 My dear children, I write thus to you that
you may not sin. If any one does sin, we have
an Advocate with the Father—Jesus Christ the
righteous; and He is Himself the propitiation 2
for our sins, and not for ours only, but also
for the sins of the whole world. And by this we learn 3

4. *Our*] v.l. 'your.'
5. *Message*] The word is found elsewhere in the N.T. only in iii. 11.
2. *The sins of*] The English idiom requires the insertion of these words.

that we know Him—if we obey His commands. He who 4
professes to know Him, and does not obey His commands,
is a liar, and the truth is not in him. But whoever obeys 5
His word, in him love for God has reached perfection. By
this we can learn that we are in Him. The man who 6
professes to continue in Him is himself also bound to
live as He lived.

Those who disobey the Law of brotherly Love are in Darkness

Beloved, it is no new command that I am 7
writing you, but an old command which you
have had from the beginning. By the old
command I mean the word which you have
heard. And yet I am writing you a new com- 8
mand, for such it really is, so far as both He and you are
concerned; because the darkness is passing away and the
true light is already shining. Any one who professes to be 9
in the light and hates his brother is still in darkness. He 10
who loves his brother continues in the light, and there is no
stumbling-block in him. But he who hates his brother is in 11
darkness and walks in darkness; and he does not know
where he is going, because the darkness has blinded his eyes.

Reasons why this Letter was written

I am writing to you, dear children, because 12
your sins are forgiven you for His sake. I am 13
writing to you, fathers, because you know Him
who has existed from the beginning. I am
writing to you, young men, because you have overcome
the Evil one.

I have written to you, children, because you know the
Father. I have written to you, fathers, because you know 14
Him who has existed from the beginning. I have written
to you, young men, because you are strong and God's
word continues to be in you, and you have overcome
the evil one.

Love for this passing World cannot co-exist with Love for God

Love not the world, nor the things in the 15
world. If any one loves the world, there is no
love in him for the Father. For all that is in 16
the world—the desire of the flesh, the desire
of the eyes, the show and pride of life—
comes not from the Father, but from the world. And 17
the world, with its desire, is passing away, but he who does
God's will continues for ever.

8. Or perhaps 'a new command,' *i.e.* 'what is realized in him and you.'
10. *No stumbling-block in him*] Whether to himself or to others.

Warnings against Backsliders and false Teachers

Apostasy a Sign that the End of the Age was at Hand

Dear children, the last hour has come; and 18
as you have heard that antichrist is coming,
so even now many antichrists have appeared.
By this we may know that the last hour has
come. They have gone forth from our midst, 19
but they did not belong to us; for had they belonged to us,
they would have remained with us. But they left us that
it might be manifest that none of them belongs to us.
As for you, you have an anointing from the holy One 20
and you all have knowledge. I have written to you, 21
not because you are ignorant of the truth, but because
you do know it, and that no lie comes from the truth.

The Denial or Acknowledgement of Jesus as the Christ

Who is the liar but he who denies that Jesus 22
is the Christ? He who disowns the Father
and the Son is the antichrist. No one who 23
disowns the Son has the Father. He who
acknowledges the Son has also the Father. For 24
yourselves, let the teaching which you have heard from the
beginning abide within you. If that teaching does abide
within you, you also will abide in the Son and in the
Father. And this is the promise which He Himself has 25
given us—the life eternal.

'Taught by the Spirit, maintain Union with Christ'

I have thus written to you concerning those 26
who try to lead you astray. But the anointing 27
which you yourselves received from Him
remains within you, and you have no need for
any one to teach you; but as His anointing
gives you instruction in all things—and is true and is no
falsehood—you are abiding in Him, even as it has taught
you to do.

And now, dear children, abide in Him; so that, if He 28
appears, we may have confidence, and may not shrink
away in shame from Him at His Coming. Since you 29
know that He is righteous, be assured that every one
also who acts righteously is a child of His.

20. *You all*] v.l. 'have all knowledge.'
27. *You are abiding*] Or (imperative) 'abide.'
28. *If He*] Or, perhaps, 'when He.'

God's Children and the Devil's Children

God's wondrous Love inspires with Hope and makes us pure

1 3 See what love the Father has bestowed upon us, that we should be called God's children: and that is what we are. For this reason the world does not recognize us, because it did not 2 recognize Him. Beloved, we are now God's children, but what we are to be has not yet been manifested. We know that if He appears we shall be like Him, because we shall see Him as He is. And any one who has this hope 3 fixed on Him, purifies himself as He is pure.

Sin cannot co-exist with Union with Christ

4 Every one who commits sin also commits lawlessness; for sin is lawlessness. And you 5 know that He appeared in order to take away sins; and in Him there is no sin. No one who 6 abides in Him sins: no one who sins has seen Him or knows Him.

Righteousness impossible apart from a righteous Life

7 Dear children, let no one lead you astray. The man who acts righteously is righteous, 8 just as He is righteous. He who commits sin belongs to the devil, because the devil has been a sinner from the beginning. The Son of God appeared for the purpose of undoing the work of the devil.

Sin cannot co-exist with divine Sonship

9 No one who is a child of God commits sin. A divine germ remains in him, and he cannot 10 sin—because he is a child of God. By this are distinguished God's children and the devil's children: no one who fails to act righteously is a child of God, nor he who does not love his brother. For this is the 11 message you have heard from the beginning—that we are to love one another. We are not to resemble Cain, who 12 was a child of the evil one and killed his brother. And why did he kill him? Because his own actions were wicked and his brother's righteous.

Love for Man, as Man, a Sign that we already have eternal Life

13 Do not be surprised, brethren, if the world 14 hates you. We know that we have passed out of death into life—because we love our brothers. He who does not love abides in death. Every one who hates his brother is a 15 murderer; and you know that no murderer has eternal life abiding in him.

2. *If He*] Or 'when He.' Cf. ii. 28.
5. *To take away*] The same verb as in John i. 29.
9. *A divine germ, &c.*] Or possibly 'God's offspring remains in him.'

True Love is defined, and measured, by Christ's Cross

We know what love is—because He laid down 16
His life for us ; and we ought to lay down our
lives for our brethren. But if any one has this 17
world's goods and sees that his brother is in
need, and yet closes his heart against him—
how can love for God continue in him ? Dear children, 18
let us not love in word only and with the lips, but in
deed and truth.

Obedience brings us Peace and renders Prayer effective

In this way we shall come to know that 19
we are loyal to the truth, and shall reassure our
hearts in His presence in whatever matters our 20
hearts condemn us—because God is greater
than our hearts and knows everything. Be- 21
loved, if our hearts do not condemn us, we address God
with confidence ; and whatever we ask for we obtain from 22
Him, because we obey His commands and do what is
pleasing in His sight. And this is His command—that we 23
are to believe in the name of His Son Jesus Christ and love
one another, as He has commanded us to do. The man 24
who obeys His commands abides in God, and God in
him ; and through His Spirit which He has given us we
can know that He abides in us.

The Conflict between Truth and Falsehood

'Discriminate between true and false Teaching'

4 Beloved, do not believe every spirit, but test 1
the spirits to see whether they are from God ;
for many false prophets have gone out into the
world. The test by which you may recognize 2
the Spirit of God is that every spirit which
acknowledges that Jesus Christ has come in the flesh is from
God, and that no spirit is from God which does not 3
acknowledge this about Jesus. Such is the spirit of the
antichrist ; you have heard that it is to come, and now
it is already in the world.

God's Spirit delivers us from false Teaching

You, dear children, are God's children, and 4
have overcome them ; for greater is He who
is in you than he who is in the world. They 5
are the world's children, and so their language
is that of the world, and the world listens to them. We 6

23. *Believe, &c.*] 'Equivalent to "believe as true the message which the name conveys"' (Westcott).

are God's children. The man who knows God listens to us, but he who is not a child of God does not listen to us. By this test we can distinguish the Spirit of truth from the spirit of error.

The Duty of Brotherly Love

There is no divine Sonship apart from brotherly Love

Beloved, let us love one another; for love comes from God, and every one who loves is a child of God and knows God. He who does not love has no knowledge of God; because God is love. God's love for us has been manifested in that God has sent His only Son into the world so that we may have life through Him. Here is the love— not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins.

Union with God is impossible apart from brotherly Love

Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love one another, God abides in us, and His love is perfect in us. We can know that we abide in Him and He in us, by the fact that He has given us a portion of His Spirit. And we have seen and bear witness that the Father has sent the Son to be the Saviour of the world. Whoever acknowledges that Jesus is the Son of God—God abides in him, and he abides in God. And we ourselves know and we confide in the love which God has for us.

God's great Love inspires us with Confidence and Love

God is love, and he who abides in love abides in God, and God abides in him. In this will love in its perfection be displayed in us, in our being fearless on the day of judgement; because what He is, that we also are in this world. Love has in it no fear; but perfect love drives away fear, because fear involves punishment, and if a man fears, there is something imperfect in his love. We love because He first loved us. If any one says that he loves God, while he hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this command we have from Him, that he who loves God must love his brother also.

9. *Only*] Lit. 'only begotten.'
20. *Cannot*] v.L. 'how can he?'

Sure Proofs of divine Sonship follow Faith

Every one who believes that Jesus is the 1 **5**
Christ is a child of God; and every one who
loves the Father loves Him who is the Father's
Child. The fact that we love God, and obey 2
His commands, is a proof to us that we love God's children.
Love for God means obedience to His commands; and 3
His commands are not irksome. For every thing that is 4
born of God overcomes the world; and the victory
which has overcome the world is our faith. Who over- 5
comes the world but the man that believes that Jesus is
the Son of God?

God's threefold Testimony as to His Gift of eternal Life in Christ

Jesus Christ is He who came by water and 6
blood; not with the water only, but with the
water and with the blood. And it is the 7
Spirit who gives witness—because the Spirit is
the truth. For there are three that give 8
witness—the Spirit, the water, and the blood;
and the three have the same purport. If we accept 9
the witness of men, God's witness is greater: for God's
witness is what He has testified about His Son. He who 10
believes in the Son of God has the witness in himself:
he who does not believe God has made Him a liar, in that
he has refused to believe the witness which God has given
about His Son. And that witness is to the effect that 11
God has given us the eternal life, and that this life is in
His Son. He who has the Son has the life: he who has 12
not the Son of God has not the life.

Conclusion

The Certainty of eternal Life. Prayer for ourselves and others

I write all this to you who believe in the 13
name of the Son of God, that you may know
for certain that you have eternal life. And 14
this is the confidence which we have in Him,
that whenever we ask anything in accordance
with His will, He listens to us. And since we know that 15

1. *Jesus is the Christ*] The Cerinthians denied the identity of Jesus with the Messiah. The former, they said, was a man on whom the latter as a Power of God descended.

Is a child of God] Lit. 'has been begotten by God.'

6. *With the water and with the blood*] The article is used as referring to the definite incident concerning water and blood which must have been familiarly known to the readers of John's Gospel, and to all who received oral instruction from this Apostle. Cf. John xix. 34, n.

7. *Because, &c.*] 'Just as Christ is the Truth (John xiv. 6), so the Spirit sent in Christ's name is the Truth' (Westcott).

He listens to us, whatever we ask, we know that we have the requests which we have asked from Him. If any one 16
sees his brother committing a sin which is not mortal, he shall ask and God shall give him life—for any who do not sin mortally. There is such a thing as mortal sin ; for that I do not bid him make request. Any kind of wrongdoing 17
is sin ; but there is sin which is not mortal.

The great Facts of the Christian Faith

We know that no one who is a child of God 18
sins, but He who was born of God keeps him, and the evil one cannot touch him. We know 19
that we are children of God, and that the whole world lies in the power of the evil one. And we know that 20
the Son of God has come, and has given us understanding to know the true One, and we are in the true One, in His Son Jesus Christ. This is the true God and eternal life.

Dear children, guard yourselves from idols. 21

18. *But He, &c.*] v.L. 'but he who has been begotten by God keeps himself.'
19. *In the power of the evil one*] Lit. 'in the evil one.'
20. *In His Son Jesus Christ*] These words are perhaps a gloss : they are not kin with the God-mysticism of this epistle.

THE SECOND EPISTLE OF JOHN

The Second and Third Epistles of John are ascribed to the 'Elder,' who may well be identified with the author of the First Epistle and of the Gospel. He writes here to the 'elect lady,' probably a symbolic designation of some Church, to which the members of a sister Church send greetings (verse 13). The teaching of this short letter is the same as that of 1 John.

THE SECOND EPISTLE OF JOHN

Greeting

The Elder to the elect lady and her children, 1
whom I truly love, and not I alone, but also
all who know the truth, for the sake of the truth which 2
abides in us and will be with us for ever: grace, mercy, and 3
peace will be with us from God the Father, and from Jesus
Christ the Son of the Father, in truth and love.

Commendation and Warning

I am overjoyed to have found some of your 4
children living true lives, in obedience to the
command which we have received from the
Father. And now, lady, I pray you—writing to you no 5
new command, but the one which we have had from the
beginning—let us love one another. The love I mean con- 6
sists in our living in obedience to His commands. God's
command is that you should live in love, as you have been
taught from the beginning. For many deceivers have gone 7
out into the world—men who do not acknowledge Jesus
Christ as coming in the flesh. Such a one is 'the
deceiver' and 'the antichrist.'

The Need of simple Fidelity to Christ

Look to yourselves, so that you may not lose 8
the result of your deeds, but may receive a full
reward. No one has God who, instead of 9
remaining true to the teaching of Christ, goes
beyond it: but he who remains true to that teaching has
both the Father and the Son. If any one who comes to 10
you does not bring this teaching, do not receive him under
your roof nor greet him; for he who greets him is a sharer 11
in his evil deeds.

Conclusion

I have a great deal to write to you, but will 12
not write it with paper and ink. I hope to
come to see you and speak face to face, so that your
happiness may be complete.

The children of your elect sister send greetings to you. 13

1. *To the elect lady*] Whether this was an individual or a Church has been much debated. Some render 'to the lady Electa'; others again 'to the elect Kyria.'
4. *I am, &c.*] Or, perhaps, 'I was.'
12. *Your*] v.L. 'our.'

THE THIRD EPISTLE OF JOHN

The Elder sent a private letter to one Gaius, by Demetrius (verse 12). If the Church of verse 9 is the one addressed in 2 John, an interesting reconstruction is possible. The messengers who brought that letter were welcomed by Gaius ; but Diotrephes, an arrogant officer of the Church, resenting the Elder's tone of authority, would not himself receive the messengers, and turned out of the Church all who did. The absolute use of 'the Name' (verse 7) is noteworthy. Cf. Acts. v. 41. The personality of the writer is most apparent in this Third Epistle.

THE THIRD EPISTLE OF JOHN

Greeting and Commendation

The Elder to his dearly loved Gaius, whom I truly love. 1

Dearly loved one, I pray that you may in all respects prosper and keep well, as your soul prospers. For I am overjoyed when brethren come and bear witness to your fidelity to the truth, how you live in obedience to the truth. I have no greater joy than to hear that my children are living in the truth. 2 3 4

Beloved, you are acting faithfully in all your behaviour towards the brethren, particularly when they are strangers to you. They have testified, in the presence of the Church, to your love; and you will do well to help them on their journey in a manner worthy of your fellowship with God. For it is for the Name's sake that they have gone forth, accepting nothing from the Gentiles. It is therefore our duty to entertain such men, so that we may be fellow workers with the truth. 5 6 7 8

Diotrephes

I wrote to the Church; but Diotrephes, who loves to have the foremost place among them, refuses to listen to us. For this reason, when I come, I shall call attention to his conduct, his idle and mischievous talk against us. And not content with this, not only will he himself not receive the brethren, but those who desire to do this he hinders, and excludes them from the Church. 9 10

Dearly loved one, do not copy evil, but good. He who does good is a child of God: he who does evil has not seen God. 11

Demetrius

Demetrius has a good word from all men, and the witness of the truth itself. We also give our witness, and you know that our witness is true. 12

3. *I am . . come . . bear*] Or 'It was . . came . . bore.' Cf. 2 John 4, n.
4. *Joy*] v.l. 'grace,' *i.e.* favour from God.
6. *In a manner worthy of your fellowship with God*] Lit. 'worthily of God.'
9. *I wrote*] Or 'I wrote a few lines.' Lit. 'I wrote something.'

Conclusion

I had a great deal to say to you, but I do not 13
wish to write to you with ink and pen. But I 14
hope to see you very soon, and then we will speak face
to face.

Peace be with you. Our friends send greetings to you.
Greet our friends one by one.

THE EPISTLE OF JUDE

This is a compact little letter, much more likely to have been incorporated in 2 Peter than to have been a later expansion of parts of that Epistle. Opinions as to the undoubted literary interdependence differ; but the priority of Jude seems to hold the field. Probably the Epistle is ascribed in verse 1 to the Jude who was brother of Jesus (see Preface to 2 Peter). The one theme is denunciation of false teaching, of Gnostic type, a pretended deeper knowledge combined with moral laxity. Curious appeal is made to two Jewish Apocryphal writings, the Assumption of Moses (verse 9) and the Book of Enoch, ascribed to the Patriarch (vv. 14, 15). A severe piece of invective is redeemed by the singularly beautiful doxology (vv. 24, 25).

THE EPISTLE OF JUDE

Greeting

Jude, a servant of Jesus Christ and a brother 1
of James, to those saints who are beloved as
God the Father's, and kept for Jesus Christ: may mercy, 2
peace, and love be abundantly granted to you.

An Encouragement to defend Christian Truth

Beloved ones, while I was eager to write to 3
you on the subject of our common salvation, I
find myself constrained to write and urge you
to defend the faith delivered once for all to
the saints. For certain persons have crept 4
in unnoticed—men for whom in ancient writings this condemnation was foretold—ungodly men, who pervert the grace of our God into immorality, and disown Jesus Christ, our only Sovereign and Lord.

Ancient Examples of Retribution for Disobedience

I desire to remind you—although the whole 5
matter is sufficiently familiar to you—that the
Lord saved a people out of the land of Egypt,
but afterwards destroyed those who had no
faith. And angels who did not keep their own 6
primacy, but deserted their proper abode, He reserves in everlasting bonds, in darkness, for the judgement of the great day. So also Sodom and Gomorrah and the neigh- 7
bouring towns, having in the same manner been guilty of gross immorality and pursued unnatural vice, are now before us as an example of eternal fire in the punishment which they are undergoing. Yet in just the same way 8
these dreamers also pollute the body, while they set Authority at naught and speak evil of the angelic Orders.

False Teachers. Their Insolence and Greed

But Michael the Archangel, when contending 9
with the devil and disputing with him about
the body of Moses, did not dare to pronounce
judgement on him in abusive terms, but said,
'The Lord rebuke you.' Yet these men are 10
abusive in matters of which they know nothing; and in things which, like the brutes, they do understand in-

1. *A brother of James*] Cf. Matt. xiii. 55.
Beloved as God the Father's] Cf. 1 John v. 20.

stinctively—in all these they become depraved. Woe to 11
them! for they have followed in the steps of Cain: for
the sake of gain they have rushed on headlong in the
errors of Balaam, and have perished in the rebellion of
Korah.

Their selfish, useless, shameful Lives

These are the men—sunken rocks—who in 12
your love-feasts are not afraid to feast with
you, caring only for themselves; clouds with-
out water, driven along by the winds; trees in
autumn, fruitless, doubly dead, uprooted; wild waves of 13
the sea, foaming out their own shame; wandering stars,
for whom is reserved dense darkness for ever.

The Prediction of Enoch

It was also about these that Enoch, the 14
seventh from Adam, prophesied, saying,
'The Lord comes with myriads of His people, 15
to execute judgement upon all, and to convict all the
ungodly of all the ungodly deeds which they have com-
mitted, and of all the hard words which they, ungodly
sinners, have spoken against Him.'

These men are murmurers, complaining of their lot. 16
Their lives are guided by their evil passions, and
their mouths are full of big and boastful words, while
they defer to persons for the sake of the advantage
they may gain.

The Prediction of the Apostles

But do you, beloved, remember the words 17
that before now were spoken by the Apostles
of our Lord Jesus Christ—how they declared 18
to you, 'In the last times there shall be scoffers, obeying
only their own ungodly passions.' These are those who cause 19
divisions: they are men of the world, devoid of the Spirit.

The Readers' Duties to themselves and the false Teachers

But do you, beloved, building yourselves up 20
on your most holy faith and praying in the
Holy Spirit, keep yourselves in the love of 21
God, waiting for the mercy of our Lord Jesus
Christ which issues in eternal life. On some 22
who are in doubt, you should have pity; others you must 23

10. *They become depraved*] Or 'they are perishing.'
11. *Rebellion*] Lit. 'contradiction.'
Korah] 'Some of the Gnostics professed even to regard Korah with admiration' (Wordsworth).
12. *Are not afraid, &c.*] Or 'feast with you, fearlessly caring for themselves.'
15. *Comes*] Or 'came.' Anticipative. Cf. verse 11.
19. *Men of the world*] Greek 'psychical,' for which 'we have no English word; and our biblical psychology is, by this defect, entirely at fault' (Alford). See Heard's *Tripartite Nature of Man*, pp. 88–90, Hatch's *Biblical Greek*, iii., and Mayor's *James*, pp. 120, 121.

save, snatching them out of the fire ; and on others have pity mingled with fear, while you hate even the garment stained by the flesh.

All Glory ascribed to God

Now to Him who is able to keep you from 24
stumbling, and cause you to stand in the
presence of His glory free from blemish and
exultant—to the only God our Saviour through Jesus 25
Christ our Lord—be glory, majesty, might, and authority,
before all time, now, and to all time ! Amen.

20, 21. A Trinitarian text. The Holy Spirit, God, and Christ are the total manifestation of that on which our salvation depends.

25. *Through Jesus Christ our Lord*] V.L. omits these words.

THE REVELATION OF JOHN

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The Book of Revelation is the only specimen in the New Testament of what is now known as Apocalyptic Literature. The object of this literature (of which many books have been discovered—or at any rate re-edited during recent years) is to unveil the future and describe the drama which is to be enacted when God breaks into human history and sets up His Kingdom. The Book of Revelation is an attempt to Christianize the Apocalyptic Faith of Judaism.

The book was probably written in the reign of Domitian (81–96) to meet a grave crisis in the history of the Christian Church. Fierce persecution had broken out. The writer himself had been exiled to Patmos. Martyrdoms had occurred. A systematic attempt was being made in Asia to establish Emperor-worship on a large scale. All who refused to take part in this worship suffered social ostracism. They were boycotted in the market-place and excluded from social life. The strain was becoming intolerable, and it looked as if Christianity were in danger of being crushed out of existence. It was to meet this situation—to comfort and strengthen Christians in the hour of their peril—that the Book was published.

We know very little about the author except that his name was John, and that he was a Prophet. There has been a return recently to the traditional view which identified him with John the Apostle (the reputed author of the Fourth Gospel).

The interpretation of the Book has always been an enigma. The most important types of interpretation are :

(1) *The Futurist*, which holds that the prophecies in the Book refer to the future and will not be fulfilled till the end of the world.

(2) *The continuous historical*, which maintains that the Book is a diagram of history. Part of it has already been fulfilled—part is now in course of fulfilment—and part still belongs to the future.

(3) *The poetic*, which holds that the Book portrays under

various symbols (which are not to be taken literally) the eternal conflict between good and evil.

(4) The method generally accepted by modern scholars and known as the *Preterist*, which maintains that the writer had in view only the needs and circumstances of his own time. The drama belongs to the first century. The author could see no escape from the situation that confronted the Church except in a great Divine intervention which would mean the end of the age. That was the only outlook possible to a Jewish Christian in the first century.

THE REVELATION OF JOHN

Introduction

The Book and its Writer

The revelation given by Jesus Christ, which 1 **1**
God granted Him, that He might make known
to His servants certain events which must
shortly come to pass. He sent His angel and com-
municated it to His servant John; who now is making 2
a faithful record of the Word that came from God and the
truth revealed by Jesus Christ and all the things that he
saw in his vision. Blessed is he who reads, and blessed are 3
those who listen to the words of this prophecy and lay to
heart what is written in it; for the time for its fulfilment
is now close at hand.

Greeting

John sends greetings to the seven Churches in 4
the province of Asia. May grace be granted
to you, and peace, from Him who is and was and is to be;
and from the seven Spirits which are before His throne; and 5
from Jesus Christ, the truthful witness, the first of the dead
to be born to life, and the Ruler of the kings of the earth.

Ascription of Praise

To Him who loves us and has freed us from
our sins with His own blood, and has formed us 6
into a Kingdom, to be priests to God, His Father

1. *The revelation*] The writer obviously expects that his meaning, so far from being obscured by the strange figures of speech and symbols which he employs, will be thereby illustrated, enforced, and brought home to the mind, with greater than ordinary power (Milligan).

Given by] Lit. 'of.'

Shortly] *i.e.* soon after this book was written. Cf. i. 3, 19; xxii. 6, 10.

2. *The truth . . Jesus Christ*] Lit. 'the testimony of Jesus Christ.'

3. *The time for its fulfilment, &c.*] Lit. simply 'the time is near'; *i.e.* was near when this book was written. Cf. i. 1, 19; xxii. 6, 10.

4. *Seven Churches*] The seven Churches mentioned by name in chapters ii. and iii. Cf. verse 11.

The province of Asia] Cf. Acts ii. 9, n.

Seven Spirits] A startling expression. We should expect a reference to the Holy Spirit, as in the benediction in 2 Cor. xiii. 14. Many scholars suppose that the writer uses this expression to describe the Holy Spirit in His plenitude and perfection, and to signify that each of the seven Churches has its special impartation.

5. *Freed us from*] v.l. 'washed us from.'

6. *Formed us into*] v.l. 'made for us.'

God, His Father] Lit. 'God and His Father.' Cf. Jas. i. 27. Or 'His God and Father.'

—to Him be ascribed the glory and the power for ever and ever. Amen.

Lo, He is coming in the clouds, and every eye will see 7
Him, and so will those who pierced Him; and all the nations of the earth will gaze on Him and mourn. Even so. Amen.

'I am the Alpha and the Omega,' says the Lord God, 8
'He who is and was and is to be—the Ruler of all.'

The Coming of the Message

I John, your brother, and a sharer with you 9
in the sorrows and the Kingdom and the patient endurance of Jesus, found myself in the island of Patmos, for my loyalty to the Word of God and the truth told us by Jesus. On the Lord's day I was inspired by the 10
Spirit, and I heard behind me a loud voice like the blast of a trumpet. It said, 11

'Write your vision in a book, and send it to the seven Churches — to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.'

A Vision of the glorified Redeemer

I turned to see who it was that was speaking 12
to me; and then I saw seven golden lampstands, and in the centre of the lampstands 13
One resembling the Son of Man, clothed in a robe which reached to His feet, and with a girdle of gold across His breast. His head and His hair were white, 14
like white wool—as white as snow; and His eyes were like a flame of fire. His feet were like silver-bronze when it 15
is white-hot in a furnace; and His voice was as the sound of many waters. In His right hand He held seven stars, 16
and a sharp, two-edged sword was seen coming from His mouth; and His face was like the sun shining in its full power.

6. *For ever and ever*] Lit. 'until the Ages of the Ages.'

7. *So will those who pierced Him*] An indication that the Seer expected the Saviour to return in the lifetime of those who crucified Him. Cf. Matt. xxvi. 64; John i. 51.

10. *Lord's day*] *i.e.* the day consecrated to the Lord—the first day of the week—the day of Resurrection; cf. Acts xx. 7; 1 Cor. xvi. 2. This is the first occurrence of the name 'Lord's day' in Christian literature; but it occurs in the *Teaching of the Apostles* (written a little later), 'Every Lord's day come together and break bread.'

12. *Who . . that*] Lit. 'the voice which.'
Then] Lit. 'having turned.'
Seven] In the earthly temple there was only one lampstand (Exod. xxv. 31; Heb. ix. 2).

15. *White-hot*] The whiteness is expressed by the second half of the Greek word 'chalcolibanus.' The participle in the Greek here has the full force of the perfect tense. Contrast the present participle passive of the same verb in the *Martyrdom of Polycarp*, xv. The case here is the genitive absolute. v.l. 'as if they (the feet) were glowing in a furnace.'

Words of Encouragement, Life, and Hope

When I saw Him, I fell at His feet as if dead. 17
But He laid His hand upon me and said,
'Do not be afraid: I am the First and the
Last, and the ever-living One. I died; but 18
I am now alive for evermore, and I have the keys of the
gates of Death and of Hades! Write down therefore the 19
things you have just seen—the things which are and the
things which are to be hereafter: the secret meaning of 20
the seven stars which you have seen in My right hand,
and of the seven lampstands of gold. The seven stars are
the angels of the seven Churches, and the seven lampstands
are the seven Churches.

The Letters to the seven Churches

The Letter to Ephesus

'To the angel of the Church in Ephesus 1 **2**
write:
'"These are the words of Him who holds the
seven stars in His right hand and walks to and fro among
the seven lampstands of gold. I know your doings and 2
your toil and your endurance. And I know that you
cannot tolerate wicked men, but have put to the test those
who call themselves Apostles but are not, and you have
found them to be liars. And you endure patiently and 3
have borne burdens for My sake and have never flagged.
Yet I have this against you—that you no longer love Me 4
as you did at first. Be mindful, therefore, of the height 5
from which you have fallen. Repent at once, and act as
you did at first, or else I will surely come and remove your
lampstand out of its place—unless you repent. Yet this 6
you have in your favour: you hate the doings of the
Nicolaitans, which I also hate.
'"Let all who have ears give heed to what the Spirit 7
is saying to the Churches. To the victor I will give the

18. *For evermore*] Lit. 'until the Ages of the Ages.'
20. *Angels*] This term has often been taken to refer to the 'presbyters' or 'bishops' of the Churches. But such an interpretation is against the usage of the term in this book. The word 'angel' occurs sixty times and always denotes a superhuman being employed in the service of God or Satan.
1. *Angel*] See note on i. 20.
Stars . . lampstands] See i. 20.
4. *You no longer love*] Lit. 'You have lost your first love.' The interpretation is doubtful. Some scholars would translate 'You no longer love one another.'
6. *Nicolaitans*] Probably an Antinomian sect who divorced ethics from religion and held that conduct did not matter so long as belief was correct.

privilege of eating the fruit of the Tree of Life, which is in the Paradise of God."

The Letter to Smyrna

8 'To the angel of the Church at Smyrna write as follows:

'"These are the words of Him who is the First and the Last—who died and has returned to life. 9 Your sufferings I know, and your poverty—but you are rich—and the evil name given you by those who say that they themselves are Jews, and are not, but are Satan's synagogue. Dismiss your fears concerning all that you are about to 10 suffer. I tell you that the Devil is about to throw some of you into prison that you may be put to the test, and for ten days you will have to endure persecution. Be faithful, even if you have to die for it, and then I will give you the Crown of Life.

'" Let all who have ears give heed to what the Spirit is 11 saying to the Churches. The victor shall be in no way hurt by the Second Death."

The Letter to Pergamum

12 'To the angel of the Church at Pergamum write as follows:

'"These are the words of Him who has the sharp, two-edged sword. I know where you dwell. 13 Satan's throne is there; and yet you are true to Me, and did not deny your faith in Me, even in the days of Antipas My faithful witness, who was martyred among you, in the place where Satan dwells. Yet I have a few things against 14 you, because you have with you some that cling to the teaching of Balaam, who taught Balak to put a stumbling-block in the way of the descendants of Israel—to eat what had been sacrificed to idols, and commit fornication. So 15 even you have some that cling in the same way to the teaching of the Nicolaitans. Repent at once; or else I 16 will come to you quickly, and will make war upon them with the sword which is in My mouth.

7. *Tree of Life*] See and cf. xxii. 2.

8. *Angel*] See note on i. 20.

10. *Even if you have to die*] Lit. 'up to (the point of) death'; not meaning 'so long as life shall last.' Cf. Phil. ii. 8, where 'stooped to die' is literally 'becoming obedient up to (the point of) death.'

11. *The Second Death*] Cf. verse 7, n.; xx. 6, 14; xxi. 8.

12. *Angel*] See note on i. 20.

Sharp . . sword] See i. 16.

13. *Satan's throne*] Pergamum was the headquarters of Emperor-worship in the province of Asia, and Emperor-worship was regarded as the special enemy of Christianity at the time when this book was written.

14. *Balaam and Balak*] See Numbers xxii.–xxv.; xxxi. 16.

'"Let all who have ears give heed to what the Spirit is 17
saying to the Churches. As for the victor—to him I will
give some of the hidden manna, and a white stone
with a new name inscribed upon it known only to him
who receives it."

The Letter to Thyatira

'To the angel of the Church at Thyatira 18
write as follows:

'"These are the words of the Son of God
who has eyes like a flame of fire, and feet resembling silver-
bronze. I know your doings, your love, your faith, your 19
service, and your patient endurance; and that of late you
have toiled harder than you did at first. Yet I have this 20
against you, that you tolerate the woman Jezebel, who calls
herself a prophetess and by her teaching leads astray My
servants, so that they commit fornication and eat what has
been sacrificed to idols. I have given her time to repent, 21
but she is determined not to repent of her fornication. I tell 22
you that I am about to cast her upon a bed of sickness, and
I will severely afflict those who commit adultery with her,
unless they repent of conduct such as hers. Her children 23
too shall surely die; and all the Churches shall come to
know that I am He who searches into men's inmost
thoughts; and I will requite each of you in accordance
with his deeds. But to you, the rest of you in Thyatira, 24
all who do not hold this teaching and have not learnt the
'deep things,' as they call them (the deep things of
Satan!)—to you I say that I lay no other burden on you.
Only hold fast to what you possess until I come. 25

'"And to the victor, the one who obeys My commands 26
to the very end, I will give authority over the nations.
And he shall be their shepherd, ruling them with a rod of 27
iron, just as potter's ware is dashed to atoms; and his power
over them shall be like that which I Myself have received
from My Father; and I will give him the Morning Star. 28

17. *Hidden manna*] According to 2 Macc. ii. 1–8 the Ark, which contained a pot of manna (Exod. xvi. 34), was hidden away by Jeremiah till the Messiah should appear.

White stone] The symbol of citizenship in the Kingdom of heaven.

A new name] Cf. verse 7, n.; iii. 12; xiv. 1; xxii. 4.

19. *Of late, &c.*] Lit. 'your last works are more numerous than your first.'

20. *Jezebel*] The reference is probably to some woman who had been advocating the doctrines of the Nicolaitans.

24. '*Deep things*'] The followers of Jezebel undertook to lead the people into what they regarded as the profounder or deeper truths of Christianity—and by this they probably meant the doctrine that 'everything is allowable.' Cf. 1 Cor. ii. 10, vi. 12.

28. *The Morning Star*] Christ Himself, xxii. 16.

Let all who have ears give heed to what the Spirit is saying 29
to the Churches."

The Letter to Sardis

' To the angel of the Church at Sardis write 1
as follows :

' " These are the words of Him who has the
seven Spirits of God and the seven stars. I know your
doings—you are supposed to be alive, but in reality you
are dead. Rouse yourself and keep awake, and strengthen 2
what still remains though it is on the point of death ; for I
have found no doings of yours perfect in the sight of My
God. Be mindful, therefore, of the lessons you have 3
received and heard. Continually lay them to heart, and
repent. If, however, you fail to rouse yourself and keep
awake, I shall come upon you suddenly like a thief, and you
will certainly not know the hour at which I shall come to
judge you. Yet you have in Sardis a few who have not 4
soiled their garments ; and they shall walk with Me in
white ; for they are worthy.

' " He who conquers shall thus be clothed in white gar- 5
ments; and never will I erase his name from the Book of
Life, but will acknowledge him in the presence of My
Father and His angels. Let all who have ears give heed to 6
what the Spirit is saying to the Churches."

The Letter to Philadelphia

' To the angel of the Church at Philadelphia 7
write as follows :

' " These are the words of Him who is Holy
and True—He who has the key of David—He who opens
and no one shall shut, and shuts and no one shall open. I 8
know your doings. I have put a door wide open in front of
you, which no one can shut ; because you have but a little
power, and yet you have kept My word and have not dis-
owned me. I will cause some belonging to Satan's syna- 9
gogue who say that they themselves are Jews, and are not,
but are liars—I will make them come and prostrate them-
selves before your feet and know for certain that I have
loved you. Because you have kept the word for which I 10
suffered, I in turn will keep you from that hour of trial
which is soon coming upon the whole world, to put to the

1. *Angel*] See note on i. 20.
5. *Book of Life*] Cf. ii. 7, n. ; xiii. 8 ; xvii. 8 ; xx. 12, 15 ; xxi. 27 ; xxii. 19.
7. *Angel*] See note on i. 20.
The key of David] Cf. Isa. xxii. 22 where the key of David is given to Eliakim as the symbol of office.
10. *You have kept the word*] Lit. ' You kept the word of my patience.'

test the inhabitants of the earth. I am coming quickly: 11
hold fast to that which you already possess, so that your
crown of victory be not taken away from you.

' " As for the victor—I will make him a pillar in the 12
sanctuary of My God, and he shall never go out from it
again. And I will write on him the name of My God, and
the name of the city of My God, the new Jerusalem, which
is to come down out of heaven from My God, and My own
new name. Let all who have ears give heed to what the 13
Spirit is saying to the Churches."

The Letter to Laodicea

' And to the angel of the Church at Laodicea 14
write as follows:

' " These are the words of Him who is the
Amen—the Witness faithful and true, the Beginning of
God's Creation. I know your doings—you are neither 15
cold nor hot; I would that you were cold or hot! So, 16
because you are lukewarm and neither hot nor cold, before
long I will vomit you out of My mouth. You say, I am rich, 17
and have wealth stored up, and I stand in need of nothing;
and you do not know that if there is a wretched creature it
is you—pitiable, poor, blind, naked. Therefore I counsel 18
you to buy of Me gold refined in the fire that you may
become rich, and white robes to put on to hide your
shameful nakedness, and eye-salve to anoint your eyes
with, so that you may be able to see. All whom I hold 19
dear, I reprove and chastise; therefore be in earnest and
repent. See, I am now standing at the door and knocking. 20
If any one listens to My voice and opens the door, I will
come in to him and feast with him, and he shall feast
with Me.

' " To the victor I will give the privilege of sitting down 21
beside Me on My throne, as I also have won the victory and
have sat down beside My Father on His throne. Let all 22
who have ears give heed to what the Spirit is saying to
the Churches." '

12. *New Jerusalem*] Cf. xxi. 2.
14. *Angel*] See note on i. 20.
The Amen] See Isa. lxv. 16, 'the God of the Amen.'
The Beginning] Cf. Col. i. 15, 'the first-born of all creation.' The phrase does not mean merely that Christ was the first to be created—but that He was the Lord of Creation.

A Vision of God on His Throne

A Door into Heaven stood open

After all this I looked and saw a door in heaven standing open; and the voice that I had previously heard, like the blast of a trumpet, again spoke to me and said, 1

'Come up here, and I will show you things which are to happen in the future.'

Immediately I found myself in the Spirit, and saw a throne in heaven, and One sitting on the throne. The appearance of Him who sat there was like jasper or sardius; and encircling the throne was a rainbow, in appearance like an emerald. Surrounding the throne there were also twenty-four other thrones, on which sat twenty-four Elders clothed in white robes, with golden crowns upon their heads. 2 3 4

The Beings and Things around the Throne

Out from the throne there came flashes of lightning, and voices, and peals of thunder, while in front of the throne seven blazing torches were burning, which are the seven Spirits of God. And in front of the throne there seemed to be a sea of glass, resembling crystal. And round about the throne between it and the Elders were four living creatures, full of eyes in front and behind. The first living creature resembled a lion, the second an ox, the third had a face like that of a man, and the fourth resembled an eagle flying. And the four living creatures had each of them six wings, and all round their bodies and under their wings they are full of eyes; day after day, and night after night, they never cease saying, 5 6 7 8

'Holy, holy, holy, Lord God, the Ruler of all, who wast and art and art to be.'

God's Power and Glory proclaimed

And whenever the living creatures give glory and honour and thanks to Him who is seated on the throne and lives for ever and ever, the twenty-four Elders fall down before Him who sits on the 9 10

1. *Previously heard*] Cf. i. 10.

3. *Like jasper*] Cf. xxi. 11, 'a stone most precious—clear as crystal.' As this description does not apply to the modern jasper some scholars think that the reference is to the opal. Note the absence of anthropomorphism. 'The seer's eye is arrested by the flashing of gemlike colours but he sees no form' (Swete).

Sardius] A deep red stone, probably our cornelian.

4. *Twenty-four Elders*] Probably angels of the highest rank. The term Elder was often used of angels; cf. Isa. xxiv. 23.

5. *There came*] Lit. 'come.'

6. *Four living creatures*] Probably cherubim or seraphim. Cf. Ezek. i. 5; Isa. vi. 2.

10. *For ever and ever*] Lit. 'unto the Ages of the Ages.'

throne and worship Him who lives for ever and ever, and they cast their crowns down in front of the throne, saying,

'Worthy art Thou our Lord and God to receive glory 11
and honour and power;
For Thou didst create all things,
And it was by Thy will that they came into existence,
and were created.'

The breaking of the seven Seals

The Book of coming Events

And I saw in the right hand of Him who 1 5
sat on the throne a book written on both sides of the page and closely sealed with seven seals.
And I saw a mighty angel who was exclaiming in a loud 2
voice,
'Who is worthy to open the book and break its seals?'
But no one in heaven, or on earth, or under the earth, 3
was able to open the book or look into it.

Only the Redeemer could open the Book

And while I was weeping bitterly, because 4
no one was found worthy to open the book or
look into it, one of the Elders said to me, 5
'Do not weep. The Lion which belongs to the tribe of Judah, the Root of David, has won the right to open the book and break its seven seals.'

A Vision of the Lamb of God

Then I saw, between the throne (with the 6
four living creatures) and the Elders, a Lamb standing, looking as if it had been slain. And it had seven horns and seven eyes, which are the seven Spirits of God who have been sent far and wide into all the earth, and it came and took the book out of the 7
right hand of Him who is seated on the throne. And when 8
He had taken the book, the four living creatures and the twenty-four Elders fell down before the Lamb, having each of them a harp and golden bowls full of incense, which represent the prayers of the saints. And now they sing 9
a new song, saying,

1. *A book*] *i.e.* a scroll, or roll of parchment or papyrus.
5. *The Lion*] Cf. Gen. xlix. 9, 'Judah is a lion's whelp,' which was interpreted messianically.
The Root of David] Cf. Isa. xi. 1.
6. *Between*] Lit. 'in the midst of.' The Hebrew preposition denoting this is always repeated; and this may be regarded as a Hebraism.
A Lamb] Strange and unlooked for. The Seer had been told of a lion, and he beholds a lamb, the emblem of patience and innocence, and a lamb, too, which had been sacrificed (Milligan).

'Worthy art Thou to take the book
And break its seals;
Because Thou hast been slain,
And hast purchased for God with Thine own blood
Men out of every tribe and tongue and people and nation,
And hast formed them into a Kingdom to be priests to our God,
And they shall reign over the earth.'

His Power and Glory proclaimed

And I looked, and heard the voices of many angels on every side of the throne, and of the living creatures and the Elders numbering myriads of myriads and thousands of thousands, and in loud voices they were singing,

'Worthy is the Lamb which has been slain to receive all power and riches and wisdom and might and honour and glory and blessing.'

And I heard every created thing in heaven and on earth and under the earth and on the sea (and all that is therein) saying,

'To Him who is seated on the throne,
And to the Lamb,
Be ascribed all blessing and honour
And glory and might,
For ever and ever!'

Then the four living creatures said 'Amen,' and the Elders fell down and worshipped.

The first Seal

And when the Lamb broke one of the seven seals I saw it, and I heard one of the four living creatures say, as if in a voice of thunder,

'Come.'

And I looked and a white horse appeared, and its rider carried a bow; and a crown was given to him; and he went out conquering and to conquer.

The second Seal

And when the Lamb broke the second seal, I heard the second living creature say,

'Come.'

10. *Shall reign*] Some MSS. read the present tense instead of the future. In this case the reign of the saints must be regarded as having already commenced.

14. *Worshipped*] v.l. 'worshipped Him who lives until the Ages of the Ages.'

2. *White horse . . and it's rider*] Many commentators hold that this phrase refers to Christ. Cf. xix. 11, where one whose name is called 'the Word of God' is represented as riding on a white horse. But this interpretation ignores the fact that the white horse is connected with the other three which are depicted as scourges of humanity. The white horse represents 'conquest' or 'triumphant militarism.'

And out came another horse—a fiery-red one; and 4
power was given to its rider to take peace from the earth,
and to cause men to kill one another; and a great sword
was given to him.

The third Seal

When the Lamb broke the third seal, I heard 5
the third living creature say,
'Come.'

I looked, and a black horse appeared, its rider carrying a
balance in his hand. And I heard what seemed to be a 6
voice speaking in the midst of the four living creatures, and
saying,
'A whole day's wage for a loaf of bread, a whole
day's wage for three barley cakes, but do not damage
the oil or the wine.'

The fourth Seal

When the Lamb broke the fourth seal I 7
heard the voice of the fourth living creature
say,
'Come.'

I looked and a pale-coloured horse appeared. Its rider's 8
name was Death, and Hades came close behind him; and
authority was given to them over the fourth part of the
earth, to kill with the sword or with famine or pestilence or
by means of the wild beasts of the earth.

The fifth Seal

When the Lamb broke the fifth seal, I saw 9
at the foot of the altar the souls of those whose
lives had been sacrificed because of the word of
God and of the testimony which they had given. And 10
now in loud voices they cried out, saying,
'How long, O Sovereign Lord, the holy One and the
true, dost Thou delay judgement and the taking of
vengeance upon the inhabitants of the earth for our
blood?'

And there was given to each of them a long white robe, 11

4. *Fiery-red*] Emblematic of great slaughter.
5. *A black horse*] Indicating famine.
6. *A whole day's wage*] Lit. 'a quart of wheat for a denarius, and three quarts of barley for a denarius.' A denarius was the regular pay for a day's work in Palestine, and the phrase indicates that a man's utmost earnings would scarcely suffice to procure the bare necessities of life.
The oil or the wine] The meaning of this clause is obscure. Perhaps the allusion is to what seems to have been a recognized military practice of refraining from injuring vines and olive-trees. The contrast between this clause and the former seems to indicate the approach of a time when the necessities of life would be at famine prices while luxuries would be abundant.
7. *The voice*] Not 'a' voice, although there is no article in the Greek.
10. *Now*] When the fifth seal was broken—implied by the tense.

and they were bidden to wait patiently for a short time longer, until the full number of their fellow bondservants should also be complete—namely of their brethren who were to be killed just as they had been.

The sixth Seal

When the Lamb broke the sixth seal, I looked, 12
and there was a great earthquake, and the sun became as dark as sackcloth, and the whole disc of the moon became like blood. The stars in the sky also 13
fell to the earth, as when a fig-tree, shaken by a gale of wind, casts its unripe figs to the ground. The sky too 14
passed away, as if a scroll were being rolled up, and every mountain and island was removed from its place. The 15
kings of the earth and the great men, the military chiefs, the wealthy and the powerful—all, whether slaves or free men—hid themselves in the caves and in the rocks of the mountains, while they called to the mountains and the rocks, 16
saying,

'Fall on us and hide us from the presence of Him who sits on the throne and from the anger of the Lamb; for the 17
day of His Wrath—that great day—has come, and who is able to stand?'

The Safety of God's true Servants

After this I saw four angels standing at the 7 1
four corners of the earth, and holding back the four winds of the earth so that no wind should blow over the earth or the sea or upon any tree.
And I saw another angel ascending from the east and carry- 2
ing a seal belonging to the ever-living God. He called in a loud voice to the four angels whose work it was to injure the earth and the sea.

'Injure neither land nor sea nor trees,' he said, 'until 3
we have sealed the bondservants of our God upon their foreheads.'

The 144,000

When the sealing was finished, I heard how 4
many were sealed out of all the tribes of the descendants of Israel. They were 144,000.

Of the tribe of Judah, 12,000 were sealed; 5
Of the tribe of Reuben, 12,000;

13. *Unripe figs*] Or 'winter figs.'

(vv. 15, 16.) Cf. Luke xxiii. 30. The limestone hills of Palestine are honeycombed with caves which from time immemorial have afforded shelter to robbers and fugitives. It is a significant fact that upon the fall of Jerusalem these caves formed the last hiding-place of vast numbers of the Jews (Josephus, *Wars*, vi. 7; vi. 9; vii. 2). In Acts iv. 26, the phrase 'kings of the earth' (or, land) is applied by Peter to the rulers of Palestine.

Of the tribe of Gad, 12,000 ;
Of the tribe of Asher, 12,000 ; 6
Of the tribe of Naphtali, 12,000 ;
Of the tribe of Manasseh, 12,000 ;
Of the tribe of Symeon, 12,000 ; 7
Of the tribe of Levi, 12,000 ;
Of the tribe of Issachar, 12,000 ;
Of the tribe of Zebulun, 12,000 ; 8
Of the tribe of Joseph, 12,000 ;
Of the tribe of Benjamin, 12,000.

A vast Throng of gloriously triumphant Saints

After this I looked, and a vast host appeared 9
which it was impossible for any one to count,
gathered out of every nation and from all tribes
and peoples and languages, standing before the
throne and before the Lamb, clothed in long
white robes, and carrying palm-branches in their hands.
In loud voices they cried, 10

'To our God seated on the throne, and to the Lamb,
we owe our salvation!'

All the angels were standing in a circle round the throne 11
and round the Elders and the four living creatures, and they
fell on their faces in front of the throne and worshipped God.

'Amen!' they cried: 12

'The blessing and the glory
And the wisdom and the thanks
And the honour and the power and the might
Be ascribed to our God,
For ever and ever!
Amen!'

Though martyred, full Salvation was now theirs through the Lamb

Then, addressing me, one of the Elders said, 13
'Who are these people clothed in the
long white robes? And where have they come
from?'

'My lord, you know,' I replied. 14

'They are those,' he said, 'who have just
come out of the great distress, and have washed their robes
and made them white in the blood of the Lamb. For 15
this reason they stand before the very throne of God, and
render Him service day and night in His sanctuary,
and He who is sitting upon the throne will shelter them
in His tent. Nevermore shall they hunger, nevermore 16

shall they thirst, nevermore shall the sun smite them nor any scorching heat. For the Lamb who is before the 17
throne will be their Shepherd, and will guide them to the water-springs of Life, and God will wipe every tear from their eyes.'

The seventh Seal

When the Lamb broke the seventh seal, there 1 8
was silence in heaven for about half an hour.

The sounding of the seven Trumpets

The Prayers of the Saints. Their Enemies punished

Then I saw the seven angels who are in the 2
presence of God, and seven trumpets were given to them. And another angel went and 3
stood close to the altar, carrying a censer of gold; and abundance of incense was given to him that he might place it with the prayers of all the saints upon the golden altar in front of the throne. And 4
the smoke of the incense rose into the presence of God from the angel's hand, and mingled with the prayers of His people. So the angel took the censer and filled it with 5
fire from the altar and flung it to the earth; and there followed peals of thunder, and voices, and flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets made 6
preparations for blowing them.

The first Trumpet

The first blew his trumpet; and there came 7
hail and fire, mixed with blood, falling upon the earth; and a third part of the earth was burnt up, and a third part of the trees and all the green grass.

The second Trumpet

The second angel blew his trumpet; and 8
what seemed to be a great mountain, all ablaze with fire, was hurled into the sea; and a third part of the sea was turned into blood. And a third part of 9

1. *Silence in heaven*] Charles takes this verse in close connection with verses 3–5, 'The praise and thanksgiving of all the mighty hierarchies in heaven are hushed in order that the prayers of the suffering saints on earth may be heard before the throne of God.'

Half an hour] This phrase is not to be taken literally; as Swete says, 'Half an hour is a long interval in a drama.'

2. *Seven trumpets*] Rev. viii. to xi. describes over again substantially the same events as those seen in the Vision of the Seven Seals (Rev. v. to viii.). The several divisions of the Apocalypse are not really consecutive, but run, as it were, parallel to one another, and merely give different aspects and varied representations of the same set of events. Others, however, regard the Visions of the Apocalypse as following one another in their fulfilment.

4. Lit. 'The smoke of the incense went up to help (lit. 'for') the prayers of the saints.'

the living creatures that were in the sea died; and a third part of the ships were destroyed.

The third Trumpet

The third angel blew his trumpet; and there 10
fell from heaven a great star, blazing like a torch. It fell upon a third part of the rivers and upon the springs of water. The name of the star 11
is 'Wormwood'; and a third part of the waters were turned into wormwood, and many people died from drinking the water, because it had become bitter.

The fourth Trumpet

Then the fourth angel blew his trumpet; and 12
a third part of the sun was smitten, a third part of the moon, and a third part of the stars, so that a third part of them might be darkened, and for a third of the day, and also of the night, there might be no light.

Yet more fearful Woes to come

Then I looked, and I heard a solitary eagle 13
crying with a loud voice, as it flew across the sky, 'Alas, alas, alas, for the inhabitants of the earth, because of the trumpet blasts which the three angels are about to blow!'

The fifth Trumpet

The fifth angel blew his trumpet; and I 1 9
saw a Star which had fallen from heaven to the earth; and to him was given the key of the depths of the bottomless pit, and he opened the depths 2
of the bottomless pit. And smoke came up out of the pit like the smoke of a vast furnace, so that the sun and the air were darkened by the smoke of the pit.

The Locusts

And from the midst of the smoke there came 3
locusts on to the earth, and power was given to them like the power which earthly scorpions possess. And they were forbidden to injure the herbage of the 4
earth, or any green thing, or any tree. They were only to injure human beings who have not the seal of God on their foreheads. Their mission was not to kill, but to cause 5
awful agony for five months; and this agony was like that which a scorpion inflicts when it stings a man. And at 6
that time people will seek death, but will not find it, and they will long to die, but death evades them.

The appearance of the locusts was like that of horses 7
equipped for war. On their heads they had a kind of

11. *Wormwood*] Lit. 'Absinthe.' The term is always used in the O.T. to denote the bitterness of injustice or the Divine retribution. See Prov. v. 4.
13. *Eagle*] v.l. 'angel.'
1. *Star*] The star represents a person—probably Satan.

crown which looked like gold. Their faces seemed human 8
and they had hair like women's hair, but their teeth
resembled those of lions. They had breastplates which 9
seemed to be made of steel; and the noise caused by their
wings was like that of a vast number of horses and chariots
hurrying into battle. They had tails like those of 10
scorpions, and also stings; and in their tails lay their
power of injuring mankind for five months.

The locusts had a king over them—the angel of the 11
bottomless pit, whose name in Hebrew is 'Abaddon,' while
in Greek he is called 'Apollyon.' The first woe is past; 12
two other woes have still to come.

The sixth Trumpet

The sixth angel blew his trumpet; and I heard 13
a single voice speaking from the four horns of
the golden altar which is in the presence of God.
It said to the sixth angel—the angel who had the trumpet, 14
'Set at liberty the four angels who are prisoners near
the great river Euphrates.'

And the four angels who had been kept in readiness 15
for that hour, day, month, and year, were set at liberty,
so that they might kill a third part of mankind. The 16
number of the squadrons of their cavalry was two hundred
millions; I heard their number.

The Horses and Horsemen

And this was the appearance of the horses 17
and their riders as I saw them in my vision.
The riders had breastplates which were red
as fire, blue as jacinth, and yellow as sulphur; and the
horses' heads were like those of lions, while from their
mouths there came fire and smoke and sulphur. By these 18
three plagues a third part of mankind were destroyed—by
the fire and the smoke, and by the sulphur which came
from their mouths. For the power of the horses is in their 19
mouths and in their tails; their tails are like serpents:
they have heads, and it is with these that they do the damage.

The People whose Lives were spared refused to repent

But the rest of mankind who were not killed 20
by these plagues, did not even then repent and
leave the things they had made, so as to cease
worshipping the demons, and the idols of gold
and silver, bronze, stone, and wood, which can
neither see, nor hear, nor move. Nor did they repent of 21

11. *Abaddon*] A Hebrew word meaning 'destruction'; cf. Job. xxvi. 6; xxviii. 22; Ps. lxxxviii. 11; Prov. xv. 11.
Apollyon] The Greek equivalent of Abaddon—meaning 'destroyer.'

their murders, their practice of magic, their fornication, or their thefts.

A glorious Angel and the seven Peals of Thunder

Then I saw another strong angel coming 1 **10**
down from heaven. He was robed in a cloud,
and over his head was the rainbow. His face
was like the sun, and his feet resembled pillars
of fire. In his hand he held a small scroll 2
unrolled; and, planting his right foot on the sea and his
left foot on the land, he cried out in a loud voice like the 3
roar of a lion. And when he had cried out, each of the
seven peals of thunder uttered its own message. And when 4
the seven peals of thunder had spoken, I was about to
write down what they had said; but I heard a voice from
heaven saying, 'Keep secret what the seven peals of
thunder have spoken, do not write it.'

God's Purposes to be now fully realized

Then the angel that I saw standing on the sea 5
and on the land, lifted his right hand toward 6
heaven. And in the name of Him who lives for
ever and ever, the Creator of heaven and all that
is in it, of the earth and all that is in it, and of
the sea and all that is in it, he solemnly declared,

'There shall be no further delay; but in the days 7
when the seventh angel blows his trumpet, when he
begins to blow, then is the secret purpose of God fulfilled
according to the message which He gave to His servants
the Prophets.'

The Seer eats the Angel's Scroll

Then the voice which I had heard speaking 8
from heaven once more addressed me, saying,
'Go and take the scroll which lies open in
the hand of the angel who is standing on the
sea and on the land.'

So I went to the angel and asked him to give me the 9
small scroll.

'Take it,' he said, 'and eat the whole of it. It will give
you great pain when you have eaten it, although in your
mouth it will taste as sweet as honey.'

So I took the small scroll out of the angel's hand and ate 10
the whole of it; and in my mouth it was as sweet as honey,
but when I had eaten it it gave me great pain. And a 11
voice said to me,

'You must prophesy yet further concerning peoples,
nations, languages, and many kings.'

'Measure the earthly Temple, and count the Worshippers'

Then a reed was given me to serve as a 1 1
measuring rod; and a voice said,
'Rise, and measure God's sanctuary—and
the altar—and count the worshippers who are
in it. But as for the court which is outside the 2
sanctuary, pass it over. Do not measure it; for it has been
given to the Gentiles, and for forty-two months they will
trample the holy city under foot. And I will authorize My 3
two witnesses to prophesy for 1260 days, clothed in sackcloth.

The two Witnesses for God

'These witnesses are the two olive-trees, 4
and they are the two lamps which stand in the
presence of the Lord of the earth. And if any 5
one seeks to injure them—fire comes from their mouths and
devours their enemies; and if any one shall seek to injure
them, he will in this way certainly be killed. They have 6
power given to them to seal up the sky, so that no rain
may fall so long as they continue to prophesy; and power
over the waters to turn them into blood, and to smite the
earth with various plagues whenever they choose to do so.

The Murder of the two Witnesses

'And when they have fully delivered their 7
testimony, the Wild Beast which is to rise out
of the bottomless pit will make war upon them
and overcome them and kill them. And their dead bodies 8
are to lie in the broad street of the great city which is
mystically called "Sodom" and "Egypt," where indeed
their Lord was crucified. And men belonging to all 9
peoples, tribes, languages, and nations gaze at their dead
bodies for three days and a half, and they refuse to let them
be laid in a tomb. The inhabitants of the earth rejoice 10
over them and are glad and will send gifts to one another;
for these two Prophets had greatly troubled the inhabitants
of the earth.'

2. *Forty-two months*] Equivalent to the 1260 days of verse 3 and the three years and a half of Dan. vii. 25; xii. 7. The period represents the actual duration of the persecution under Antiochus Epiphanes (from the spring of 168 B.C. to the autumn of 165 B.C.)—when the temple was profaned, and a pagan altar erected. This event invested the period of three years and a half with special significance, and it became the standard figure for the length of the persecution under Antichrist; cf. Rev. xii. 6, 14; xiii. 5.

4. *The two olive-trees*] Cf. Zech. iv. 1–6. They 'represent the Holy Spirit bestowing His gifts and His grace through the Old and New Testaments.'

7. *The Wild Beast*] This is the first of thirty-seven passages where some fierce, hell-born power is so described in this book. See xiii. 1.

8. *Sodom*] Applied to Jerusalem as a term of reproach in Isa. i. 10. 'Egypt' is also used as a term of reproach.

9. *Three days and a half*] 'Day' is here used as equivalent to year—and the period is identical with the forty-two months of verse 2.

They come back to Life and ascend to Heaven

But at the end of the three days and a half 11
the breath of life from God entered into them,
and they rose to their feet; and all who saw
them were terrified. Then they heard a loud 12
voice calling to them out of heaven, 'Come up here'; and
they went up to heaven in the cloud, and their enemies saw
them go. And just at that time there was a great earth- 13
quake, and a tenth part of the city was overthrown. Seven
thousand people were killed in the earthquake, and the rest
were terrified and gave glory to the God of heaven. The 14
second Woe is past; the third Woe will soon be here.

The seventh Trumpet

The seventh angel blew his trumpet; and there 15
followed loud voices in heaven which said,

'The sovereignty of the world now belongs to our Lord
and His Christ; and He will be King for ever and ever.'

Then the twenty-four Elders, who sit on thrones in the 16
presence of God, fell on their faces and worshipped God,
saying, 17

'We give thee thanks, O Lord God, the Ruler of all,
Who art and wast,
Because Thou hast exerted Thy power, Thy great power,
and hast become King.
The nations grew wrathful, 18
And Thy Wrath has come,
And the time for the dead to be judged,
And the time for Thee to give their reward to Thy
servants the Prophets and to Thy people,
And to those who fear Thee, the small and the great,
And to destroy those who destroy the earth.'

Then the doors of God's sanctuary in heaven were 19
opened, and the Ark, in which His Covenant was, was seen
in His sanctuary; and there came flashes of lightning, and
voices, and peals of thunder, and an earthquake, and a
storm of hail.

A Series of Marvels

The Sun-clad Woman

And a great marvel was seen in heaven—a 1 **12**
woman who was robed with the sun and had the
moon under her feet, and had also a crown of
twelve stars round her head, was with child, and she was 2
crying out in the pains and agony of childbirth.

The great Dragon

And another marvel was seen in heaven—a 3
great fiery-red Dragon, with seven heads and
ten horns; and on his heads were seven kingly
crowns. His tail was drawing after it a third part of the 4
stars of heaven, and it dashed them to the ground. And in
front of the woman who was about to become a mother, the
Dragon was standing in order to devour the child as soon as
it was born. She gave birth to a son—a male child, destined 5
before long to rule all nations with an iron sceptre. But her
child was caught up to God and His throne, and the woman 6
fled into the Desert, there to be cared for, for 1260 days,
in a place which God had prepared for her.

The Dragon is cast down from Heaven to Earth

And war broke out in heaven, Michael and 7
his angels engaging in battle with the Dragon.
The Dragon fought and so did his angels; but 8
they were defeated, and there was no longer any
room found for them in heaven. The great Dragon, the 9
ancient serpent, he who is called 'the Devil' and 'Satan'
and leads the whole earth astray, was hurled down: he
was hurled down to the earth, and his angels were hurled
down with him.

The Triumph of Christ and His People

Then I heard a loud voice speaking in heaven. 10
It said,

'Now is come the salvation and the power
and the Kingdom of our God, and the sovereignty of His
Christ; for the accuser of our brethren has been hurled
down—he who, day after day and night after night, was
wont to accuse them in the presence of God. But they have 11
gained the victory over him because of the blood of the
Lamb and of the testimony which they have borne, and
because they held their lives cheap and did not shrink even
from death. For this reason be glad, O heaven, and you 12
who live therein! Alas for the earth and the sea! For
the Devil has gone down to you full of fierce anger, because
he knows that his appointed time is short.'

The Dragon persecutes the Woman

And when the Dragon saw that he was hurled 13
down to the earth, he went in pursuit of the
woman who had given birth to the male child.

3. *Seven heads and ten horns*] The frequent occurrence of similar terms in the Book of Daniel makes it clear that the writer uses them to denote Kings or Kingdoms. The reference here is to Roman Emperors.

6. 1260 *days*] Three years and a half. The length of the Jewish war. Cf. xi. 2, 3; xiii. 5.

7. *Michael*] The guardian angel of Israel; cf. Dan. x. 13; xii. 1.

Then the two wings of a great eagle were given to the woman 14
to enable her to fly away into the Desert to the place assigned
her, there to be cared for, for a period of time, two periods
of time, and half a period of time, beyond the reach of the
serpent. And the serpent poured water from his mouth—a 15
very river it seemed—after the woman, in the hope that she
would be carried away by its flood. But the earth came 16
to the woman's help; it opened its mouth and drank up
the river which the Dragon had poured from his mouth.
This made the Dragon furiously angry with the woman, and 17
he went elsewhere to make war upon her other children—
those who keep God's commandments and hold fast to the
testimony of Jesus. And he took up a position upon the 1 **13**
sands of the sea-shore.

The first Wild Beast

Then I saw a Wild Beast coming up out of
the sea, and he had ten horns and seven heads.
On his horns were ten kingly crowns, and in-
scribed on his heads were names full of blasphemy. The 2
Wild Beast which I saw resembled a leopard, and had feet
like the feet of a bear, and his mouth was like the mouth of
a lion; and it was to the Dragon that he owed his power and
his throne and his wide dominion.

I saw that one of his heads seemed to have been mortally 3
wounded; but his mortal wound was healed, and the whole
world was amazed and followed him. And they offered 4
worship to the Dragon, because it was to him that the
Wild Beast owed his dominion; and they also offered
worship to the Wild Beast, and said,

'Who is there like him? And who is able to engage
in battle with him?'

And there was given him a mouth full of boastful and 5
blasphemous words; and liberty of action was granted
him for forty-two months. And he opened his mouth 6
to utter blasphemies against God, to speak evil of His

14. *A period of time, two periods . . and half a period*] *i.e.* three years and a half: the length of the Jewish war. See verse 6, n.; xi. 2, 3; xiii. 5.

1. *He took up*] v.l. 'I took up.'

Upon] Or 'overlooking,' 'facing.'

Wild Beast] Probably the Roman Empire.

Ten horns] Roman Emperors probably beginning with Augustus and ending with Vespasian. An alternative view regards the 'seven heads' as the Emperors (Augustus to Titus) and the ten horns as provincial governors or dependent kings.

Names . . blasphemy] The Emperors assumed titles (*e.g.* Augustus='worthy of worship,' Dominus et Deus='Lord and God') which claimed Divine rights.

2. *Leopard, &c.*] The imagery is derived from Dan. vii. 4–6.

3. *One of his heads*] The reference here is to the Emperor Nero; see xvii. 8.

5. *Forty-two months*] See note on xi. 2.

name and of His dwelling-place—that is to say, of those who dwell in heaven. And permission was given him 7
to make war upon God's people and conquer them;
and power was given him over every tribe, people,
language, and nation. And all the inhabitants of the 8
earth will be found to be worshipping him: every one
whose name is not recorded in the Book of Life—the
Book of the Lamb offered in sacrifice from the creation
of the world.

Sure Retribution will come upon all Persecutors

Let all who have ears give heed. If any one 9, 10
is eager to lead others into captivity, he must
himself go into captivity. If any one is bent
on killing with the sword, he must himself
be killed by the sword. Here is an opportunity
for endurance, and for the exercise of faith, on the part
of the saints.

The second Wild Beast

Then I saw another Wild Beast, coming up 11
out of the earth. He had two horns like those
of a lamb, but he spoke like a dragon. And 12
the authority of the first Wild Beast—the whole of that
authority—he exercises in his presence, and he causes the
earth and its inhabitants to worship the first Wild Beast,
whose mortal wound had been healed. He also works 13
great miracles, so as even to make fire come down from
heaven to earth in the presence of human beings. And 14
his power of leading astray the inhabitants of the earth
is due to the marvels which he has been permitted to work
in the presence of the Wild Beast. And he told the
inhabitants of the earth to erect a statue to the Wild
Beast who had received the sword-stroke and yet had
recovered. And power was granted him to give breath 15
to the statue of the Wild Beast, so that the statue of the
Wild Beast could even speak and cause all who refuse to

8. *Worshipping him*] *i.e.* Nero—a reference to the Emperor-worship which was so prevalent at the time.

From the creation] It is uncertain whether this phrase should be connected with 'the Lamb offered in sacrifice,' or with the Book of Life as in xvii. 8.

9, 10. The meaning of these verses is uncertain. An alternative rendering is 'If any man is doomed to captivity, into captivity he goes. If any man is doomed to the sword, with the sword he is killed.'

11. *Another Wild Beast*] The spirit of paganism and the priestly system which was organized to enforce Caesar-worship.

14. *Sword-stroke, &c.*] An allusion to the legend of Nero redivivus. Cf. xvii. 8.

15. *Give breath*] An allusion to the pretended miracles wrought by the priests, like the later so-called miracles of the Middle Ages by which a stone image was made to move and act like a living person.

Statue] A statue of the Emperor used in Caesar-worship.

worship it to be put to death. And he causes all, small 16
and great, rich and poor, free men and slaves, to have
stamped upon them a mark on their right hands or on their
foreheads, in order that no one should be allowed to buy 17
or sell unless he had the mark—either the name of the
Wild Beast or the number which his name represents.

The Name of the Wild Beast indicated

Here is scope for ingenuity. Let people of 18
shrewd intelligence calculate the number of
the Wild Beast; for it indicates a certain man,
and his number is 666.

The Joy of the Redeemer and His People

Then I looked, and I saw the Lamb stand- 1 **14**
ing upon Mount Zion, and with Him 144,000
people, having His name and His Father's name
written on their foreheads. And I heard music 2
from heaven which resembled the sound of many
waters and the roar of loud thunder; and the music which
I heard was like that of harpists playing upon their harps.
And they were singing what seemed to be a new song, in 3
front of the throne and in the presence of the four living
creatures and the Elders; and no one was able to learn
that song except the 144,000 people who had been redeemed
out of the world.

The Firstfruits of Mankind. Their spotless Purity

These are those who had not defiled them- 4
selves with women: they are as pure as virgins.
They follow the Lamb wherever He goes. They
have been redeemed from among men, as first-
fruits to God and to the Lamb. And no lie has 5
ever been found upon their lips: they are faultless.

Four Voices from Heaven

The first Voice

And I saw another angel flying across the 6
sky, carrying the eternal gospel to tell to every
nation, tribe, language, and people, among those
who live on the earth. He said in a loud voice, 7
'Fear God and give Him glory, because the time of His
judgement has come; and worship Him who made heaven
and earth, the sea and the water-springs.'

16. *Mark on their right hands*] An allusion to the fact that Christians were boycotted in the market-place.

18. 666] Many guesses have been made as to the solution of the riddle—most of which are incredible. It is practically certain that the reference is to Nero.

2. *Music, Sound, Roar, Music*] Lit. 'voice' (four times).

The second Voice

And another, a second angel, followed, ex- 8
claiming,

'Fallen, fallen is Babylon the great—she who made all the nations drink the wine of the anger provoked by her fornication.'

The third Voice

And another, a third angel, followed them, 9
exclaiming in a loud voice,

'If any one worships the Wild Beast and his statue, and receives a mark on his forehead or on his hand, he shall drink the wine of God's wrath which stands 10
ready, undiluted, in the cup of His anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. And the smoke of their 11
torment goes up for ever and ever; and the worshippers of the Wild Beast and of his statue have no rest day or night, nor has any one who receives the mark of his name. Here is an opportunity for endurance on the part of 12
the saints who carefully keep His commandments and the faith of Jesus!'

The fourth Voice

And I heard a voice speaking from heaven. 13
It said,

'Write as follows:

'"Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their labours; for what they have done goes with them."'

The Coming of the Son of Man. He reaps the Grain Harvest

Then I looked, and a white cloud appeared, 14
and sitting on the cloud was One resembling the Son of Man, having a crown of gold upon His head and in His hand a sharp sickle. And 15
another angel came out of the sanctuary, calling in a loud voice to Him who sat on the cloud, and saying,

'Thrust in your sickle and reap the harvest, for the hour for reaping it has come: the harvest of the earth is overripe.'

Then He who sat on the cloud flung His sickle on the 16
earth, and the earth had its harvest reaped.

8. *Babylon*] There can be no doubt that Babylon here stands for Rome.

10. This description of the punishment of the pagan world is based on the imagery of Psalm lxxv. 8; Isa. xxx. 33; li. 22, ff. See also Jude 7.

12. *An opportunity, &c.*] Or 'the secret of the endurance of the saints.' Cf. xiii. 9, 10.

13. *Let them rest*] Lit. (they die) 'in order to get rest.'

14. *Cloud*] The imagery is borrowed from Dan. vii. 13, ff.

The Vintage is gathered, and is trodden in fierce Anger

And another angel came out from the 17
sanctuary in heaven, and he too carried a
sharp sickle. And another angel came from 18
the altar—he who has power over fire—and he
spoke in a loud voice to him who had the
sharp sickle, saying,

'Thrust in your sharp sickle, and gather the bunches
from the vine of the earth, for its grapes are now quite ripe.'

And the angel flung his sickle down to the earth, and 19
reaped the vine of the earth and threw the grapes into the
great winepress of God's wrath. And the winepress was 20
trodden outside the city, and out of it came blood reaching
the horses' bridles for a distance of 200 miles.

The seven Plagues

The Plagues are brought by seven Angels

Then I saw another marvel in heaven, great 1 **15**
and wonderful — there were seven angels
bringing seven plagues. These are the last
plagues, because in them the wrath of God has
reached its climax.

The redeemed sing Songs of glad Triumph to God

And I saw what seemed to be a sea of glass 2
mingled with fire, and those who had gained the
victory over the Wild Beast and over his statue
and the number of his name, standing by the
sea of glass with harps of God in their hands.
And they were singing the song of Moses, God's servant, 3
and the song of the Lamb. Their words were,

'Great and wonderful are Thy works,
O Lord God Omnipotent.
Righteous and true are Thy ways,
O King of the nations.
Who shall not be afraid, O Lord, and glorify Thy 4
name?
For Thou alone art holy.
All nations shall come and shall worship Thee,
Because Thy righteous acts have been made manifest.'

19. *Winepress*] Cf. Isa. lxiii. 1–6.
20. 200 *miles*] A possible reference to the geographical length of Palestine—from north to south. In the Jewish war the whole country was deluged with blood.
2. *Statue*] See xiii. 15.
Number of his name] See xiii. 18.
By the sea] Lit. (with their faces) 'towards the sea.'
3. *The nations*] v.l. 'the Ages.' Another v.l. is 'saints.'

The Plagues come unmistakably from Heaven and God

After this I looked and the sanctuary of the 5
tent of witness in heaven was thrown open;
and there came out of the sanctuary the seven 6
angels with the seven plagues, clad in pure,
bright linen, and wearing girdles of gold across
their breasts. And one of the four living creatures gave 7
the seven angels seven bowls of gold, full of the wrath of
God who lives for ever and ever. And the sanctuary was 8
filled with cloud from the glory of God and from His
power; and no one could enter the sanctuary till the seven
plagues brought by the seven angels were at an end.

The first Plague

Then I heard a loud voice from the sanctuary 1 16
say to the seven angels,
'Go and pour on to the earth the seven bowls
of the wrath of God.'

So the first angel went away and poured his bowl on to 2
the earth; and it brought noisome and grievous sores upon
the men who had on them the mark of the Wild Beast and
worshipped his statue.

The second Plague

The second angel poured his bowl into the 3
sea, and it became blood, like a dead man's
blood, and every living creature in the sea died.

The third Plague

The third angel poured his bowl into the 4
rivers and springs of water, and they became
blood. And I heard the angel of the waters say, 5
'Righteous art Thou, who art and wast, the holy One,
because Thou hast thus executed judgement. For they 6
poured out the blood of Thy people and of the Prophets,
and in return Thou hast given them blood to drink. And
this they deserved.'

And I heard a voice from the altar say, 7
'Amen, O Lord God, the Ruler of all, true and righteous
are Thy judgements.'

The fourth Plague

Then the fourth angel poured his bowl on 8
to the sun, and power was given to it to scorch
men with fire. And the men were burned by 9

5. *The tent of witness*] Cf. xi. 19. As in the Epistle to the Hebrews, the tabernacle rather than the later Temple is the symbol of the Divine presence.

6. *The seven angels, &c.*] See ch. xvi.

v.l. followed by the R.V. reads 'arrayed in precious stone pure and bright.' The Greek words for 'linen' and 'stone' only differ in a single letter. If 'stone' is the right reading, it must be interpreted in the light of Ezek. xxviii. 13.

2. *It brought*] Lit. 'it became.' Or we might render 'a bad and painful sore broke out upon.'

3. *Every living creature*] Lit. 'every soul of life.'

a fierce heat; and yet they spoke evil of God who had power over the plagues, and they did not repent so as to give Him glory.

The fifth Plague

The fifth angel poured his bowl on to the throne of the Wild Beast; and his kingdom became darkened. People gnawed their tongues in anguish, and yet they spoke evil of the God in heaven because of their pains and their sores, and did not repent of their deeds.

The sixth Plague

The sixth angel poured his bowl into that great river, the Euphrates; and its stream was dried up in order to clear the way for the kings who are to come from the east. Then I saw three foul spirits, resembling frogs, issue from the mouth of the Dragon, from the mouth of the Wild Beast, and from the mouth of the false Prophet. For they are the spirits of demons working miracles—spirits that go out to control the kings of the whole earth, to assemble them for the battle which is to take place on the great day of God, the Ruler of all.

('I am coming like a thief. Blessed is the man who keeps awake and guards his raiment for fear he walk about naked and men see his shame.')

And assemble them they did at the place called in Hebrew 'Har-Magedon.'

The seventh Plague

Then the seventh angel poured his bowl into the air; and a loud voice came out of the sanctuary from the throne, saying,

'It is all accomplished.'

Flashes of lightning followed, and loud blasts, and peals of thunder, and an earthquake more dreadful than there had ever been since there was a man upon the earth—so terrible was it, and so great! The great city was split into three parts; the cities of the nations fell; and great Babylon

10. *The throne of the Wild Beast*] The city of Rome itself. Cf. Josephus, *Wars*, iv. ii. 3 and 4.

12. *To clear the way*] To make it easier for the forces in the Far East to attack the Roman Empire.

16. *Har-Magedon*] *i.e.* the mountain of Megiddo (or slaughter). 'It rises from the famous plain of Esdraelon or Jezreel, which was the great battlefield of Palestine. "Two kings perished on its soil; some of Israel's chief victories were won here: and also two of the saddest dirges of the Jewish nation were evoked by the defeats of Gilboa and Megiddo"' (Dr. J. Brown). See Judges v. 19; 2 Kings ix. 27; xxiii. 29, 30; 2 Chron. xxxv. 22. The plain of Esdraelon is described by G. A. Smith as 'the classic battleground of Scripture.'

19. *Babylon*] The name given to Rome throughout the Book of Revelation.

came into remembrance before God, for Him to make her drink from the wine-cup of His fierce anger. Every island 20
fled away, and there was not a mountain anywhere to be seen. And heavy hail, that seemed to be a talent in weight, 21
fell from the sky upon the people; and they spoke evil of God on account of the plague of the hail—because the plague of it was exceedingly severe.

The great Harlot

An Angel addresses the Seer

Then one of the seven angels who were 17 1
carrying the seven bowls came and spoke to me.

'Come with me,' he said, 'and I will show you the doom of the great Harlot who sits upon many waters. The kings of the earth have committed fornication with 2
her, and the inhabitants of the earth have been made drunk with the wine of her fornication.'

A Vision of the great Harlot

So he carried me away in the Spirit into 3
a desert, and there I saw a woman sitting on a scarlet-coloured Wild Beast which was covered with names of blasphemy and had seven heads and ten horns. The woman was clothed in purple and 4
scarlet, and was brilliantly attired with gold and jewels and pearls. She held in her hand a cup of gold, full of abominations and the impurities of her fornication. And 5
on her forehead was a name written which is symbolical of

'Babylon, the great mother of the harlots and of the abominations of the earth.'

And I saw the woman drinking herself drunk with the blood 6
of the saints, and with the blood of the witnesses of Jesus. And when I saw her I was filled with utter astonishment.

The Meaning of the Vision explained

Then the angel said to me, 7
'Why are you so astonished? I will explain to you the secret meaning of the woman and of the seven-headed, ten-horned Wild Beast which carries her.

1. *Who sits . . waters*] The description comes from Jer. li. 13 and refers to the world-wide dominion of the Roman Empire. See xvii. 15.

2. *Committed fornication*] The sin of these kings 'consisted in purchasing the favour of Rome by accepting her suzerainty and with it her vices and idolatries' (Swete).

3. *Woman*] The woman symbolises Rome, and the Wild Beast the Empire of which Rome was the centre.

Names of blasphemy] The Imperial titles which claimed Divine honours for the Emperor.

Seven heads] See note on xii. 3.

'The Wild Beast which you have seen was, and is not, 8
and yet is destined to re-ascend, before long, out of the
bottomless pit and go his way into perdition. And the
inhabitants of the earth will be filled with amazement—all
whose names have not been inscribed in the Book of Life
from the foundation of the world—when they see the Wild
Beast: because he was, and is not, and yet is to come. Here 9
is scope for the exercise of a mind that has wisdom! The
seven heads are the seven hills on which the woman sits.
And they are seven kings: five of them have fallen, and 10
one is still reigning. The seventh has not yet come,
but when he comes he must continue for a short time.
And the Wild Beast which once existed but does not now 11
exist—he is an eighth king and yet is one of the seven and
he goes his way into perdition.

'And the ten horns which you have seen are ten kings 12
who have not yet come to the throne, but for a single hour
they are to receive authority as kings along with the Wild
Beast. They have one common policy, and they are to 13
give their power and authority to the Wild Beast. They 14
will make war upon the Lamb, and the Lamb will
triumph over them; for He is Lord of lords and King
of kings. And those who accompany Him—called, as
they are, and chosen, and faithful—shall share in the
victory.'

He also said to me, 15

'The waters which you have seen, on which the Harlot
sits, are peoples and multitudes, nations and languages.
And the ten horns that you have seen—and the Wild Beast 16
—these will hate the Harlot, and they will make her deso-
late and will strip her bare. They will eat her flesh, and
burn her up with fire. For God has put it into their 17
hearts to carry out His purpose with one intent, and to
give their kingdom to the Wild Beast until God's words
have been fulfilled. And the woman whom you have 18

8. *Was, and is not*] The legend that Nero was about to reappear; Tacitus says 'Greece and Asia were greatly alarmed by a false report that Nero was about to reappear . . and many pretended that he was alive, and even believed it.'

9. *Here is scope, &c.*] Lit. 'Here is the mind that hath wisdom.'
Rome has been described as the 'city of the seven hills.'

10. *Seven kings*] The five who 'have fallen' are the Emperors Augustus, Tiberius, Caligula, Claudius, and Nero. The one 'still reigning' is Vespasian—and the seventh is probably Titus, and the eighth Nero redivivus in the person of Domitian. See xii. 3.

12. *Ten horns*] Possibly the allies of Rome in the Jewish war.

16. *Hate*] Cf. Josephus, *History*, v. 1; *Wars*, ii. 18.

seen is the great city which reigns over the kings of the earth.'

The Downfall of Babylon

The Wickedness and the Overthrow of the City

After these things I saw another angel coming 1 18
down from heaven, armed with great power.
The earth was illumined with his splendour, 2
and with a mighty voice he cried out, saying,
'Fallen, fallen is Babylon the great,
She has become the haunt of demons
And the abode of every kind of foul spirit
And every kind of foul and hateful bird.
For all the nations have drunk of the wrath-provoking 3
wine of her fornication,
And the kings of the earth have committed fornication
with her,
And the merchants of the earth have grown rich through
her excessive wantonness.'

Christ's People are bidden to leave the City

Then I heard another voice from heaven, 4
which said,
'Come out of her, My people,
That you may not become partakers in her sins,
Nor receive a share of her plagues.
For her sins are piled up to the sky, 5
And God has called her misdeeds to mind.
Give back to her as she has given; 6
Render unto her double for all her crimes;
In the bowl that she has mixed, mix twice as much for her.
As she has exulted and revelled in wantonness; 7
Pay back to her an equal measure of torment and woe.
For in her heart she boasts, saying, "I sit enthroned as
Queen:
No widow am I: I shall never know sorrow."

The Grief and Terror of her Friends. But there is Joy in Heaven

'For this reason calamities shall come thick 8
upon her on a single day—
Death and sorrow and famine—
And she shall be burned to the ground.
For strong is the Lord God who has judged
her.

18. *Great city*] Jerusalem is so described in xi. 8.
Kings of the earth] See Acts iv. 26. The words are there applied to the rulers of Palestine.
Earth] Or 'land.' So in xviii. 3, 9, 11, 23.
8. *The Lord*] v.l. omits these words.

The kings of the earth who have committed fornication 9
and acted wantonly with her,
Shall weep aloud and lament over her
When they see the smoke of her burning,
While they stand afar off because of their terror at her 10
doom,
And say, " Alas, alas, thou great city, O Babylon, the
mighty city !
For in one short hour thy doom has come ! "
And the merchants of the earth weep aloud and lament 11
over her,
Because now there is no sale for their cargoes—
Cargoes of gold and silver, 12
Of jewels and pearls,
Of fine linen, purple, and silk, and of scarlet stuff ;
All kinds of rare woods, and all kinds of ivory goods
And articles of costly wood,
Of bronze, steel, and marble.
Also cinnamon and balsam ; 13
Odours to burn as incense or for perfume ;
Frankincense, wine, oil ;
Fine flour, wheat, cattle, and sheep ;
Horses and carriages and slaves ;
And the lives of men.
The dainties that thy soul longed for are gone from thee, 14
And all thine elegance and splendour have perished,
And never again shall they be found.
Those who traded in these things, who grew wealthy 15
through her,
Will stand afar off, through terror at her doom,
Weeping and wailing, and saying, 16
" Alas, alas, for this great city,
Which was brilliantly arrayed in fine linen, and purple
and scarlet stuff,
And richly adorned with gold, jewels, and pearls ;
Because in one short hour all this great wealth has been 17
swept away ! "
And every shipmaster and every passenger by sea

13. *The lives of men*] Lit. ' the souls of men.' The writer is alluding to the traffic in human life whether in the form of slavery—or immorality—or the brutal sports of the amphitheatre.

14. *Dainties, &c.*] Lit. ' and the ripe fruit of the desire of thy soul is gone from thee.'

And the crews and all who ply their trade on the sea
Stood afar off, and cried aloud 18
When they saw the smoke of her burning. And they said,
" What city is like this great city ? "
And they threw dust upon their heads, 19
And cried out, as they wept and wailed.
" Alas, alas," they said, " for this great city,
Where all shipowners made rich profit through her wealth ;
Because in one short hour she has been laid waste ! "
Rejoice over her, O heaven, 20
And you saints and Apostles and Prophets ;
For God has taken vengeance upon her because of you.'
Then a strong angel took a stone like a huge millstone, 21
and hurled it into the sea, saying,

The Ruin of the City is complete

' So shall Babylon, that great city, be violently hurled down and never again be found.
No harp or song, no flute or trumpet, shall ever again 22 be heard in thee ;
No craftsman of any kind shall ever again be found in thee ;
Nor shall the grinding of the mill ever again be heard in thee.
Never again shall the light of a lamp shine in thee, 23
And never again shall the voice of a bridegroom or of a bride be heard in thee.
For thy merchants were the great men of the earth,
And with the magic of thy spells all nations were led astray.
And in her was found the blood of Prophets and of the 24 saints
And of all who had been put to death on the earth.'

The Inhabitants of Heaven give Thanks

After this I seemed to hear the far-echoing 1 voices of a great multitude in heaven, who said,

' Hallelujah !
Salvation and glory and power
Belong to our God.

1. *Hallelujah*] Praise the Lord. This term only occurs here in the N.T. The Hebrew original is found in several of the Psalms, but it is always translated in the version. The word itself is first found in the Apocrypha in Tobit xiii. 18, ' All her streets shall say " Hallelujah." '

True and just are His judgements,
Because He has judged the great Harlot who was corrupting the whole earth with her fornication,
And He has taken vengeance for the blood of His bondservants which her hands have shed.'
And a second time they said, 3
'Hallelujah!
For her smoke ascends for ever and ever.'
And the twenty-four Elders and the four living 4
creatures fell down and worshipped God who sits upon the throne.
'Amen,' they said; 'Hallelujah!'
And from the throne there came a voice which said, 5
'Praise our God, all you His bondservants—
You who fear Him, both small and great.'

Their Joy at the Coming of Christ's Kingdom, and of His Marriage Feast

And I seemed to hear the voices of a great 6
multitude and the sound of many waters and of loud peals of thunder, which said,
'Hallelujah!
Because our God the Lord Omnipotent has begun His reign.
Let us rejoice and triumph 7
And give Him the glory;
For the marriage day of the Lamb has come,
And His Bride has made herself ready.'
She has been allowed to robe herself in fine linen of 8
dazzling purity—the fine linen being the righteous actions of the saints. And he said to me, 9
'Write as follows: "Blessed are those who have been invited to the Marriage Banquet of the Lamb."'
And he added, still addressing me,
'These are truly the words of God.'
Then I fell at his feet to worship him. But he ex- 10
claimed,
'Do not do that. I am a fellow servant of yours and a fellow servant of your brethren who hold fast the truth revealed by Jesus. Worship God.'
For the truth revealed by Jesus is the inspiration of all prophecy.

4. *Elders . . creatures*] See iv. 4 and 6.
10. Lit. 'for the testimony of Jesus is the spirit of prophecy.' Prophecy in this connection means 'preaching' rather than 'prediction.'

A glorious Vision of our great Redeemer and King

Then I saw a door open in heaven, and a 11
white horse appeared. Its rider was named
'Faithful and True'—One who in righteous-
ness executes judgement and wages war. His 12
eyes were like a flame of fire, and on His head
were many kingly crowns, and He has a name written upon
Him which no one knows but He Himself. He is clad in 13
raiment which had been dipped in blood, and His name is
THE WORD OF GOD. The armies in heaven followed 14
Him—mounted on white horses and clothed in fine linen,
white and spotless. From His mouth there comes a sharp 15
sword with which He will smite the nations; and He will
Himself be their Shepherd, ruling them with a sceptre of
iron; and it is His work to tread the winepress of the
fierce anger of God, the Ruler of all. And on His raiment 16
and on His thigh He has a name written,

KING OF KINGS AND LORD OF LORDS.

The complete Destruction of His human Enemies

And I saw a single angel standing in the 17
sun, who cried in a loud voice to all the birds
that flew across the sky,
'Come and be present at God's great ban-
quet, that you may feast on the flesh of kings 18
and the flesh of generals and the flesh of mighty men, on
the flesh of horses and their riders, and on the flesh of all
mankind, whether free men or slaves, great or small.'
And I saw the Wild Beast, and the kings of the earth, and 19
their armies, all assembled to make war against the Rider
upon the horse and against His army. And the Wild 20
Beast was captured, and with him the false Prophet who had
done the miracles in his presence with which he had led
astray those who had received the mark of the Wild Beast,
and worshipped his statue. Both of them were thrown
alive into the Lake of fire that was all ablaze with sulphur.
But the rest were killed with the sword that came from the 21
mouth of the Rider on the horse. And the birds all fed
ravenously upon their flesh.

13. *The Word of God*] This phrase is used in the same sense as in the Fourth Gospel of John. Cf. John i. 1.

19. *The Wild Beast*] The last reference to the Roman Empire and Nero as the wild beast.

20. *Done the miracles*] See note on xiii. 13.
Mark of . . Beast] See xiii. 16.
Lake of fire] See xx. 10, 14; xxi. 8. The phrase is parallel to the Gehenna of Fire of the Gospels; cf. Matt. v. 22; Mark ix. 43.

The Devil is put into Prison

Then I saw an angel coming down from 1 **20**
heaven with the key of the bottomless pit, and
in his hand a great chain. He laid hold of the 2
Dragon—the ancient serpent—who is the Devil and Satan,
and bound him for a thousand years, and hurled him into 3
the bottomless pit. He shut it up and sealed it over that
he might not lead the nations astray any more until the
thousand years were at an end. Afterwards he is to be set
at liberty for a short time.

Martyrs and Saints rise to Life and to kingly Power

And I saw thrones, and men sat on them, 4
to whom judicial power was given. And
I saw the souls of those who had been be-
headed on account of the testimony that they
had borne to Jesus and on account of the word
of God, and also the souls of those who had not worshipped
the Wild Beast or his statue, nor received his mark on their
foreheads or their hands; and they came to life and
shared Christ's Kingdom for a thousand years. The rest 5
of the dead did not come to life until the thousand years
were at an end. This is the First Resurrection. Blessed 6
and holy are those who share in the First Resurrection.
The Second Death has no power over them, but they shall
be priests to God and to Christ, and shall reign with Him
for the thousand years.

Satan is set at Liberty for a Time. His Destruction

But when the thousand years are at an end, 7
Satan will be released from his imprisonment,
and will go out to lead astray the nations in all 8
the four corners of the earth, Gog and Magog,
and assemble them for war, in number like
the sand on the seashore. And they went up over the 9
whole breadth of the earth and surrounded the encampment
of the saints and the beloved city. But fire came down from
heaven and consumed them; and the Devil, who had been 10
leading them astray, was thrown into the Lake of fire and
sulphur where the Wild Beast and the false Prophet were,
and day and night they will suffer torture for ever and ever.

2. *A thousand years*] The idea of a millennial reign of Christ on earth is derived from the Slavonic Book of Enoch, which was written between 1 and 50 A.D. The idea originated from a combination of Gen. ii. 3 and Ps. xc. 4. Six millennia of labour were to be succeeded by a millennium of rest. The Book of Revelation simply incorporates an idea which was current at the time, and Christianizes it.

6. *The Second Death*] Cf. verse 14; ii. 7, 11: xxi. 8.

8. *Gog and Magog*] See Ezek. xxxviii. (R.V.).

9. *Beloved city*] Jerusalem.

10. *For ever and ever*] Or 'until the Ages of the Ages.'

The world-wide Resurrection and Judgement

Then I saw a great white throne and One 11
who was seated on it, from whose presence
earth and sky fled away, and no place was
found for them. And I saw the dead, the 12
great and the small, standing in front of the
throne. And books were opened ; and so was another book
—namely, the Book of Life ; and the dead were judged by
the record in the books according to their deeds. Then 13
the sea yielded up its dead, Death and Hades yielded up
their dead, and each man was judged according to his deeds.
Then Death and Hades were thrown into the Lake of fire : 14
this is the Second Death—the Lake of fire. And if any 15
one's name was not found recorded in the Book of Life he
was thrown into the Lake of fire.

The new Heaven and the new Earth

Heaven and God descend into human Nature

And I saw a new heaven and a new earth ; 1 2
for the first heaven and the first earth had
passed away, and the sea no longer existed. And 2
I saw the holy city, the new Jerusalem, coming
down out of heaven from God and made ready
like a bride attired to meet her husband. And I heard a 3
loud voice from the throne, saying,

'Lo, God's dwelling place is among men
And He will dwell among them
And they shall be His peoples.
Yes, God Himself will be among them.
He will wipe every tear from their eyes. 4
Death shall be no more ;
Nor sorrow, nor wail of woe, nor pain ;
For the first things have passed away.'

The Result is an entirely new Creation

Then He who was seated on the throne said, 5
'See, I am making everything new.'
And He added,
'Write down these words, for they are
trustworthy and true.'

13. *Hades*] The abode of the dead, not the place of punishment. Death and Hades are here personified.

1. *A new heaven . . earth*] The conception is derived from Isa. lxv. 17 and is common in Apocalyptic literature.

The sea] 'To the Apostolic age the ocean spoke of separation and isolation. . . For this element of unrest, this fruitful cause of destruction and death, this divider of nations and churches, there could be no place in a world of social intercourse, deathless life, and unbroken peace' (Swete).

2. *The new Jerusalem*] Cf. iii. 12.

He also said, 6
'They have now been fulfilled. I am the Alpha and the Omega, the Beginning and the End. It is I who will give the thirsty man the right to drink of the fountain of the Water of Life without cost. All this shall be the victor's 7 heritage, and I will be his God and he shall be a son to Me. But as for cowards and the unfaithful, and the polluted, 8 and murderers, fornicators, and those who practise magic or worship idols, and all liars—the portion allotted to them shall be in the Lake which burns with fire and sulphur. This is the Second Death.'

The Bride, the heavenly Jerusalem

A Description of the new Jerusalem

Then there came one of the seven angels 9 who were carrying the seven bowls full of the seven last plagues.
'Come with me,' he said, 'and I will show you the Bride, the Lamb's wife.'
So in the Spirit he carried me to the top of a vast, lofty 10 mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, and bringing with it the 11 glory of God. It shone with a radiance like that of a very precious stone—such as a jasper, bright and transparent. It had a wall, massive and high, with twelve large gates, 12 and in charge of the gates were twelve angels. And overhead, above the gates, names were inscribed which are those of the twelve tribes of the descendants of Israel. There 13 were three gates on the east, three on the north, three on the south, and three on the west. The wall of the city 14 had twelve foundation stones, and engraved upon them were twelve names—the names of the twelve Apostles of the Lamb.

The Length and Breadth and Height of the City

Now he who was speaking to me had a 15 measuring-rod of gold, with which to measure the city and its gates and its wall. The plan 16 of the city is a square, the length being the same as the breadth; and he measured the city furlong by furlong, with his measuring-rod—it is fifteen hundred

8. *The Second Death*] See Heb. x. 27; Rev. ii. 11; xx. 6, 14.
9. *Seven angels . . bowls*] Cf. ch. xvi.
16. *Furlong by furlong*] Lit. 'over furlongs,' to indicate the exactness of the measure. There were Rabbinical writers who supposed that at some future time God would lift Jerusalem to a height of twelve miles.
Fifteen hundred] Lit. '12,000 stadia or furlongs,' *i.e.* nearly 1500 English miles.

miles long, and the length and the breadth and the height of it are equal. And He made the measure of the wall seventy- 17
two yards according to human, that is, angelic measurement.

The Wall, the Gates, and the Street of the City

The solid fabric of the wall was jasper; and 18
the city itself was made of gold, resembling transparent glass. The foundation-stones of 19
the city wall were adorned with all kinds of precious stones: the first was of jasper, the second of sapphire, the third of chalcedony, the fourth of emerald, the fifth of sardonyx, the sixth of sardius, the 20
seventh of chrysolite, the eighth of beryl, the ninth of topaz, the tenth of chrysoprase, the eleventh of jacinth, the twelfth of amethyst.

And the twelve gates were twelve pearls; each of them 21
consisting of a single pearl. And the main street of the city was made of pure gold, resembling transparent glass.

The City's Sanctuary and Sun

I saw no temple in the city, for the Lord 22
God, the Ruler of all, is its temple, and so is the Lamb. Nor has the city any need of the 23
sun or of the moon, to give it light; for the glory of God has illumined it and its lamp is the Lamb. By its light 24
the nations will walk; and into it the kings of the earth are to bring their glory. And in the daytime (for there 25
will be no night there) the gates will never be closed; and 26
the glory and honour of the nations shall be brought into it. And no unclean thing shall ever enter it, nor any one 27
who is guilty of base conduct or tells lies, but only they whose names are registered in the Lamb's Book of Life.

The River of Life and the Tree of Life

Then he showed me the river of the Water of 1 22
Life, bright as crystal, issuing from the throne of God and of the Lamb. On either side of 2
the river, midway between it and the main street of the city, was the Tree of Life. It produced twelve kinds of fruit, yielding a fresh crop month by month, and the leaves of the tree served as medicine for the nations.

17. *Seventy-two yards*] Lit. '144 cubits' or about 216 feet=72 English yards. These figures are not to be taken literally. 'Such dimensions defy imagination and are permissible only in the language of symbolism' (Swete).

19–21. *Precious stones*] There is some difficulty in identifying these stones. Probably the sapphire is our lapis-lazuli, the chalcedony our onyx, the sardonyx our onyx, the sardius our cornelian, the chrysolite a golden-yellow stone—probably amber or topaz, the topaz our chrysolite but of a paler yellow, the jacinth our sapphire. The emerald, beryl, and amethyst are the same as ours. (See C. A. Scott, Century Bible.)

2. *Midway between*] See iv. 6, n.; vii. 17, n.

The eternal Throne and the eternal Light

'Nothing accursed will be there,' he said; 3
'but the throne of God and of the Lamb will be
in that city. And His servants will render
Him holy service and will see His face, and His 4
name will be on their foreheads. And there will be no 5
night there; and they have no need of lamplight or sunlight, for the Lord God will illumine them, and they will be kings for ever and ever.'

Conclusion

The Certainty of the speedy Fulfilment of the Book

And he said to me, 6
'These words are trustworthy and true;
and the Lord, the God of the spirits of the
Prophets, sent His angel to make known to
His servants the things which must soon
happen. "I am coming quickly." Blessed is he who is 7
mindful of the prophecies contained in this book.'

I John heard and saw these things; and when I had 8
heard and seen them, I fell at the feet of the angel who was
showing me them—to worship him. But he said to me, 9
'Do not do that. I am a fellow servant of yours, and a fellow servant of your brethren the Prophets and of those who are mindful of the teachings of this book. Worship God.'

'Make no secret,' he added, 'of the meaning of the 10
prophecies contained in this book; for the time for their
fulfilment is now close at hand. Let the dishonest man act 11
dishonestly still; let the filthy make himself filthy still;
let the righteous practise righteousness still; and let the
holy keep himself holy still.'

The Nearness of the Time of our Lord's Return

'Lo, I am coming quickly; and My reward 12
is with Me, that I may requite every man
according to his deeds. I am the Alpha and 13
the Omega, the First and the Last, the Beginning and the End. Blessed are those who 14
wash their robes clean, that they may have a right to the
Tree of Life, and may enter the gates of the city. The 15
unclean are shut out, and so are all who practise magic,

4. *His name . . on their foreheads*] Cf. vii. 3, and contrast the mark on the right hand or the foreheads of those who worshipped the beast, xiii. 16.
10. *Make no secret*] Lit. 'Do not seal up.' Contrast the instructions to the Seer in x. 4 and to Daniel in Dan. xii. 4.
14. *Wash their robes clean*] v.L. 'obey His commands.'
15. *Unclean*] Lit. 'dogs.' Cf. Phil. iii. 2; Matt. vii. 6.

all fornicators, all murderers, and those who worship idols, and every one who loves falsehood and tells lies.

A gracious Invitation

' I Jesus have sent My angel for him solemnly 16
to declare these things to you among the Churches. I am the Root and the offspring of David, the bright Morning Star. The Spirit and the Bride 17
say, " Come " ; and whoever hears, let him say, " Come " ; and let those who are thirsty come. Whoever will, let him take the Water of Life, without payment.

This Book to be neither added to nor taken from

' I solemnly declare to every one who hears 18
the words of the prophecy contained in this book, that if any one adds to those words, God will add to him the plagues spoken of in this book ; and that if any one takes away from the 19
words of the book of this prophecy, God will take from him his share in the Tree of Life and in the holy city—the things described in this book.

The Lord was at hand

' He who solemnly declares all this says, 20
' " Yes, I am coming quickly." '
Amen. Come, Lord Jesus.

Benediction

The grace of the Lord Jesus be with the 21
saints.

16. *Morning Star*] Cf. ii. 28.

17. *The Bride*] *i.e.* the church of the redeemed in heaven as well as on earth.

18. Cf. Deut. iv. 2 ; xii. 32. Such imprecations are customary in Apocalyptic literature ; cf. the ending of the letter of Aristeas, which says that after the LXX translation was completed ' the whole company . . bade them pronounce a curse in accordance with their custom upon any one who should make any alteration either by adding or changing or omitting anything.'

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PRELIMINARY NOTE

A few remarks about the early Fathers and about various persons, sects, versions, &c., mentioned in the footnotes or in this Appendix may be found useful.

Aramaic.—Aramaic was the language spoken in Syria in the days of Christ: it was akin to Hebrew. Some parts of the Old Testament are written in Aramaic; *e.g.* Ezra iv. 8; vi. 18; vii. 12–26; Dan. ii. 4; viii. 28, &c., and its influence is strongly felt in the book of Ecclesiastes: the writer probably thought in Aramaic. By the time of Christ Aramaic had long been the current speech of Palestine. It was the speech of Jesus and His disciples, and probably the earliest preaching of the Gospel was in Aramaic. In the Roman Empire in the East, Syriac or Aramaic was the most important language next to Greek. The predominance of Aramaic lasted for more than a thousand years: Arabic ultimately drove it out.

Hellenistic Greek.—The Jews who settled outside Palestine lost their original language, and even conducted their worship in Greek. It naturally shows a Semitic influence. Philo and Josephus are the two most representative writers of this type of Greek. The N.T. Greek is the *Koine* Greek of the time; for Greek had become the *lingua franca* of the Mediterranean lands. The N.T. Greek shows many affinities with Aramaic and Hebrew.

The Septuagint (from the Latin Septuaginta, 'seventy'), the Greek version of the O.T. said to have been made by seventy translators. It was produced in the time of King Ptolemy Philadelphus, who reigned at Alexandria from 285 to 247 B.C.

The Gospel of Peter was an Apocryphal Gospel produced about 130 A.D. We only have fragments of it. There is sufficient evidence to show that the writer was acquainted with the four Canonical Gospels.

The Gospel to the Hebrews, of which only fragments have survived, was at the beginning of the second century in use among the Jewish Christian sect, the Nazarenes. They ascribed it to Matthew, but probably only because Matthew's collection of the Sayings of Christ was the main source for its compilation.

Vulgate.—A Latin translation of the Bible made by Saint Jerome between the years 384 and 405 A.D.

Philo.—A Jew born at Alexandria a few years before Christ. He was one of the ambassadors sent to the Emperor Caligula in 40 A.D. to endeavour to stop the persecution of the Jews. He had a bent towards interpreting the Jewish Scriptures allegorically. He was one of those Jews in Alexandria who attempted to reconcile Greek Philosophy with the Jewish Scriptures. Knowledge of God he set down as the ultimate object of human efforts; and he postulated a divine 'Word' (or Logos) as distinct from God. 'The primal Existence was the pure light which shed its beams all around, the Logos being the nearest circle of light proceeding from it.'

Seneca.—Born at Corduba, in Spain, a few years before the birth of Christ, and brought to Rome. There he devoted himself to philosophy and rhetoric. He belonged to the Stoic school. He was appointed by Agrippina to be tutor to her son Nero. He became enormously wealthy. He wrote several books on philosophy.

Tacitus.—The great Roman historian, who received honours from the Emperors Vespasian, Titus, and Domitian, and became Consul under Nerva in 97 A.D. He gives us in his different books the history of the Roman Empire of the first century A.D.

Clement of Rome wrote, about the year 95 A.D., a letter to Corinth, in which various New Testament writings are referred to. He is claimed, probably rightly, as an immediate disciple of the Apostles and an overseer of the Church of Rome.

Ignatius was bishop of Antioch about the beginning of the second century. On his way to martyrdom in Rome he wrote seven letters to eastern churches in which he makes reference to Apostolic writings. The term 'Catholic Church' (*i.e.* Universal Church) first occurs in his writings. 'It is remarkable,' says Westcott, 'that the epithet "Catholic," which in later times the Latin Church has appropriated to herself, is not applied to the Church in the Western Creeds till the seventh (or perhaps the sixth) century. On the other hand it is found almost universally in the Eastern Creeds.'

Polycarp was born about the year 69 A.D., and was burned at Smyrna, where he was bishop, in the year 155. He also wrote letters referring to the Apostles.

Marcion was the most important of the early heretics. He flourished about the year 140 A.D. in Rome.

Justin Martyr who lived 100–165 A.D., wrote apologies in defence of Christianity, in which he makes frequent reference to the Gospels.

Papias was bishop of Hierapolis about 116 A.D. Rather late in his life he wrote a book, Exegeses of the dominical sayings, of which several important excerpts from the preface have been preserved: they deal with the authorship of the Gospels. He was probably of Jewish descent, and was constitutionally inclined to Judaising views. He passed in silence over the Pauline writings, in contrast with Marcion who definitely excluded all except these from his Christian Canon.

Irenaeus wrote about 189 A.D. He was a bishop of Lyons about that time. He came to the West from Smyrna, and had close connection with some of the early Fathers.

Tatian was a disciple of Justin Martyr's. He compiled a Harmony of the four Gospels.

The Muratorian Canon, dating about the year 170, is one of the earliest lists of the New Testament writings. It is incomplete and fragmentary.

Clement of Alexandria was for long the head of the catechetical school in that city. He flourished in the early part of the third century, and made comments on most of the New Testament Scriptures.

Tertullian was a Roman lawyer who wrote about the year 190 A.D., and refers to most of the New Testament books.

Origen was a pupil of Clement of Alexandria, and he also became head of the school in that city. He wrote a great many commentaries on New Testament books.

Cyprian.—A native of Africa. He was converted to Christianity in 246 A.D., and he became bishop of Carthage two years later. He wrote numerous theological books.

Eusebius, who lived 300–370 A.D., was an early historian of the primitive church. He is valuable for the great number of extracts he has preserved from the earlier writings of the Fathers.

Cyril.—Bishop of Alexandria in 412 A.D. He occupied that office till his death in 444 A.D.

The Gnostics united Jewish theosophy with Christianity. They did not believe, as Christians did, that the Godhead could be united with human flesh. They taught that perfection was to be reached by attaining a higher knowledge of God and the Universe. They professed to derive their doctrine from James the brother of Jesus.

The Ebionites made Judaism the essential part of Christian life. They accepted only a mutilated and interpolated text of St. Matthew's Gospel, and, according to Eusebius, made little account of the rest, and they rejected the authority and writings of St. Paul. (Westcott.)

The Montanists were the followers of Montanus. He flourished about 170 A.D. He required of his followers strict discipline, and then by the outpouring of the Spirit the doubts of unbelievers, and the ambiguities and parables by which the truth was obscured, would be solved.

ADDITIONAL NOTES ON THE BOOKS OF THE NEW TESTAMENT

ST. MATTHEW

i. 1. The genealogy means that the history of God's dealing with the chosen race (according to Luke, with the human race) is consummated in Jesus.

ii. 2, 9. *When it rose*] or 'in the East.'

ii. 15. The quotation is from the Hebrew, not the LXX translation.

iii. 7. The Pharisees, as their name implies, were the 'separatists.' They were a nationalist party who wanted to keep their people pure from pagan contact by a rigid adherence to the ancient Law. They had great influence in the synagogues. For a time they were in the ascendancy in the Sanhedrin, and were always powerful thereafter.

The Sadducees were the priestly hierarchy, who retained a kind of hereditary right to office from the days of the Maccabees. Though holding sacred office, they tended to be secularist in outlook, disbelieved in the resurrection from the dead, &c. They sought to compromise with the Gentile influences of their nation's conquerors.

iii. 16. *He saw*] From Mark i. 10 we infer that 'He' here refers to Jesus, not to John the Baptist. But we also learn from John i. 32 that the Baptist too witnessed the descent of the Spirit.

iv. 25. *Decapolis*] See Mark v. 20, n.

v. 1. *Seated Himself*] Stapfer contends that this means that Jesus remained there for a time. He compares the sense of the same verb in Luke xxiv. 49; Acts xviii. 11. Cf. Matt. xv. 29. Difficulties may arise from a comparison of this discourse with the 'Sermon on the Plain' recorded in Luke vi. if one ignores the fact that, like all other teachers and preachers Jesus often repeated Himself, and in so doing varied His language. It is also possible that 'the hill' means the hill country, and that the 'Sermon on the Mount' is identical with the 'Sermon on the Plain.'

v. 3. *Poor in spirit*] This does not mean 'poor-spirited,' but rather 'conscious of spiritual poverty.' Luke has 'ye poor.' Some one has said 'Exterior poverty is detachment from material possessions, spiritual poverty is a happy detachment from oneself.'

v. 22. *You fool!*] Lit. Moreh; *i.e.* moral fool. Raca damns a man in this life; Moreh in the next.

v. 37. Cf. James v. 12.

v. 40. In Palestine and the adjacent countries the common people to the present day wear, as the Greeks and Romans did of old, two garments only. These are a long cotton shirt or tunic, and an outer

mantle or cloak, square, with two holes in it for the arms to pass through.

v. 43. Revenge and grudge-bearing are both forbidden in Lev. xix. 18.

v. 46. The Romans farmed out the taxes. The tax-gatherer was allowed to extract as much as he could, and keep the over-charge. Hence tax-gatherer was often another name for extortioner and cheat; classed therefore with sinners. See note on ix. 10.

vi. 3. A touch of humour on the part of Jesus.

vi. 8. *Your Father*] v.L. 'God your Father.'

vi. 17. *Perfume*] The use of highly scented oil or pomade, sometimes very costly, was customary among the Greeks and Romans, and therefore not unusual among the Jews in the time of our Lord.

vi. 28. *Wild lilies*] Some think that this should rather be 'anemones'; and others that it is intended for flowers generally.

vii. 12. Cf. Prov. xxiv. 29.

vii. 13. Cf. Jer. xxi. 8.

vii. 14. An approach to the 'Eternal Life' of the Fourth Gospel.

vii. 16. Cf. James iii. 12. 'Good does not grow of evil any more than a fig of an olive tree' (Seneca).

viii. 17. The quotation is from the Hebrew, not the LXX O.T.

x. 8. v.L. omits 'raise the dead to life.'

x. 16. Probably Matt. adds to this chapter of mission-sayings words spoken at a later time, *e.g.* at the sending of the seventy.

x. 17, 22. From the Apocalyptic discourse.

x. 22. *The end*] This phrase also occurs xxiv. 6, 13, 14; 1 Cor. i. 8; Heb. iii. 6, 14, vi. 11; Rev. ii. 26; and in a different sense 1 Cor. xv. 24. See also Acts ii. 17; 1 Cor. x. 11; Heb. ix. 26.

x. 41. *Prophet*] Or 'preacher of the truth.'

xi. 11. *Least*] Or one of lower rank. Cf. v. 19. The verse does not mean that John is excluded from the Kingdom.

xi. 13. *Taught*] Or 'prophesied.'

xi. 25. *Jesus exclaimed*] A too literal rendering is 'Jesus answered and said.' There is no 'answer' here in the English sense of the word. The expression is simply a late Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly meant 'to answer' came to signify 'to commence speaking' (Gesenius).

xii. 4. *Ate*] v.L. 'They ate.'

xii. 6. *One who*] Lit. 'that which,' as in vv. 41 and 42.

xii. 18. Cf. Isa. xlii. 1. The Servant here is the same as the Teacher: cf. Isa. lxi. 1, where the anointed Teacher is opposed to the anointed Conqueror Cyrus (Isa. xlv. 1). The Servant was not at first a Messianic conception. The Targums, however, inserted 'Messiah' after 'Servant' in Isa. xlii. 1; xliii. 10; lii. 13. This identification was not popularly realized in Jesus' day: it has no place in the Apocalyptic literature. It was Jesus' own original contribution to the Messianic conception.

xii. 23. There is probably an anachronism of the evangelist here. Jesus was not acknowledged as Messiah till after His visit to Caesarea Philippi. See xvi. 13–20.

xiii. 12. A doublet of xxv. 29. Here, of intelligence in listening.

xiii. 20. *Word*] Used in various senses in N.T.: 1. reason, 2. uttered thought, word, 3. saying, 4. speech, 5. doctrine, 6. decree or law, 7. narrative, 8. affair. Here 'message.'

xiv. 12. Matthew's statement seems a mistaken apprehension of Mark, who speaks of Jesus' disciples returning (from their mission) not of John's disciples coming and reporting to Jesus.

xiv. 14. *Left the boat*] Or perhaps 'came forth from his retirement.'

xiv. 18. *Sit down*] Lit. 'recline,' that being the usual way in which they took their meals.

xiv. 33. This looks like an anachronism: at any rate this confession

of the disciples seems to make Jesus' question at Caesarea Philippi almost superfluous. See xvi. 15.

xv. 31. *The maimed with hands perfect*] v.L. omits these words.

xvi. 17. *Bar-Jonah*] This is Aramaic for 'son of Jonah' (or John); cf. John i. 42.

xvi. 18. *Hades*] See Luke xvi. 23, n.

xvi. 21. When this verse is compared with iv. 17, it is clear that to Matthew this is the turning point of Jesus' career.

xvi. 24. Cf. iv. 19. There is a call to discipleship at the beginning of each of the two main divisions of this Gospel.

xvii. 1. Cf. v. 1. A great mountain scene at the beginning of each division of the Gospel.

xvii. 10. *Elijah must first come*] See Mal. iv. 5.

xvii. 27. *Offend them*] Or 'cause them to sin' through their imitating the action without having the reason. It is impossible to translate this Greek verb always in the same way. Cf. v. 29, n.

xviii. 8. *Eternal*] Greek 'aeonian,' *i.e.* 'of the Ages.' Etymologically this adjective, like others similarly formed, does not signify 'during' but 'belonging to' the aeons or ages.

xviii. 9. Marks a pause in the Marcan tradition: the rest of the chapter is an unchronological appendix to the Galilean ministry.

xviii. 14. *Your*] v.L. 'My.'

xviii. 17. Some commentators would make the two passages xvi. 18 and xviii. 17, which are peculiar to Matthew, reflections of the consciousness of the early Christian Church. It may be so in this case, but there seems little reason to doubt the authenticity of xvi. 18. With xviii. 18 cf. xvi. 19.

xviii. 34. *Gaolers*] Or 'torturers.'

xix. 11. *The grace*] Lit. 'it.'

xx. 21. *Your Kingdom*] Which she doubtless conceived of as an earthly one.

xxi. 32. *And believe*] Lit. 'so as to believe.'

xxi. 42. *Came from the Lord*] More freely 'is the Lord's workmanship.' Or perhaps the meaning of the clause is, 'this (preference for the rejected stone) is the Lord's act.'

xxi. 43. *A nation*] *i.e.* the Christian Church: see 1 Pet. ii. 9.

Of it] *i.e.* 'of the Kingdom.'

xxii. 9. *A shilling*] More exactly a denarius, a Roman coin worth 8d. in our money.

xxiii. 5. *Phylacteries*] Two small leather cases worn by very religious Jews on the left arm and forehead, and containing passages of Scripture.

xxiii. 23. *Pay the tithe*] See Lev. xxvii. 30.

xxiii. 37. *Murder*] Lit. 'murders.' The clause is parenthetical: literally it is, 'O Jerusalem, Jerusalem—(the city) that murders the Prophets and stones those that have been sent to her.'

xxiv. 5. This verse corresponds to 23–28. According to Luke xvii. 21, 23 they belong to a different discourse. This discourse in Matthew is a compilation.

xxiv. 17. *Not go down*] *i.e.* not go inside the house, but hurry down the flight of steps outside the house; such outside steps being usual in Eastern houses.

xxiv. 20. This suggests the hand of a Palestinian editor working on Mark. Archdeacon Allen remarks that the saying with this addition was no doubt familiar to Matthew from his Palestinian sources, and that it may have stood in the Logia.

xxiv. 29. *Immediately*] The word suggests that this is an early form of the saying. Mark has 'in those days.'

xxiv. 30. *Nations of the earth*] Or 'tribes of the land.'

xxiv. 34. *The present generation*] Or possibly 'this race.' The word is found in the latter sense in Classical Greek, but not in the N.T.,

unless here and in the parallel passages (Mark xiii. 30; Luke xxi. 32). The sense in which Matthew generally uses the phrase may be gathered from xi. 16; xii. 41, 42, 45; xxiii. 36.

xxiv. 40. *Millstone*] A mill was a piece of household furniture, consisting of two stones, one stationary, and the other one turned by a handle, the grain being crushed between the stones.

xxiv. 51. The commentators are not agreed as to whether this is to be taken literally as meaning 'cut in two,' or as a strong expression for 'severely punish,' or as 'cut off,' *i.e.* 'send away.'

xxv. 14. The talents in this parable are opportunities for service, not abilities (*vid.* verse 15). Natural gifts cannot be transferred, but opportunities multiply in proportion as they are used, and are taken away when not used. The point of the parable is the slothful servant, who has our sympathy in every point but one. He got only one talent and could not have the same sense of responsibility as the others. He did not waste it; his motive was humility. But he was loveless; tried to make as his excuse the character of his master. God is our Master. If we love Him, love will show us the way to service. Fear produces infertility.

xxv. 29. A doublet; cf. xiii. 12. Here it is used of diligence in doing.

xxv. 46. *Eternal*] See note on xviii. 8.

xxvi. 2. *Passover*] See Exod. xii. 27.

xxvi. 67. *With the open hand*] Or 'with rods.'

xxvii. 8. *Unto this day*] Suggests a considerable lapse of time since the field acquired the name: the Gospel was written much later than the events.

xxvii. 9. Quotation from Hebrew O.T., not LXX. It is from Zechariah, not Jeremiah.

xxvii. 27. *Praetorium*] Or 'Palace'—the official residence of the Roman Governor.

xxviii. 20. *Observe*] Six times in Matt., once in Mark; the corresponding Aramaic word for 'preserve' seems to have been frequently used in the family of Jesus: cf. Luke ii. 19, 51 (by Mary?); Acts xv. 24, 29; James i. 27 (by James).

ST. MARK

i. 1. *Son of God*] v.l. omits. Demoniacs gave Jesus the title, and so did the centurion at the Cross; the disciples did not give Him the title, nor did Jesus Himself, though He came near to doing so in the parable of the wicked vine-dressers, and when He corroborated the High Priest.

i. 2. *Isaiah the Prophet*] v.l. the prophets. The best attested reading is the former, as in Matt. iii. 3; Luke iii. 4; where only Mark i. 3 follows. It is an interesting illustration of how the Gospel tradition grew. Some copyist probably inserted the quotation in verse 2. And a later copyist no doubt changed 'Isaiah the prophet' to 'the prophets.' The first quotation, which is from Malachi, is inaccurate. It is either copied from Matt. xi. 10 (= Luke vii. 27) or from a book of Testimonies, in which Messianic oracles from the O.T. were collected. Perhaps both quotations are later interpolations in Mark. They are awkwardly introduced, and it is the only instance in this Gospel where Mark quotes prophecy on his own account.

i. 4. *The penitent*] Lit. 'repentance.'

i. 6. Omitted in Luke and John.

i. 10. *Upon*] Or, according to the best attested reading, 'into,' *i.e.* 'to enter into.' Cf. the expressions used in Exod. xxxi. 3; Ezek. xxxvi. 27; Luke iv. 1; Acts viii. 15.

i. 15. An instance where Matthew's is probably the older and more

authentic tradition. 'The time is fulfilled' strikes a Messianic note; 'believe the Gospel' perhaps reflects the consciousness of the early Church.

i. 20. *Therefore*] In the simplicity of Mark's style the conjunction 'and' is used more frequently than by the other evangelists, whereas 'therefore' occurs 180 times in John's Gospel, but is only used six times by Mark; so in accordance with English idiom the word 'and' in the present translation is sometimes omitted, or else translated by some other conjunction, *e.g.* in the present case by 'therefore.'

i. 24. *God's Holy One*] Cf. Hos. xi. 9: 'the Holy One in the midst of thee.' The epileptic feels His presence in the midst an uncomfortable intrusion. He is the separated one in the midst of common and unclean people. Probably Ps. lxxxix. 6 f. identifies 'holy ones' with 'sons of God.' Cf. Deut. xxxiii. 2, 3; Zech. xiv. 5; Dan. iv. 13.

i. 29. *They*] v.L. 'He.'

i. 34. *Knew Him*] Some old MSS. add 'to be Christ,' probably a glossator's Messianic explanation. The older naïve word is an unconscious attestation of the cures.

i. 36. Simon singled out from the other disciples; cf. xi. 21; xvi. 7. It suggests Peter as the eye-witness behind this Gospel.

ii. 15. *In Levi's house*] Lit. 'in his house.' Some commentators suggest it was Jesus' own house. But cf. Luke v. 29.

ii. 19. Question and answer. Perhaps a mannerism of Mark; cf. iii. 33 f. The idea of the bridegroom has reference to the Jewish custom that at marriage festivities the law about fasting was suspended. In Isa. lxii. 5 God is likened to a bridegroom.

iii. 1. *Hand*] Possibly 'arm.'

iii. 5. *Looked round*] For the looks of Jesus cf. iii. 34; v. 32; x. 23; xi. 11.

iii. 13. *Up the hill*] Or 'into the hill-country.'

iii. 18. *Bartholomew*] Possibly to be identified with Nathanael of the Fourth Gospel. Bar-tolmai may mean 'son of furrows.' He may be the only rustic of the disciple-band.

iii. 28. *Sons of men*] This phrase is used only once elsewhere in the New Testament: Eph. iii. 5. Perhaps the phrase is an echo of the reference to the sin against 'the Son of man'; cf. Matt. xii. 31 f.; Luke xii. 10. It would seem that Matthew and Luke have preserved the more original form of the saying. To the early Church, unless the saying were indubitable, the suggestion that blasphemy against the Son of man could be forgiven, would itself be blasphemous.

iii. 32. *And sisters*] v.L. omits these words.

iii. 34. *Fixing His eyes*] See note on iii. 5.

iv. 1 ff. This is obviously a compiled chapter. Part of it is spoken from the boat, part in private with the disciples.

iv. 19. *Cares of this world*] A Hebraism.

v. 3. *Among*] Or 'in.'

v. 9. The mad answer is a good authentication of the story. The evangelist treats this fantasy of madness as sober fact.

v. 13. This is the evangelist's interpretation of what happened. Jesus would not have destroyed the country-people's means of livelihood. Probably the cries and rushings of the madman stampeded the herd. An alternative view is that, since the Jews were not to eat flesh of swine because they were unclean creatures (Leviticus xi. 7, 8), and consequently they should not keep a herd of them, therefore Jesus punished the owners of these animals; but this seems less likely because the population was, as we know from other sources, a mixed one of Jews and Gentiles, mainly the latter.

v. 32. *Continued looking about*] See note on iii. 5.

vi. 5. *Could not do any miracle*] Matthew has simply 'He performed but few': xiii. 58.

vi. 6. *He wondered*] Twice only Jesus is said to have wondered : here at unbelief ; in Luke vii. 9 at a great faith.

vi. 20. *Was in great perplexity*] v.L. did many things. There are only two letters different in the two readings. The latter is probably due to some copyist's error.

vi. 19–29. The incident is omitted by Luke and John.

vi. 47–52. Luke omits the story as being possibly a duplicate of Mark iv. 35–41 (=Luke viii. 22 ff.). Matthew enlarges, to enforce the lesson of faith.

vi. 48. *The fourth watch*] See Matt. xiv. 25, n.

vii. 19. *Pronounced all kinds of foods clean*] Is this a comment of Peter's when he told the story, justifying his own attitude to Gentile converts ?

vii. 31–37. With viii. 22–26 the only miracles recorded in Mark alone. Possibly the use of means and the gradual nature of the cures did not appeal to Matthew and Luke.

viii. 29. *The Christ*] See Matt. i. 16, n.

viii. 30. Even when Jesus accepts the rôle of Messiah, He resolutely refuses to let it be known. It was thrust on Him by circumstances rather than deliberately chosen.

viii. 31. The title 'Son of man' is associated with humiliation and exaltation. Cf. ix. 12, 31 ; x. 33.

viii. 35. *For the sake of the Gospel*] Probably the evangelist's addition to the saying, reflecting the apostolic consciousness. Cf. x. 29.

ix. 12. The question put by Jesus is perhaps in answer to a second question of the disciples. Cf. viii. 31 ; ix. 31 ; x. 33.

ix. 13. Cf. 1 Kings xix. 2, 10, omitted by Luke. The preacher of repentance, even though sent by God, is not protected by God against the arbitrary power and caprice of men. It is a hint of Jesus' own fate.

ix. 31. Cf. viii. 31 ; ix. 12 ; x. 33.

ix. 35. Possibly not in Matthew's or Luke's copy of Mark. It is not given by them. It is the only doublet in Mark. Cf. x. 43. Perhaps, therefore, added here by a later hand.

x. 12. Only in Roman law, not among Jews, could a woman institute divorce proceedings. This therefore is the evangelist's addition for the sake of the Roman audience for whom the Gospel was first prepared.

x. 21. *Looked at him and loved him*] Love manifested in a tender smile. Cf. verse 23 where the look changes to one of disappointment and compassionate desire. Cf. iii. 5, n.

x. 29. Cf. viii. 35, n., and 1 Cor. iii. 21, 22.

x. 30. *With persecutions*] A difficult phrase. Perhaps it has got displaced from verse 29. v.L. 'after persecution.'

x. 33. Cf. viii. 31 ; ix. 12, 31.

x. 51, 52. *Recover, regained*] Such is the probable meaning of the words, but we may translate them 'obtain,' 'obtained.' The same verb is used in John ix. 11, 15, in the case of a man born blind, but whether Bartimaeus had been always blind we are not informed. Cf. Rom. vii. 9, n. ; Eph. iv. 8, n.

xi. 3. *The Lord*] The only time Jesus seems to have used the title of Himself. It might be taken to refer to God here. But it is more natural to suppose Jesus is recalling the title which this household in Bethphage was in the habit of giving Him.

xi. 11. Another of the silent looks of Jesus. See note on iii. 5.

xi. 12 ff. Luke seems to give a parable in place of this story. Cf. Luke xiii. 6.

xi. 30. Probably John was the initiator of the rite of baptism. It cannot be found among the Jews earlier than the middle of the first century, though of course the practice of ceremonial purification was much older.

xi. 33. Jesus seems to have hinted nevertheless at the source of His authority in the parable which follows.

xii. 6. *His well-beloved*] Is Jesus thinking of the voice at the Baptism and the Transfiguration? But cf. Isa. v. 1.

xii. 17. Caesar claimed everything, set himself in the place of God: even conscience had no rights. Jesus said 'God alone is Lord of the conscience.'

xii. 44. *All she possessed—all she, &c.*] Perhaps two different renderings of an Aramaic phrase.

xiii. 2. *Not one stone will be left*] For a description of the total destruction of the Temple by the Roman general Titus in 70 A.D., see Josephus, *Wars*, vi. 4, 5.

xiii. 3. *Apart from the others*] The author's explanation why this discourse was not known till late.

xiii. 12. In the Neronian persecution, Tacitus informs us, the Christians that were first arrested informed on their brethren.

xiii. 13. Tacitus says the Christians were accused of *odium humani generis*, 'hatred of mankind.'

xiii. 14. v.L. reads 'spoken of by the Prophet Daniel'—imported from Matthew.

Let the reader observe] An indication that this discourse was originally a separate document.

xiii. 19. Matthew has 'immediately,' which is Mark's favourite word, in itself more likely to be original. Thus Mark was probably edited. He would hardly have failed to copy his favourite word from the original document.

xiii. 33. *And pray*] v.L. omits these words.

xiii. 34. Reminiscent of the opening of the parable of the talents.

xiii. 37. An indication that this Apocalypse was originally an esoteric document, given 'apart from the others,'—to be revealed at the right time to all.

xiv. 3. *Simon the leper*] The attempt is sometimes made to identify this story with that in Luke vii. 36 ff. But Simon the leper is not Simon the Pharisee. It is unlikely that a Pharisee would have entertained Jesus so late in his career—after His death had been resolved upon.

xiv. 13. Only women nowadays carry pitchers in Palestine; so possibly it was the unusual sight of a man carrying a pitcher that was the agreed-upon sign for recognizing the man.

xiv. 15. *Ready furnished*] Or 'spread and prepared.' Who prepared it? Cf. John xii. 36. Jesus disappears perhaps after Mark xii. 11 (cf. Matt. xxi. 43 f.). Was it His own hands that prepared the room—an acted parable of His last departure? Cf. John xiv. 1 f.

xiv. 17. *He came*] Lit. 'He comes'—a vivid present, as of an eye-witness describing the scene.

xiv. 24. *That ratifies*] Lit. 'of.'

xiv. 36. *Abba*] One of the four times an Aramaic word of Jesus is given. Cf. v. 41; vii. 34; xv. 34. Something in the very tone in which it was said made its appeal to the ear-witness. Spoken in such circumstances, it is yet fraught with such confidingness, simplicity, trust, throbbing with such love and reverence: it was Jesus' most perfect expression of His assurance that God was His Father. Was it not an echo of the disciples' memory of this when Paul wrote Rom. viii. 15; Gal. iv. 6?

Cup] *i.e.* of suffering—as in x. 38; John xviii. 11.

xv. 18. Justin Martyr says they said 'Judge us.' According to the Gospel of Peter: 'Judge justly, O King of Israel.'

xv. 21. There is a Rufus mentioned in Romans xvi. 13, and an Alexander in Acts xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14; but there is nothing to enable us to identify any of these persons with those in the

text here. Rufus may have been a prominent Christian in Rome, for which Church this Gospel was written. If Rom. xvi. is a genuine part of that letter, it may be he whom Paul is saluting there.

xv. 34. *Hast Thou forsaken*] Or 'Didst Thou forsake.'

xv. 36. *The lips of Jesus*] According to Mark, it was the man with the vinegar who said to the crowd: 'Stop' (your mocking), not the crowd who said to the man, 'Stop' (giving wine) as in Matthew.

xvi. 7. *And Peter*] If Peter was the witness behind this Gospel, these words would be cherished by him. Cf. Luke xxiv. 34.

xvi. 9. An Armenian superscription found by Conybeare suggests that the author of this conclusion was Aristion, who was probably a follower of Jesus in the days when He was in the flesh.

ST. LUKE

i. 1. If the alternative rendering 'fulfilled' be correct, the perfect tense would suggest that Christ's career is over, but not in the dim past.

i. 2. *Word*] *i.e.* the Divine Message brought by Jesus to the World.

i. 17. See Mal. iv. 5, 6. Cf. also Wis. Sir. xlviii. 10.

i. 45. *For*] Or possibly 'that.'

i. 46–55. Possibly used as an early Christian hymn. Cf. 68–79 and ii. 29–32.

i. 52. Cf. Wis. Sir. x. 14.

i. 54. *Remembering*] Lit. 'to remember.' A Hebraistic use of the infinitive. So—to give one often-recurring example out of a thousand—when we read, 'And the Lord spake unto Moses, saying,' the 'saying' is an infinitive in the Hebrew, though it is a participle in the Greek and the English. Some, however, consider the infinitive as purposive—'so as to remember' that is, to prove that he had not forgotten. Similarly in verses 69–72, 'He has raised up a mighty Deliverer . . so as to deal pitifully.'

i. 69. *A mighty Deliverer*] Lit. 'A horn of salvation.' A Hebraism.

i. 71. *To deliver us*] Lit. 'salvation.'

ii. 7. *Inn*] Perhaps this should more accurately be rendered 'caravanserai' or 'khan.' It is not the same word as is used in x. 34. It was the place where travellers loosed their packages, &c., and it had more than one meaning. In xxii. 11 it means guest-chamber or lodging room. If in the present passage it means caravanserai, the 'manger' was probably one of the stalls or stables attached thereto. Dr. Kitto remarks, 'The Orientals have no mangers, but feed their cattle from hair-bags'; and that may have been the case in New Testament times.

ii. 14. Cf. xix. 38. Possibly a couplet from the same hymn.

ii. 37. *Of*] Lit. 'until' 84 years. This may possibly mean that she had had 84 years of widowhood; but that would make her 106 or 107 if we reckon that she was married when about 16 years of age.

ii. 51. *Incidents*] Or 'sayings.' Possibly 'sayings' is a Hebraism, for the Hebrew equivalent is often used to mean 'incidents.'

iii. 1. *Ituraea*] More exactly 'the Ituraean territory,' *i.e.* the territory of the Ituraei.

iii. 3. *Baptism of repentance*] *i.e.* 'baptism of the penitent with a view to the forgiveness of their sins.'

iii. 11. *Tunics*] See Matt. v. 40, n.

iii. 19, 20. An editorial recasting of Marcan material.

iii. 22. *In thee is my delight*] The Codex Bezae substitutes, 'this day have I begotten thee.' The Ebionitic form of the Gospel to the Hebrews lengthens the synoptic word by this addition. Justin Martyr also quotes the voice as in Ps. ii. 7.

iv. 1. *By the Spirit*] Lit. 'in the Spirit'; and this is retained by the American Revisers.

iv. 6. *This splendour*] Lit. 'their splendour.'

iv. 23. *Physician cure yourself*] Possibly a proverb, or Jesus' shortest parable. One of the MSS. found at Oxyrhynchus couples a reply to this with verse 24: 'a prophet is not acceptable in his own country, nor does a physician perform cures on his own relatives.'

iv. 38. But Luke has not yet told us who Simon was: he has left out Mark's account of the call of the four fishermen; his own story is in v. 1–11.

v. 5. *Rabbi*] This Hebrew word is nowhere used by Luke, as it is by the other three evangelists; but the Greek word used only here and in five other places in this Gospel, and nowhere else in the N.T., is apparently intended as a translation of 'Rabbi,' as may be inferred by comparing Luke ix. 33 with the parallel passage in Mark ix. 5. Luke's word is used both by the Apostles when addressing Jesus, and also by the lepers in xvii. 13. The word appears not infrequently in the LXX in the sense of 'overseer' or 'director.'

v. 17. Pharisees and doctors of the law from Judaea and Jerusalem are present therefore near the beginning of Jesus' ministry. Does it not presuppose a ministry in Judaea, such as is indicated in the Fourth Gospel? Other indications of this in Luke are: the v.L. in iv. 44; the pinnacle of the temple was early familiar to Jesus (iv. 9); Judas came from Kerioth in Judaea (vi. 16); Jesus' intimacy with Martha and Mary is not of a day (x. 38). Cf. also xiii. 22, 23; and in xiii. 34 the 'how often' is not spoken of unfulfilled desire but of baffled effort; there were old friends in Bethphage (xix. 30), and in Jerusalem (xxii. 10). The friendship of Joseph of Arimathaea also has to be explained (xxiii. 50).

v. 20. *Friend*] Lit. 'man.' This is less genial than Mark's 'Courage, child' (or 'my son').

v. 22. *What is this that you are*] Or 'why are you.'

v. 29. *Reception*] Luke is no doubt right that the feast was in Levi's house, though the Greek of Mark is ambiguous.

v. 39. *Good*] v.L. better, a somewhat weakly attested reading.

vi. 1. *Sabbath*] Some authorities read 'the second-first Sabbath,' the meaning of which is far from clear. Possibly it means the first Sabbath of the second month of the Jewish year; *i.e.* the month after Passover.

vi. 5. *Is Lord of*] v.L. 'is Lord even of.'

vi. 6. *Hand*] Or possibly 'arm.'

vi. 11. The latter half of this verse is an editorial addition to Mark.

vi. 17–19. An editorial recasting of Mark.

vi. 37. *Pardon, pardoned*] Or 'release, released.'

vi. 39. *To them*] *i.e.* to the disciples; cf. Matt. xv. 12–14.

vii. 7. *Let . . be*] v.L. 'shall be.'

vii. 11. *By*] v.L. 'by many of.' Luke got this story from some one who was in the habit of giving Jesus the Messianic title 'the Lord.' It takes place in the region where Elisha raised the Shunammite's son. Luke puts it here in preparation for verse 22.

vii. 36. It is not possible to identify this story with the anointing in Bethany recorded by Mark and to add the one conversation to the other. Here Jesus dismisses the woman; she could not have stayed to hear the rebuke of the disciples, as apparently the woman did in Bethany. Nor could Judas and the rest have found fault with her after Jesus' conversation with Simon. Luke places this scene in a city; Bethany was a village.

vii. 50. *Saved*] Or 'healed (spiritually). It is the same word as is used in viii. 48 and in Matt. ix. 22 of physical healing.

viii. 1. *The Good News of the Kingdom*] *i.e.* the good news that the Kingdom was now close at hand. Cf. Mark i. 14, 15.

viii. 2. Magdala in the time of Christ, four miles from the valley of Doves, had 300 shops for the sale of pigeons for the sacrifice of purification; 80 shops for the manufacture of fine woollen cloth; had also its 'tower of the dyers.' The Talmud calls it 'the city of colour'; it engaged also in linen weaving; its women were famed as fine weavers.

viii. 3. *Their support*] *i.e.* of Jesus and His disciples. v.L. 'His support.'

viii. 4. Luke is dependent on Mark for the parable, though he makes considerable alterations, smooths out redundancies and awkwardnesses.

viii. 16. Cf. xi. 33. A doublet.

viii. 17. Cf. xii. 2. A doublet: here used of inner experience being made the common possession.

viii. 18. Cf. xix. 26. A doublet: here spoken of intelligence in listening.

viii. 26. *Opposite*] The touch of a Gentile writing for strangers to Palestine.

viii. 43. *Afflicted*] v.L. omits some words so that it runs, 'afflicted with haemorrhage and was incapable of being cured by anybody.'

ix. 24. Cf. xvii. 33. A doublet.

ix. 51 ff. There are certain Hebraisms in the Greek suggesting a Palestinian source, perhaps Philip the evangelist, for the narrative.

ix. 60. *Announce far and wide*] The tense suggests 'make it your business to announce.'

x. 6. *Rest*] Lit. be rested.

x. 22. *All things*] v.L. prefixes 'And turning to His disciples He said.'

x. 32. *Levite*] See Numbers iii. An official of the Temple, subordinate to the priesthood and not entitled to approach the altar. The Levites were of the tribe of Levi originally; the true priests were descended from Aaron.

x. 38. *A certain village*] This is vague. One MS. omits the name of Martha's sister.

xi. 13. *Holy Spirit*] Matthew has 'good gifts.' The change may be deliberate in Luke. But Luke may have had a text of the Sayings in which there may have been a confusion in the Greek between 'every good thing' and 'Holy Spirit.' The difference is only that of a letter or two.

xi. 15. Not the Pharisees as in Matt. ix. 34, but some of the people.

xi. 20. *Finger of God*] Luke is fond of these human descriptions of God. Cf. i. 51, 66, 73. Matthew has 'Spirit of God.'

xi. 29. Not to the Pharisees as in Matt. xii. 39, but to the people.

xi. 31, 32. *One greater*] Lit. 'something more.'

xi. 33. *The light*] Or 'the shining.' Perhaps Luke's application of the text explains the repetition of it here: cf. viii. 16. The light is for the benefit of incoming strangers; so he may mean the Gentiles coming to the light.

xi. 41. *Give in charity*] A difficult phrase; perhaps here through confusion with another Aramaic word differing only by a letter, which means 'purify.'

xi. 49. Some suggest that a quotation is being made from a lost Apocryphal book, 'The Wisdom of God.'

xii. 1. *To His disciples first, 'Beware'*] v.L. 'to His disciples,' 'Above all things beware.'

xii. 2. Cf. viii. 17. A doublet, here used of hidden falsehood being disclosed.

xii. 29. *Waver between hope and fear*] Is the translation of a single Greek word, meaning 'be as a ship on a troubled sea'—a parable by Jesus in a single word.

xii. 35. *Girdle*] All men, women, and children in Palestine wear girdles at the present day: on resting they usually take them off. Hence the phrase 'to gird up one's loins' implies to set about some work, or to start on a journey. It is used metaphorically in Eph. vi. 14.

xii. 42. Luke alters 'servant' to 'steward.' Perhaps the reference is to Peter the chief disciple, who asked the question: a mark of authenticity in Luke's eye-witness. The word for 'household' also signifies 'retinue,' again appropriate to Peter, suggesting that he had been given some pre-eminence in the disciple circle. Cf. John xxi. 15–17.

xii. 46. *Cut him asunder*] See note on Matt. xxiv. 51.

xii. 54–xiii. 35. Forms a group of sayings on repentance.

xiii. 1–5. These incidents are not recorded elsewhere in history. We learn from Josephus that riots not infrequently took place at the feasts in Jerusalem; it was probably on the occasion of the suppression of such a riot that the Galileans were massacred.

xiii. 5. *You will all lose your lives*] There may be a special reference intended here to the violent deaths which, in retribution for their impenitence, many of our Lord's contemporaries died. 1,100,000 persons are said to have perished in the siege of Jerusalem, and Josephus (*Wars*, ii. 18) records that great massacres of the Jews throughout the Roman Empire took place about the same time.

xiii. 11. *Spirit of weakness*] *i.e.* an infirmity caused by an evil spirit. See verse 16, and cf. xi. 14 and Mark ix. 17, 25.

xiii. 19. *In his garden*] Peculiar to Luke. Probably the most original form of the parable. This touch reads like a reminiscence of Jesus, who as a boy witnessed Joseph the carpenter sowing seed.

xiii. 28. *Weeping and gnashing of teeth*] Except in this one instance in Luke, the phrase is peculiar to Matthew.

xiii. 32. *I finish*] *i.e.* 'finish my work,' or it may be passive, 'I am perfected.'

xiii. 35. *Until*] v.L. adds 'the time comes when.'

xv. 1. Cf. Mark ii. 15 f. The fine conjecture has been made by Prof. A. B. Bruce that it was at Matthew's feast the parables of lost things were spoken.

xv. 3. *A parable*] This parable in Matthew strikes a negative note; in Luke it is positive. A characteristic difference between the two Gospels.

xv. 18. *Against heaven*] A Semitism, an authentic note of Jesus' speech. Cf. 'was dead and is alive again' in verses 24, 32.

xvi. 1–xvii. 10. This passage consists of a disconnected group of Sayings, &c.

xvi. 8, 9. Note the Semitisms in this passage: dishonest steward, lit. steward of unrighteousness; men of this world, lit. children of this age; wealth tainted with dishonesty, lit. mammon of unrighteousness —probably authentic marks of Jesus' speech.

xvi. 17. Marcion seems to have read here 'of my words' instead of 'of the law': there is, however, no manuscript support for this. It was perhaps suggested by xxi. 33. It is possible that Luke wrote 'than for one tittle of my law to fall,' and an old transcriber took *mou* (my) for a wrong repetition of the last syllable of *nomou* (law).

xvi. 19–31. Abraham's bosom was the Pharisee's Paradise, a temporary place of comfort and happiness.

xvii. 20–xviii. 8. This forms a group of Parousia sayings.

xvii. 33. A doublet. Cf. ix. 24, where Luke is quoting Mark; here he is probably giving his own reminiscences of some preacher's words.

xviii. 1. The division of chapters at this point is somewhat unfortunate. The reference in verse 8 to the Coming of the Son of Man shows that there is a close connexion between xvii. 20–37 and xviii. 1–8.

xviii. 2. *In a certain town*] v.L. 'in the city,' *i.e.*, presumably, Jerusalem.

xviii. 8. A sombre end to a story of such zest. Possibly it reflects the questionings of the early Church as to the delay of the Parousia.

xviii. 14. The last part of the verse is a doublet. Cf. xiv. 11.

xviii. 34. An editorial verse added by Luke.

xix. 11. In Luke this parable has a political story woven into it. There is something similar in Matt. xxii. 7.

xix. 13. *Pound*] More accurately a sum equivalent to about £3 10s. od.

xix. 26. A doublet. Cf. viii. 18. Here the saying is used of diligence in doing.

xix. 29. *The Oliveyard*] v.l. 'of Olives,' *i.e.* 'the Mount of Olives.'

xix. 38. Cf. ii. 14. The similarity suggests that Luke's source for some of the details of the Passion narrative was the same as for the infancy narratives.

xx. 16. *God forbid*] Only Paul frequently uses this phrase in Greek literature. It has been suggested that Paul may have been the spokesman here. Note *emblepsas*, 'look *into*': cf. John i. 42; Luke xxii. 61; Mark x. 21. Always used when Jesus was intent on a particular person. Is it Paul who remembers his glance and relates it to Luke?

xx. 21. *You make no distinctions*] Nor does God (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17; 2 Chron. xix. 7).

xxi. 7. Luke seems to make the scene of the discourse the Temple, and not Olivet as in the other Synoptists.

xxi. 23. *In the land*] Or 'on earth.'

xxii. 2. *For they feared*] This is explained in Mark xiv. 2.

xxii. 36. *Buy one*] Not really for use. The order was seemingly an 'acted parable' to prepare the minds of the Apostles for the coming peril.

xxiii. 30. Cf. Rev. vi. 16, and Josephus, *Wars*, vi. 7 and 9; vii. 2.

xxiii. 34. Codex Bezae omits this prayer. The omission might be due to Luke himself in a later edition of his Gospel; or perhaps to the copyist from anti-Jewish bias, or else because the prayer referred to the Roman soldiers.

xxiv. 34. Codex Bezae, which omits verse 12, has 'saying' in the nominative, making the two travellers say the words; in which case Peter was the other of the two. Origen repeatedly assumes this. Mark seems to corroborate this. He says 'the rest' did not believe the two.

xxiv. 39. Ignatius reports this saying thus: '"Take, handle me and and see that I am not a bodiless ghost." And straightway they touched Him and believed, being mixed with His flesh and His Spirit.' The Gospel to the Hebrews version probably ran: '"Take me"; and they straightway handled Him and believed.'

xxiv. 43. This chapter is not an account of one day's happenings, as Acts i. shows. Perhaps there is a gap at the end of 43, perhaps at 49.

xxiv. 50. *As far as*] Or perhaps 'as far as facing,' or 'within view of' Bethany.

ST. JOHN

i. 1. John takes us back to heaven as the birthplace of Christ. It is the real Beth-lehem or House of Bread. Cf. chap. vi. 32 f.

i. 4. This verse is the key to the connexion between the Prologue and the Gospel, which at first sight seems slight. The Gospel is the story of the impartation of life—eternal life to men; and it is done through the Logos becoming the Light of the world. Life and Light are pivotal words in the Gospel.

i. 14. *Glory such as, &c.*] Or it may mean 'the glory of the Father's only Son, sent from His presence,' which rendering finds some support from vi. 46; vii. 29.

i. 18. *Has made Him known*] Has been His exegete or interpreter.

i. 26 f. Cf. Mark i. 7 f.

i. 41. *First*] This suggests an hiatus in the narrative here. Did 'secondly' the other of the two call his brother?

i. 40–43. Andrew, Peter, Philip—the same order as in the list given by Papias. Were these three the furnishers of some details in this Gospel? Cf. vi. 7, 8, 68; xii. 21 f; xiii. 8, 9, 24, 36; xiv. 8.

i. 47. Considering how the writer of this Gospel treats the Jews, this saying would hardly have been preserved unless authentic.

ii. 1. With this story cf. the Rabbinic saying: 'The Law is water, the words of the scribes are wine.' And Origen: 'Before Jesus the Scripture was water, but from the time of Jesus it has been made wine for us.'

ii. 13 f. The prophecy of Mal. iii. 1, which the Synoptists quote, predicts a sudden coming of the Lord in His Temple. Here it is in John. The cleansing seems a programmatic displacement of the event in John, just as the preaching in Nazareth is in Luke. It is as appropriate a prelude to the ministry in the Gospel of the heart-searching Christ as 'to heal the broken-hearted' is to the Gospel of the Christ of Mercy.

ii. 17. *His disciples remembered*] Cf. verse 22; xii. 16; xiv. 26.

iii. 5. *Of water and*] Omitted in some MSS. Taken as genuine, they are a hint that Nicodemus's concern was awakened by the baptism-revival of John.

iii. 15. *Trusts*] The Fourth Gospel never uses the noun *pistis* 'faith': it prefers to contemplate faith not as a virtue but as a mental act or state.

iii. 28. *Witness*] Used of witness borne to men: cf. vii. 7; 3 John 12. Usually in John only of witness borne to Christ.

iii. 31. v.l. omits the second 'is above all,' so that the sentence would read 'He who comes from heaven bears witness to what He has seen and heard.'

iv. 7. With this story cf. Philo's saying: 'The seekers after truth are those who dig wells, and many seekers have dug wells without finding water. This represents the failure of all human search after knowledge: the ideal God-given knowledge is a gushing spring.'

iv. 9. The Jews disapproved of Samaritan intermarriages with unbelievers and would not worship with them. Further, the Samaritans recognized as inspired, among the books of the Old Testament, only the Pentateuch.

iv. 14. The new life is that state of transcendence in which the river of life flows through the soul unchecked. 'It wells up from a hidden spring, and does not enter by an aqueduct from without' (Teresa).

iv. 20. *This mountain*] An unconscious proof that the writer is visualizing a familiar scene. The woman is doubtless referring to Mount Gerizim, where the Samaritans had built a temple in opposition to that at Jerusalem, basing on Deut. xxvii. 12 their claim that the Law so directed.

iv. 23. Cf. Ignatius. 'There is not in me a fire fed by fleshly motive, but water living and speaking in me, saying within me "Come to the Father."' Cf. verses 10, 14. These words of Ignatius seem a clear reference to this story. They were written 110–117 A.D. The Gospel therefore was prior to that.

iv. 26. *I am He*] Lit. 'I am'; cf. vi. 20; viii. 24, 28, 58; xiii. 19; xviii. 5 ff. John seems to regard it as a watchword of Jesus. Jesus' existence is the stupendous fact of history, as God's existence is the stupendous act of the universe on which all else depends. There is some ground in the Synoptics for thinking it was a characteristic word of Jesus: cf. Mark xiii. 6.

iv. 35. Some punctuate differently and would read, 'Observe these plains that they are already ripe for the harvest. The reaper is getting pay,' &c.

iv. 36. This verse seems to suggest that Jesus is the reaper, and the sower John.

iv. 38. This verse is chronologically displaced: no disciples had been sent forth as yet. It is perhaps an example of a mnemonic—a fragment of oral tradition.

iv. 44. See the commentators for various explanations of this verse. It is perhaps misplaced, and should follow the first sentence in verse 46.

iv. 49. The most lifelike cry in the Gospel, from the breaking heart of the nobleman.

iv. 54. Conversational comment; cf. i. 41; ii. 11; iii. 24; xviii. 13; xix. 34.

v. 17. *My Father works*] 'An undoubted logion of Jesus,'—the theme of His discourse. Is there any time when doing good is not in order? Cf. Mark iii. 4.

v. 19–26. *The Son*] Used eight times; cf. vi. 40; viii. 35 f.; xiv. 13; xvii. 1.

v. 35. Not a false light, but a broken light, a stray sun-shaft in which gnats have their brief precarious dance.

v. 43. *Some one else*] Possibly a reference to Antichrist.

vi. 7. *Seven pounds*] Lit. 200 denarii, the same amount as in Mark vi. 37.

vi. 10. *Sit down*] More accurately 'recline,' as was customary for meals.

vi. 36. *Me*] v.L. omits.

vi. 47. *Believes*] v.L. adds 'on Me.'

vii. 21–24. This paragraph seems to be misplaced and not to relate to the preceding verses: it would come more appropriately in, or at the conclusion of, chapter v., as it relates to the miracle at Bethesda. Since that event Jesus had left Jerusalem and was deliberately keeping away from Judaea. See vi. 1 and vii. 1.

vii. 24. *Superficially*] Lit. 'by appearances.' Cf. Luke xii. 57.

vii. 35. *The Dispersion*] A peculiarly Palestinian touch, the element of disparagement of the Jews dispersed in foreign lands.

vii. 38. Commentators are at a loss to suggest the reference here. Burney suggests there has been a confusion between the Aramaic words ma'yan (fountain) and me'in (belly).

vii. 39. *Was not*] *i.e.* 'was not bestowed': see xx. 23.

vii. 42. This does not reveal the evangelist's ignorance of Jesus' birthplace, but his irony at the people's ignorance.

viii. 5. In Deut. xxii. not only the woman but the man was to be stoned to death.

viii. 15. *Appearances*] Lit. 'the flesh.'

viii. 31–37. There seems a close analogy with Pauline language here; cf. Gal. iv. 21–31; Rom. vi. 16–23.

viii. 34. *The slave of sin*] v.L. 'a servant.'

ix. 2. This possibly has reference to a Gnostic controversy, that all suffering, even Christ's, is due to sin, prenatal or otherwise.

ix. 3. Another punctuation is possible: 'Neither he nor his parents sinned,' answered Jesus. 'But in order that God's work might be openly shown in him, we must do,' &c.

ix. 41. *Blind*] This refers to involuntary darkness; the blindness implied in boasting 'we see' is voluntary darkness. It was in this the Pharisees' hypocrisy consisted.

x. 6. *Sheepfold*] In the East, sheepfolds are sometimes walled enclosures.

x. 7. *The Door*] Cf. Matt. vii. 13; Luke xiii. 23 f.

x. 8. This seems a harsh statement, but probably it refers to false teachers who were drawing believers away from the fellowship.

x. 16. This gives a high place to the Jews, as the first fold and nucleus of the one fold. Cf. iv. 22; xi. 52.

x. 29. *Greater*] Variously explained to mean 'greater in my esteem,' or 'able to overcome the world': cf. 1 John v. 4. But there is another reading, 'my Father who has given them to me is greater than all.'

x. 35. *Are called*] Lit. 'He (or perhaps 'it,' *i.e.* the law) called gods.

The Scripture cannot be annulled] Reflects a Jewish writer's conviction.

xi. 6. *However*] As mentioned in Mark i. 8, n., the conjunction commonly rendered 'therefore,' though used rarely by Mark, is particularly favoured by John. Occasionally it is clear that 'therefore' does not give the right sense. That is so in the present passage, where the conjunction is best rendered by 'however'; as also in vi. 19 and ix. 18. The question is discussed in Appendix B to *Aorist*.

xi. 16. Thomas shows himself in his best light here. Martyrs say 'Let us die *for* Him'; Thomas, 'Let us die *with* Him.'

xi. 42. Probably the evangelist's apologetic interest is seen here: it is an unlikely reason for Jesus' thanksgiving.

xi. 48. *Place*] This may refer either to Jerusalem, or more probably to the Temple only.

xi. 52. This verse gives a high place in the Divine economy of history to the Jews, and betrays the writer's predilection for his own race. Cf. iv. 22; x. 16.

xi. 55. *To purify themselves*] See Exod. xix. 10; Num. ix.; 2 Chron. xxx. 15–17; Acts xxi. 24.

xii. 3. *The house was filled, &c.*] Probably symbolical of the preaching of the Gospel in all the world.

xii. 7. *It was that*] Cf. for the construction xiii. 18.

xii. 8. Cf. Matt. xxvi. 11. Codex Bezae and the Sinaitic Syriac omit the verse.

xii. 13. Mark xi. 9 says merely green litter (stibada). 'Palm' is the symbol of victory, but palms are exotic in the neighbourhood of Jerusalem.

xii. 25. *Makes his life of no account*] Lit. 'hates his life.' Cf. Luke xiv. 26. John agrees with Luke in giving the older and more authentic tradition. He clears up the difficulty in Luke by adding 'in this world.'

xii. 50. *His command*] Explained by iii. 16.

xiii. 1. *To the end*] Or perhaps, 'to the uttermost.'

xiii. 19. See note on iv. 26. Even in the hour of betrayal, He seems to say, continue to believe in the Divine majesty of Him who says 'I am.' He was going to repeat the word in the Garden.

xiii. 23. *One of the disciples*] Evidently John. Cf. xix. 26; xxi. 7, 20.

xiii. 26. Love's last attempt to win the traitor. He reluctantly revealed him to the beloved disciple, but he sealed John's lips by the symbol of hospitality—shielding the traitor to the last.

xiii. 34. The closing address is as much about love (it occurs twenty-four times) as about the Spirit, which itself is a Spirit of love, and finds its home only in the hearts of those who love.

xiv. 2. *If it were not so*] Christ does not reveal all. But He certainly would have contradicted this noble instinct, if it were false.

xiv. 6. I am the path of the seeker, the goal sought (Truth), and the consummation of the seeking (Life).

xiv. 12. Cf. Matt. xviii. 18 f. *Erga*, not miracles but works of forgiveness and regeneration.

xiv. 16. Cf. Mark xiii. 11; Luke xxi. 14 f. It is not likely that Jesus would have uttered these two synoptical expressions, and no more about the Advocate.

xiv. 21. This Gospel shows usually a Christ-mysticism. Here there

is a hint of God-mysticism : 'my Father will love him' ; cf. verse 23 ; cf. also xv. 10 ; xvi. 27 ; xvii. 22 f.

xiv. 26. This Gospel is the best witness to the truth of this. It is interpretive reminiscence.

xv. 1. Cf. Eph. iv. 4–16, where the figure is that of the body and its members.

xvi. 7. The Law of the Spirit's coming. Cf. 1 Cor. xiv. 24 f.

'Apparelled in more precious habit,
More moving delicate and full of life
Than when he lived indeed.'

xvi. 31. *You believe*] Some, with less probability, make this a question.

xvii. 6. *Name*] *i.e.* perfections. See Exod. xxxiv. 5–7 ; Isa. ix. 6 ; Jer. xxiii. 6.

xvii. 11. *True to*] Lit. 'in.'

xvii. 12. *To bear*] Or 'to make known.'

Doomed to] Lit. 'a son of.' Cf. the Hebrew idioms 'a son of stripes.' Deut. xxv. 2 ; 'a son of death,' 1 Sam. xx. 31 ; and for the genitive cf. 'the people of my wrath,' Isa. x. 6.

xvii. 15. *Protect them from the evil one*] Or 'keep them out of evil,' in case the word is of the neuter gender, as it is in Rom. xii. 9. There is a curious parallelism in this prayer to the Lord's prayer ; most of the petitions except this one read as if they had been fulfilled ; *e.g.* 'The hour is come' (Thy Kingdom is come), 'glorified Thee on earth' (Thy will done on earth), 'revealed Thy name' (Thy name has been hallowed), taught them the truths (given them daily bread), I kept them true (I have kept them from temptation) ; and finally, 'keep them out of evil.'

xvii. 24. *Those whom*] Lit. 'that which' or (the gift) 'which,' *i.e.* the Church in the widest sense of the word, as in Matt. xvi. 18.

xviii. 5. *I am*] See note on iv. 26.

xviii. 9. Evangelist's comment : cf. ii. 21 ; vii. 39 ; xii. 33 ; xviii. 32 ; xix. 35.

xviii. 11. *The cup*] The writer of this knows, though he does not report, the Agony scene : cf. xii. 27.

xviii. 13–28. In connexion with these verses it should be noted that the Sinaitic Syriac version has a different order (13, 24, 14–15, 19–23, 16–18, 25B–28) which makes the sense more coherent.

xviii. 14. *The advice*] See xi. 49.

xviii. 22. *A blow*] With his hand, or perhaps, with a rod.

xviii. 36. *My Kingdom*] The only other references to the Kingdom in John are iii. 3, 5. This is a mark of authenticity here.

xix. 34. *Blood and water*] Cf. verse 30, 'spirit.' Here are the three witnesses of 1 John. v. 8.

xix. 35. *He knows*] The word for 'He' is *ekeinos*. Is it a solemn calling of Christ to witness ? Two versions of the Vulgate omit this verse : Cyril of Alexandria places it after 37. This suggests that it is an interpolation. If so, its close association with xxi. 24 suggests that there was a redactor of the Gospel.

xix. 37. Cf. Rev. i. 7 ; Zech. xii. 10.

xxi. 15 f. *Feed my lambs . . sheep*] Cf. 1 Peter v. 1–5, which may be an echo of this incident.

xxi. 22. This chapter is not so much an attempt to mediate with regard to the claims for supremacy of Peter and John, as to explain by a counter-logion why John did not suffer martyrdom, as might possibly be suggested by the prediction in Mark x. 39.

xxi. 25. This verse is omitted by the Codex Sinaiticus, uncorrected. It is written in, in a different hand from the rest of the Gospel—by the *diorthotes* or first corrector.

ACTS

i. 1. *As a beginning*] It is interesting to note that Mark introduces his Gospel with the words, 'The beginning of the Gospel of Jesus Christ.' Perhaps the early Church regarded the deeds of the Apostles as the continuation of the ministry of Jesus.

i. 2. *Taken up*] Or 'taken up again.' See Eph. iv. 9, n.

i. 8. The different stages in the unfolding of the story here outlined are indicated in a kind of formula at ii. 47B; v. 14; vi. 7; ix. 31; xi. 24; xii. 24; xvi. 5, and xix. 20.

ii. 1. *Pentecost*] A festival held at harvest time fifty days after the Passover. Both Festivals were largely attended by the Jews. The Pentecost is called the 'Feast of Weeks' in Deut. xvi. 9, 10.

ii. 4. A similar phenomenon of which Pentecost is the parent is referred to in Heb. ii. 4. Cf. also 1 Cor. xii.; 1 Pet. i. 12; John vii. 38 f.

ii. 5. *Jews*] V.L. omits.

ii. 9. *Judaea*] Tertullian read here Loudia, *i.e.* Armenia.

ii. 13 f. Cf. Isa. xxix. 9 f.

ii. 17. *My Spirit*] Here, and in verse 18, lit. 'of' or 'from My Spirit.'

ii. 22. Jesus is here described as a man (*anēr*, not *anthrōpos*), in the sense of a manly person, *vir*: cf. xvii. 31.

ii. 33. *By*] Or perhaps 'at.'

ii. 39. In a sense Israel never had any Divine promises. All the great promises are to the *new* nation, the true Israel, which the Christian Church claimed to be.

iii. 13. *Servant*] Not 'Child,' as some translate it. The word occurs in Matt. xii. 18 as a quotation from Isa. xlii. 1. In iv. 25 it is applied to David, and immediately afterwards, in verse 27, to Jesus. A different word is employed where Jesus is spoken of as 'Son' of God. In this verse 13 there is probably a reference to Isa. lii. 13; indeed, from verse 18 the reference is to the 'Suffering Servant.' Cf. Isa. liii.

iii. 16. *Faith*] Cf. xiv. 9.

iv. 12. *Salvation*] The cure of all spiritual maladies. It is, in the Greek, the same noun or the cognate verb that is used at the end of verse 9, at the end of this verse, and in this phrase; as well as in Matt. i. 21.

iv. 27, 30. *Servant*] See note on iii. 13.

v. 6. *Out*] They would take the corpse outside the city. Cf. Luke vii. 12.

v. 33. *Were disposed*] V.L. 'consulted together.'

vi. 2. *Attend to the tables*] This refers apparently to the disbursing of the fund mentioned in ii. 45, whether by way of free meals or otherwise. Skilled organisers would have been needed for this charitable work.

vi. 9. *The Synagogue*] Commentators differ as to the number of synagogues referred to here: there were many synagogues in Jerusalem. Should 'Libyans' be a correct conjecture, then it is probable that Libyans, Cyreneans, and Alexandrians had but one synagogue: the Greek is capable of that signification. Asia refers to the Roman province of Asia, consisting of about one-third of Asia Minor on the west, with Ephesus for its capital. Probably the Jews from Cilicia and Asia formed another synagogue; so that two synagogues in all are mentioned. Stephen may have belonged to the former, Paul to the latter.

vi. 14. Luke, writing probably after 70 A.D., repeats the accusation made against Jesus as a prediction made by Jesus apparently. He does not deny the charge.

vii. 34. *I will send*] Lit. 'Let me send.'

vii. 42. *Host of heaven*] *i.e.* the stars in the sky. No mention of

star-worship occurs in the Pentateuch, but it is frequently referred to in later times; *e.g.* 2 Kings xvii. 16; Jer. xix. 13.

vii. 48. A third-century Rabbi declared that while the Mosaic sanctuary was filled with the radiance of the Shechinah the Shechinah was not limited by the sanctuary. 'The sea rises and fills a cave of the shore with its water, but the sea itself is no smaller than before' (Montefiore).

viii. 9. *More than human*] Lit. 'some great person'—his own estimation.

viii 23. *Gall of bitterness*] *i.e.* 'I perceive that you are a bitter enemy of the truth and a slave to sinful habits.' For the metaphor see Deut. xxix. 18 and Heb. xii. 15.

viii. 30. *Heard*] It is still a custom with Orientals, even when reading to themselves, to read aloud.

viii. 32. This shows again that in the earliest preaching Jesus was identified with the Suffering Servant.

viii. 37. This verse probably gives us an early baptismal confession.

ix. 2. *Any of the Way*] Cf. xix. 9, 23; xxii. 4; xxiv. 22. As a class-name, 'believers' (first in x. 45) was perhaps not yet in common and recognized use, nor 'holy ones' or 'saints' (first in this chapter, verses 13, 32), nor 'brethren' (first in verse 30), and still less 'Christians' (xi. 26).

ix. 25. Cf. 2 Cor. xi. 32 f., where the date of the incident is given as during the rule of one of the governors of Damascus under Aretas. If this was after Paul's three years in Arabia, this might be 32–33 A.D., when Aretas was King of Nabatea. He died in 39 A.D.

ix. 36. *Dorcas*] *i.e.* 'Gazelle.'

x. 28. *Is strictly forbidden*] By the usage of the nation, not by the Mosaic Law.

x. 36. Cf. Ps. cvii. 20; Isa. lii. 7. Peter again thus early identified Jesus with the Servant.

x. 37. Is there a suggestion here that Jesus' Gospel message was proclaimed by Him throughout all Judaea? Cf. Luke iv. 44, the true reading.

x. 38. Cf. Isa. lxi. 1.

xi. 2. Codex Bezae inserts: 'Peter therefore for a considerable time wished to journey to Jerusalem; and he called to him the brethren and stablished them, making a long speech and teaching them throughout the villages: he also went to meet them and reported to them the grace of God.'

xi. 21. *Power*] Lit. 'hand' or perhaps 'arm.'

xi. 26. *Christians*] The Person of the Founder was therefore the central thing in the new Faith. Otherwise the first followers might have been called 'Jesuits' or some such name. But they were holders of the Christ-theory about Jesus.

xi. 28. This famine took place apparently in 45–46 A.D. Paul's journey therefore was after 44 A.D.

xi. 30. *Elders*] The 'deacons' mentioned in chapter vi. But there is no evidence that the word 'deacon' was used for a special class of Church officers. Cf. ix. 2, n. The visit of Paul to Jerusalem here is said to be to the 'elders.' James was at the head of the Apostles in Jerusalem. Does this mean that there were no Apostles present? Paul says James was an Apostle.

xii. 1. Probably during Paul's year in Antioch prior to the collection. Herod died in May 44 A.D., soon after James's death.

xii. 3. The 15th Nisan fell on 1st April that year, 44 A.D. The death of Herod therefore was within five weeks after; see verse 21.

xii. 4. *Bring him out to the people*] *i.e.* to sentence him publicly; which would give pleasure to the Jews.

xii. 21. Agrippa died in the ninth year of his reign, aged fifty-four. Three years of his reign were during the Emperorship of Claudius; he died therefore in 44 A.D. The festival was to celebrate a victory of Claudius over the Britons, and was before 4th May, since it was in the consulship of C.P. Crispus II. and T.S. Taurus.

xiii. 5. *Assistant*] The word is used of an attendant who looked after the Scriptures. Was he taken because of his knowledge of the Gospel story learned from Peter? Had he already prepared a draft of his Gospel?

xiii. 7. An inscription says that Sergius Paulus was '*curator riparum et alvei Tiberis*'; he must have held office before 51, say 47 A.D.

xiii. 14. *Antioch in Pisidia*] Lit. 'The Pisidian Antioch.' Geographers seem to have differed as to whether this Antioch was at the extreme north of Pisidia bordering on Phrygia, or whether it was actually in Phrygia. The latter best accords with modern opinion.

xiv. 1. *Together*] Or 'at the same time.'

xiv. 2. *Obedience*] Or 'to believe.'

xiv. 3. *However*] See John xi. 6, n. If the more usual rendering 'therefore' be correct, it is possible that either this verse should precede verse 2, or else that there is an omission of certain words after that verse which are given by the Codex Bezae, 'but the Lord speedily gave them peace.'

xiv. 11. *The Lycaonian language*] Perhaps a mixture of Syriac and Greek.

xiv. 17. Here there is recognition of a Divine revelation at work beyond Judaism. Cf. Jonah; Mal. i. 11.

xiv. 23. *Selected by show of hands*] This is the classical meaning of the word and probably gives the sense here; though the word came to mean merely 'select' or 'appoint,' as in x. 41.

xv. 4. *The Elders*] No mention is made of either bishops or deacons, both being included under the one name 'elders.'

xv. 14. *Symeon*] No doubt Peter's original Hebrew name. It is a hint of a Jewish source for the narrative here.

xv. 17. *The rest of mankind may seek*] The Hebrew is quite different in Amos ix. 11. It is rendered 'possess the remnant of Edom.' The Hebrew for 'men' is the same as for Edom; and there is only one letter of difference between 'shall inherit' and 'shall seek.'

xv. 22. Silas, a chief among the brethren, a prophet (32), a Jew inclined to the freedom of Gentile Christianity (34), a kindred spirit to Paul (40). Montanism, which later broke out in Phrygia, the scene of Paul's first great missionary conquests, the immemorial home of religious enthusiasm, was a protest at first against the process of ecclesiastical standardization, and an affirmation of the persistence of the gift of prophecy; it traced its origin back to Silas.

xv. 32. *Prophets*] The prediction of future events was but one function of a prophet, who was primarily a speaker for God, receiving from Him a message to deliver to others. Cf. especially Exod. iv. 16; vii. 1.

xvi. 1. *Christian*] Lit. 'believing.'

xvi. 13. *We had reason to believe*] A hint that Luke had some special connexion with Philippi.

xvii. 1. *They*] The 'we' of xvi. 10 now drops, indicating that the writer remained at Philippi when his three companions proceeded onwards. He rejoins the party—again at Philippi—at xx. 6.

xvii. 3. *Which he clearly explained, pointing out*] Lit. 'opening and citing as evidence,' *i.e.* treating the O.T. as a mysterious casket with a secret locked up in it. The secret was: the expected Messiah is a dying and rising Messiah; and Jesus is He.

xvii. 4. *Attached themselves to*] Or perhaps 'were allotted to,' *i.e.* by God. Cf. ii. 47.

xvii. 24. 'The whole world is the temple of the immortal gods' (Seneca).

xvii. 28. 'In Him we live and move and have our being' is also practically a quotation from Epimenides, the poet-prophet of Crete in the sixth century B.C., who ordered the erection of altars 'to an unknown god.'

xvii. 31. *A man*] See ii. 22, n.

xviii. 2. In Suetonius (Vit. Cl. 25) it is stated: '*Judaeos impulsore Chresto assidue tumultuantes Roma expulit*' ('He expelled the Jews from Rome, who at the instigation of Chrestus were constantly causing disturbances'). The year of the edict was probably 49 A.D.

xviii. 12. A letter from Claudius to Delphi mentions Gallio as proconsul of Achaia. The date of this letter is the 26th acclamation of Claudius. Now the 27th took place at the end of 52 A.D. Therefore the 26th was between 25th January and 1st August of 52 A.D. Gallio probably arrived in Achaia in May 51 A.D. and his consulship lasted till the following May. Luke's date is thus vindicated in history.

xviii. 27. *The brethren*] As there was hardly a Church in Ephesus yet, Priscilla and Aquila must probably be meant.

xix. 21. *In his own mind*] Some would render this 'as guided by the Spirit.'

xix. 29. *The Theatre*] A vast roofless structure, accommodating on its rising circular rows of marble seats more than 56,700 spectators.

xx. 4. *So far as the province of Asia*] Though most MSS. include these words, the two most reliable omit them.

xx. 11. *Broke the bread*] Possibly it is a phrase describing the Eucharist.

xx. 15. *And*] v.l. adds 'after stopping at Trogyllium.'

xx. 21. *Jesus*] v.l. adds 'Christ.'

xx. 22. *Under spiritual constraint*] Some take this to mean 'impelled by a sense of duty'; others, 'led prisoner by the Holy Spirit.'

xx. 26. *The responsibility is not mine*] Lit. 'I am clean from the blood of all.' See Ezek. xxxiii. 1–9; Matt. xxvii. 24, 25.

xx. 28. *Overseers*] From the Greek word here used, which occurs nowhere else in the Acts, *bishop* is derived, but there is no proof that the term had as yet acquired its later official sense as in 1 Tim. iii.

xxi. 26. *Having purified himself*] See Num. vi. 1–21.

xxi. 38. Paul's arrest was soon after this revolt: Pentecost, 55 A.D.

xxii. 5. *The Elders*] Here, as in Luke xxii. 66, the Sanhedrin is meant, but in xi. 30 and in 1 Tim. iv. 14 the Elders of the Christian Church. The term 'brethren' here refers to fellow-Jews.

xxiii. 24. Felix came to office probably in 52 A.D.

xxiv. 2. It would seem almost as if Tertullus was going to get a verbatim report. But Luke, after giving a sample of his flowery rhetoric, summarizes abruptly, almost impatiently, the rest of his speech.

xxiv. 10. *For many years*] Paul's defence was probably delivered in 57 A.D.

xxiv. 24. Felix married Drusilla after 53, and before 55 A.D.

xxv. 1. *Three days*] Perhaps two days, according to the English mode of reckoning. It was less than a fortnight after the arrival of the new governor, in 59 A.D., July or August probably.

xxvi. 17. *The Jewish people*] Lit. 'the people.'

xxvi. 18. *Through faith in me*] Perhaps these words should follow 'receive.'

xxviii. 12. *Three*] Or perhaps, according to English reckoning, two; and so in verse 17.

xxviii. 16. Burrus was the last to hold the office of stratopedarches singly. Burrus died in January 62; so Paul arrived in Rome before that date, possibly in February 61 A.D.

xxviii. 23. *Considerable*] Or 'greater.'

ROMANS

i. 4. *Spirit of holiness*] It was in virtue of the Spirit of holiness in Jesus that He rose from the dead: cf. Heb. ix. 14. It was in the power of the Eternal Spirit that He offered Himself to God.

i. 7. *All of you, &c.*] Neither here nor elsewhere in the N.T. is a Church of Rome recognized. But see 1 Pet. v. 13, n. There is important textual evidence for the omission here, and in verse 15, of the words 'in Rome.' Further, at the close of the Epistle, as the R.V. mg. notes at xiv. 23, many authorities insert at this point the doxology of xvi. 25–27. On this and other textual evidence of chapters xv., xvi. there is general agreement that in the second century there was in existence a shorter edition of the Epistle, omitting the last two chapters and all mention of Rome, and probably ending with the doxology after xiv. 23. Various explanations are given. Did Paul himself issue both editions? If so, did he expand an earlier *general* Epistle into our *Epistle to the Romans*? Or did he adapt the original Roman letter for wider circulation? Or did the heretic Marcion, for dogmatic reasons, cut out chapters xv. and xvi.? These and other hypotheses raise problems far too intricate to be here discussed. See the Commentaries, and the additional note on chapter xvi.

i. 16, 17. Paul's announcement of his theme. The leading ideas may be briefly summarized: (1) *Salvation*. The word and the aspiration were as common to the Pagan as to the Christian world. The Greek desired and interpreted it, for the most part, as material safety and well-being in this world and the next, and sought to obtain it by vows and sacred rites. The Jew had a more moral conception, and made it a salvation to be gained through obedience to the Law; a tragic failure, recorded in Paul's self-revelation of Romans vii. (cf. ix. 31, 32). (2) *Power of God*. The theoretical ethic of the ancient world, Pagan or Jewish, however noble, was 'weak through the flesh'—lacked the moral motive power which would make the ideal actual. Paul has discovered in faith in Jesus Christ a new relation to God which will set free His power to pardon and to save. Power (in a spiritual sense) might be the 'emotion of an ideal'; here it is the emotion resulting from the experience of a Divine action: it is the transmutation of a portion of that output of Divine Will into human energy. (3) *A righteousness of God*. Better, perhaps, so rendered than 'a righteousness which comes from God.' It is His own righteousness which He also imparts. (4) For the quotation from Habakkuk cf. Heb. x. 38, n. Habakkuk is assured that if he will wait he shall see the oppressor overthrown, and the righteous living on through his 'constancy' or 'faithfulness.' It is the LXX rendering of the Hebrew word by 'faith' which enables Paul to use this text.

i. 20. *So that these men are*] Or 'that they might be.'

ii. 13. *Will be pronounced righteous*] Or 'acquitted,' or 'justified.' The word, which occurs here for the first time in the Epistle, has reference to a verdict pronounced by a judge. In this instance Paul seems to concede for a moment that righteousness may be secured by obedience to the Law. Contrast iii. 20, Gal. ii. 16, and see Introduction. Cf. also the use of the word in Luke x. 29 and xviii. 14.

iii. 24. *Ransom*] Perhaps, rather, 'redemption.' See Eph. i. 7, n. Paul's favourite phrase 'in Christ Jesus' is used over 150 times in his writings, almost in a spatial sense, as the air which Christians breathe, the soil in which they are rooted. Here it means 'in a manner becoming those who share the Christian experience.'

iii. 28. *For*] v.l. 'Therefore.'

iv. 1. 'Abraham was always regarded as the type of the proselyte, and as the great maker of proselytes in the Rabbinic teaching' (Montefiore).

iv. 18. *Might become*] Or possibly 'became.'

iv. 25. *Because of . . for*] The Greek preposition here repeated with the same case may be either retrospective (*because of*) or prospective (*with a view to*). There can be little doubt, in view of Isa. liii. 12, LXX, 'And He was delivered up because of their acts of lawlessness,' that the former clause is retrospective, 'because of our trespasses.' If the second clause must have the same meaning, then, 'was raised up because of the acquittal secured.' But this is not necessary, and the clause may be prospective, 'with a view to our acquittal.' Note how one meaning of a Greek word slips into another in Heb. ix. 15–18, and the same double use of the preposition in Rom. xi. 28.

v. 7. On the fate of the just man Plato has a striking sentence: 'Though doing no wrong the perfect man will have the greatest reputation for wrong-doing; he will go forward even unto death, immovable, appearing to be unjust throughout life, but being just, he will be scourged; last of all, after suffering every kind of evil, he will be crucified.'

v. 12–21. The argument is 'Because of this (*i.e.* of all that Christ has wrought for mankind) it follows that just as one man brought death, so one man brought life.' But though Paul begins with a *parallel*, his thought ascends to a *contrast*, the *just as* is exchanged for a *much more* (vv. 15–17). This leads to the broken construction, indicated in the R.V. of verse 12. Then in verse 18 Paul starts afresh and completes the interrupted parallel.

v. 12. This sentence is never completed, and the phrase 'in that all sinned' is one of the *cruces interpretum*. It does not mean that all sinned in Adam's sin; but that all have themselves become sinners.

vi. 1–vii. 25. Paul defends the bearing upon conduct and character of his central doctrine against four possible objections:

(1) Persistence in sin will enhance the power of grace. vi. 1–14 (cf. iii. 5).
(2) Emancipation from the Law permits sin. vi. 15–vii. 6.
(3) If the Law was the instrument of sin, it was itself sin. vii. 7–12.
(4) The Law, good in itself, did nevertheless work death. vii. 13–25.

Then there follows in chapter viii. the triumphant description of Life in the Spirit.

vi. 7. *Absolved*] Or 'justified,' in the Pauline sense of the word. The charge of sin has been for ever cancelled.

vi. 17. *You were committed*] *i.e.* for instruction. 'That kind of teaching' would be a first rudimentary Gospel—teaching about the crucifixion.

vi. 18. We are given freedom, that we may enter a new servitude. 'He is a slave, you say. Yet perchance he is free in spirit' (Seneca).

vii. 5. *Evoked*] Or perhaps 'shown to be such'; see vv. 7–13.

vii. 6. *By which we were restrained*] Lit. 'having died to that wherein we were held.' The A.V. 'that being dead wherein we were held' was Beza's emendation and interpretation.

vii. 23. '*Cum carne grave certamen est*' ('The struggle with the flesh is severe') (Seneca).

viii. 15. *Abba*] The first letters of the Hebrew alphabet: one of the first utterances of infancy. It is one thing to be a monotheist: another to be a child of Abba, Father. See Mark xiv. 36, n. The emotional tension of prayer in each case forbids the supposition that the Greek term was added as an *interpretation* of the Aramaic. Perhaps our Lord, under impulse of strong feeling, used both words, as in Mark xiv. 36, and His disciples caught the habit. Or perhaps His single word 'Abba' became something like a sacred proper name 'God,' to which the Greek 'Father' was added as an appellative, 'O God, our Father!'

viii. 23. *Redemption*] *i.e.* emancipation from the 'thraldom of decay' (verse 21).

viii. 26. Cf. Donne's lines :

> Hear us, for till Thou hear us, Lord,
> We know not what to say ;
> Thine ear to our sighs, tears, thoughts, gives voice and word ;
> O Thou who Satan heard'st in Job's sick day,
> Hear Thyself now, for Thou in us dost pray.

viii. 28. *We know*] Not as the conclusion of an argument, not as an axiom, or self-evident postulate, but as the sublime assurance of faith.

viii. 33, 34. For alternative punctuation of these verses see R.V. text and mg. The parallel structure of Isa. l. 7–9 rather suggests that *assertion* is followed by *question*.

viii. 34. *Jesus*] v.L. omits.

Also] v.L. omits.

Is interceding] Cf. verse 26. The spirit is intercessor on earth, Jesus in heaven. Cf. 1 John ii. 1.

ix. 5. 'The interpretation of Rom. ix. 5 has probably been discussed at greater length than that of any other verse of the N.T.' (Sanday and Headlam). It is perhaps a little unfortunate that S. and H. endorse the R.V. text with its three marginal notes as constituting 'four main interpretations.' That is to confuse the issue. There are really only two 'main interpretations,' as the American R.V. rightly sees, by omitting two of the R.V. margins and improving the third. The question is between :

(*a*) The *Christological* interpretation, predicating of Christ, in antithesis to the human aspect 'as concerning the flesh,' the divine attributes 'He who is over all, God,' and ascribing to Him the doxology, 'blessed for ever.'

(*b*) The *Doxological*, which supposes a break after 'as concerning the flesh,' and makes the rest a doxology to God.

This note can only touch on the fringe of a great matter.

The salient considerations seem to be these :

(1) It may be allowed that the Christological reference gives a smoother and more natural interpretation of the Greek. On the other hand, the attempt to rule out on linguistic grounds the rival interpretation fails. Both are quite possible.

(2) The difficulty felt with regard to the reference to Christ is not due to doctrinal bias, but to Pauline usage, and indeed to that of the N.T. writers generally. It is true that Paul freely transfers to Christ O.T. language used of Jehovah. He regards Him as the cause and goal, the unifying principle, of all created things (*e.g.* Col. i. 15–17) ; but he never calls Him 'God,' still less 'God over all' (contrast Eph. iv. 6), and elsewhere his doxologies are addressed to God the Father.

(3) Possibly, in an isolated instance, Paul might, in adoration of the divine Jesus Christ of his experience, transcend his self-imposed limits. But here he is speaking of the Messiah promised to the Jews. Was *this* Christ 'God over all'? Surely in an argument meant to be conciliatory such an assertion would exasperate the deep-rooted monotheism of his countrymen.

(4) So there is at least room for the doxological interpretation, widely adopted. Paul enumerates the privileges of Israel and their tragic failure, leading up to the climax 'from whom is sprung the Christ according to the flesh,'—! Then he breaks off in an emotion which overmasters him, to find refuge in the all-wise but inscrutable purpose of Almighty God. 'Well, He who is over all, God, blessed be He for ever' (cf. xi. 33–36).

x. 9. An early Christian creed. Cf. 1 Cor. xv. 3.

x. 14. A sort of dialogue follows in the manner of the early apologists

in which a sceptic Jew interjects. We hear the interjection of some incredulous Jew at verses 18, 19; xi. 1; xi. 11.

xi. 8. *Become*] Or 'been made.'

xii. 4, 5. 'His hands for healing, His feet for His errands, His voice for His word, His ears for every human sorrow and oppression.'

xii. 19. *Leave it to God's wrath*] Thus most commentators interpret this sentence. It is literally 'make room for anger (or the anger).' This interpretation is supported by the use of the same expression in Eph. iv. 27. A few, however, take the sentence here to mean, 'allow time for anger to cool.'

xiii. 3. Paul has often reason to be thankful for the protection of the Roman Government. It is notable that in the Acts of the Apostles Luke, the companion of Paul, constantly represents Paul as endeavouring to stand well with the imperial authorities.

xiv. 6. *Lord's*] Or 'Master's.' The word is the same as in verse 4. Here, as occasionally in the Gospels, it is a little difficult to decide which translation the better conveys the significance of the Greek word.

xv. 6. *God, even the Father of our Lord Jesus Christ*] The first use of a favourite N.T. name for God. Cf. 2 Cor. i. 3; xi. 31; Eph. i. 3; iii. 14; Col. i. 3; 1 Pet. i. 3; cf. also Rev. i. 6; xiv. 1.

xv. 14. *All knowledge*] *i.e.* of the Divine Will as revealed; and so in 1 Cor. xiii. 2.

xv. 18. The difficulty about the mode in which this verse is translated by R.V. and by the majority of the commentators is that it looks more like a manipulation—a *tour de force*, as Pallis calls it—than a translation of the Greek; and the Apostle would appear fully to deserve the criticism of another commentator (St. John Parry) that his language is 'rather clumsy.' But this seems hardly fair. It is quite true that Paul is fond of long parentheses, and sometimes after several verses he appears to have forgotten how his lengthy and intricate sentence began, and the grammatical connexion may be imperfect. Examples of this are chapters v. 12–15; ix. 10–13; Eph. ii. 1–6; iii. 1–7; 1 Tim. i. 3–8. But this is hardly a case in point; and it is difficult to believe that he has here not written half a dozen words before he has forgotten how he began the sentence. Moreover, it would be the more singular because he often uses 'except,' and it would have been easy for him to say 'except what Christ has done through me,' if he had meant it. The other interpretation mentioned, which assumes a redundant negative, and renders the sentence 'I can hardly dare to tell all that Christ has done through me' is simpler, and it makes a very fine verse: it is the translation favoured by some commentators; *e.g.* Carpzof and Moulinié. For Paul's reticence, his humility, and his sense of being overshadowed by the power of Christ, cf. 2 Cor. xii. 1–10. Moulinié in his commentary on the verse writes, 'Ne voit-on pas que dans son humilité il n'ose pas dire tout ce que Jésus Christ a daigné faire par lui, c'est à dire, lui donner le pouvoir de faire?' The use of the redundant negative was quite permissible in Greek; cf. Luke xxiii. 53; 'A tomb in which not yet no one had never been laid'; and Paul uses it in more ways than one; *e.g.* if R.V. had inserted all Paul's negatives in 1 Cor. ix. 15, it would run, 'But I have not used none of these things, and I write not these things that it may be so done in my case, for it were good for me rather to die than that no one should make my glorying void' (or, 'that anyone should not make my glorying void'); and in 1 Cor. xiv. 5, 'except if he does not interpret.'

xvi. 1. In the Introduction to the Epistle the possibility is noted that part at least of this chapter (vv. 1–20) may have been a letter of commendation of Phoebe addressed to the Church in *Ephesus*. The reasons for this suggestion are briefly as follows:

(1) The long list of salutations, unexampled in other Epistles, marked

by an intimate knowledge of those saluted. And this to a Church Paul had never visited! Of course, 'all roads lead to Rome,' and converts from his Asiatic Churches may have drifted to the Capital; but this suggestion hardly removes the doubt.

(2) The personal appeal and claim of verses 1 and 2 and the admonition of verses 17–20, not prepared for by anything that precedes, seem alien to the studiously impersonal character of the Epistle.

(3) 'Epaenetus, the first fruits of Asia' (verse 5) has more point if he is singled out as the earliest member of the Church addressed. The A.V. 'first fruits of Achaia' is a harmonizing correction, and contradicts 1 Cor. xvi. 15.

(4) 'Prisca and Aquila, and the Church that is in their house' (vv. 3–5). They were expelled from Rome and found by Paul in Corinth (Acts xviii. 2), went with him to Ephesus, and were left there (Acts xviii. 18, 19). They were still in Ephesus, with a Church in their house, at the writing of 1 Cor. (1 Cor xvi. 19). At a later date, 2 Tim. iv. 19 involves at least a tradition of continued residence there. Thus, apart from Rom. xvi. 3, all the evidence points to a permanent settlement in Ephesus. Of course, they may shortly after 1 Cor. have returned to Rome, and made their home a Church-centre, and again returned to Ephesus. Such wandering to and fro is not impossible, but is, perhaps, hardly probable.

xvi. 2. *In the Lord's name*] Lit. 'in the Lord.'

xvi. 7. *Christians*] Lit. 'in Christ.'

xvi. 16. *Holy Kiss*] The men kissing the men, and the women the women. The kiss as an act of civil salutation was an Oriental custom, and it became a common practice at the celebration of the Lord's Supper. It was eventually discontinued in the West.

1 CORINTHIANS

i. 1. *Christ Jesus*] v.L. 'Jesus Christ.'

i. 21. *The preaching*] More exactly, 'the thing preached,' 'the sermon.'

ii. 1. *Testimony of God*] If this is the right reading, it means 'my testimony to (or about) God.' Cf. 'testimony to Christ' in i. 6.

ii. 6. *The mature*] Or 'the initiates.' Here Paul begins to use the language of the mystery religions, and soon he introduces the word 'mystery' (verse 7).

Leaders of this present age] This is variously taken to refer to earthly rulers, or to daemonic powers. 'True, the earthly potentates are the instruments by means of which the real powers work, yet to the Apostle the world of spirits is the chief thing, and on this the human instruments depend. What has Pilate, what has Herod to do with wisdom? Would Paul speak of them as "coming to naught"? That would be commonplace' (Weinel).

ii. 13. There are three words in the Greek, of which only one, 'spiritual things,' is unambiguous. A.V. 'comparing spiritual things with spiritual.' So R.V. text, with mg., 'combining spiritual things with spiritual,' or 'interpreting spiritual things to spiritual men.' The American R.V. text has the rendering here adopted, 'combining spiritual things with spiritual *words*,' and omits mg. 18.

Perhaps Paul's thought is of a consistency and unity in spiritual truth, 'combining, or comparing, spiritual things with spiritual.'

iii. 9. *God's field*] A.V. God's husbandry—a fine figure, God's tilled land, God's farm. Cf. Col. ii. 7.

v. It is now generally agreed that the offender of this chapter is not to be identified with the one for whom, after he had been punished by the majority of the Church, Paul asks forgiveness in 2 Cor. ii. 5–11.

Paul would not write in that indulgent way about one who had committed so gross a sin, nor insist that he had demanded punishment for it in order to test the Church's loyalty to himself. Probably the offence of 2 Cor. is a personal attack upon the Apostle, subsequent to the writing of 1 Cor., and resented with hot indignation in the 'severe letter,' part of which perhaps survives in 2 Cor. x.–xiii. The majority of the Church respond to Paul's appeal for loyalty (2 Cor. ii. 9, vii. 12) and punish the offender with such severity that he himself, the 'one who suffered the wrong' (2 Cor. vii. 12), interposes with a plea for mercy on the wrongdoer. Thus the too easy reconstruction of Paul's correspondence with Corinth (viz. 1 Cor., the meeting with Titus in Macedonia, 2 Cor.) breaks down. (See Introduction to 2 Cor.)

v. 5. *Sensual nature*] Lit. 'flesh'; the word which Paul applies to the whole of man's earthly nature, the seat of sinful propensity. See Rom. vii. 18, n.; Acts xiii. 6–11, and 1 Tim. i. 20.

v. 8. *Sincerity*] One derivation of the word suggests that it means 'sun-testedness,' as if sincerity was something that had been judged by light.

v. 9. A reference to a lost Epistle, unless some fragments are embodied in these letters. Cf. 1 Cor. vi. 12–20; 2 Cor. vi. 14–vii. 1.

vi. 12–20. See v. 9, n.

vii. 10. Possibly a traditional word of Jesus. Cf. Mark x. 7–9.

vii. 15. *Us*] v.L. 'you.'

vii. 21. It is curious that the Greek is ambiguous as between two diametrically opposed interpretations. 'You received your call while a slave! Never mind. Yet if a chance of freedom comes your way, take it.' So the translation adopted here with A.V. and R.V. text and American R.V. mg. Or, 'even if the chance of freedom comes, neglect it; the time is so short that whether you are a slave or free matters nothing.' So R.V. mg. and American R.V. text; and so Mr. A. S. Way (*The Letters of St. Paul*). Perhaps the tense of the imperative 'use it' as well as intrinsic probability is decisive for 'take advantage of the chance of freedom.'

vii. 36–38. The R.V. by inserting *daughter* (not in the Greek) in vv. 36–38 interprets these of a father giving or withholding his daughter in marriage. In accordance with this the 'let them marry' of verse 36 is to be explained as in the text here. But it is possible that the passage refers to an ascetic Christian association of men and women, a practice of which in the second century there is clear evidence. In some cases human nature proved too strong for the celibate vow to the service of the Church. Then, says Paul, 'let the "spiritual bride" be taken to wife.' In this case the alternative translation of verse 36 would run, 'But if any man feels that he is acting unfairly to the maid who is his "spiritual bride," if his passions are strong, and it must be so, let him do what he wishes: he does not sin. Let them marry.' This custom of spiritual marriage was found to be perilous, and after the fourth century gradually disappeared.

viii. 1–xi. 1. A noble treatment of a delicate subject and a real difficulty. In a heathen city like Corinth it was practically impossible to avoid meat from an animal which, if only by the ritual burning of a few hairs, had been consecrated to some god. Probably some phrases in chapter viii. are quoted from the Corinthian letter, seeking a pronouncement from the Apostle in favour of the man of strong conscience and enlightened mind (vv. 1, 4, 7, 10). Paul accepts the claim of 'knowledge.' But what if it be exercised without consideration for the weaker conscience? The complacent suggestion that the example of the strong would fortify the weak (verse 10) provokes the crushing retort of verse 11. What a success! The weak, who deserved all consideration, is ruined by your 'knowledge'—your brother, for whom Christ died! (cf. Rom. xiv., especially vv. 20–23). In chapter ix.

Paul points to his own surrender of freedom for the gospel's sake, then passes on to a warning against a false confidence in the protection afforded by the Christian sacraments. In the sequel he absolutely forbids participation in the heathen temple feasts, rules out any question of conscience in the purchase of meat, and draws a delightful little picture of the Christian guest of an unbelieving host.

viii. 1. *That*] Some commentators (Luther, Bengel, &c.) would render this 'because,' and regard what follows as a parenthesis to the end of verse 3, the argument starting again at verse 4: 'we are aware . . because' &c. For such parentheses cf. Rom. ii. 13–16; v. 12–15. It seems more likely that 'that' is correct, and that 'we all have knowledge' is a quotation from the letter received from the Corinthian Church.

ix. 14. Possibly a traditional word of Jesus. Cf. Luke x. 7.

ix. 25. 'Our reward is not a crown, or palm branch . . but virtue and strength of mind, and peace acquired ever after' (Seneca).

x. 3. *Spiritual*] The repeated word refers forward to the end of verse 4, 'Christ.' There was a Rabbinic legend that the rock of Rephidim followed the children of Israel all through their wanderings. Philo interpreted this legend as referring to the Logos, which the Fourth Gospel identifies with Christ. Paul is thinking of Christ as the 'bread from heaven,' and as the source of the 'living water.'

x. 8–10. For the incidents recorded in these verses see Num. xxv. 1–9; xxi. 4–6; xvi. 41–50; and for the 'destroyer' see Exod. xii. 23 and 1 Chron. xxi. 12.

x. 20. *Men*] v.l. 'Gentiles.'

xi. 14. The Aramaic for 'long hair' is *sara*, and the Aramaic for 'shame' is *tsara*. The suggested play upon these words is a hint that Paul thought in Aramaic.

xi. 23–25. This is, of course, the earliest record of the institution of the Lord's Supper. There are slight differences, with substantial agreement, in Mark xiv., Matt. xxvi, Luke xxii. The Fourth Gospel is silent as to the Institution, but interprets the Christian Eucharist in the discourse on 'the bread of Life' (John vi. 51–59). It is to Paul and Luke alone that we owe the aspect of a perpetual memorial service—'This do in remembrance of me.' But commemoration does not exhaust the meaning of the Lord's Supper. There is also communication (1 Cor. x. 16, John vi. 51–59) and proclamation, 'You proclaim the Lord's death until He come' (1 Cor. xi. 26). That is a fine paradox, the Christian challenge to a world waiting for a saviour. 'Dead, yet the Lord'; 'Dead, therefore Lord.' It is these three aspects—Commemoration, Communication, Proclamation—which blend in the Eucharist, *i.e.* the supreme service of Thanksgiving.

xi. 23. The world's supreme symbol of loyalty instituted on the night in which treachery achieved its immortality of shame.

xi. 27. *In an unworthy manner*] See vv. 21, 22.

Sins against] Or 'is guilty of' (profaning).

xii. 3. *Under the influence of*] Lit. 'in.'

xii. 27. 'Health passes from the head to all the members' (Seneca).

xiv. 34, 35. It is doubtful if this is a genuine utterance of Paul's; cf. xi. 5. Perhaps he distinguishes between praying and prophesying on the one hand and teaching here. But there are good grounds for suggesting that this is a marginal gloss. In an important group of MSS. these verses appear after verse 40; they break the close connexion between verses 33 and 36; they seem to contradict xi. 5, 13; they are a reproduction of 1 Tim. ii. 11, which is possibly not Pauline; and the appeal to the Law is un-Pauline.

xv. 3. One of the earliest Christian Creeds. This narrative of the death and resurrection of Jesus goes back to communications made

by Peter to Paul on his first visit to Jerusalem, three years after his conversion. Cf. Gal. i. 18.

xv. 6. *At once*] Or 'once for all,' while to some He appeared oftener.

xv. 8. Paul places the appearance of Christ to himself on the same footing as the appearances to the others.

xv. 30. *We Apostles*] Lit. 'we.'

xv. 45. Adam was made a rudimentary man, sharing a life in common with the animals. The second man is the finished man. 'Second man' is Paul's equivalent for the synoptic 'son of man'; it has the same Apocalyptic meaning: cf. verse 47.

xvi. 8. *Pentecost*] See Acts ii. 1 and Deut. xvi. 10.

xvi. 22. *Maran atha*] A kind of early Christian password. The words are Aramaic. Hence we argue that the title 'Lord' was given to Jesus in the Palestinian Church, before the Church widened to include the Greek world.

2 CORINTHIANS

i. 3. Cf. Rom. xv. 6, n.

i. 12. Cf. 1 Cor. v. 8.

With pure motives before God] Lit. 'with sincerity of God,' 'with suntestedness of God,' or 'tested by the light of God.' Cf. ii. 17.

i. 15–23. In 1 Cor. xvi. 5 Paul's projected route from Ephesus was simply through Macedonia to Corinth. This plan was actually carried out (Acts xx. 1, 2 Cor. ii. 13). But subsequently to the intimation of 1 Cor. xvi. 5 the Apostle had apparently changed his purpose for the route—Ephesus, Corinth, Macedonia, Corinth again—and had abandoned the double visit because of disaffection towards him in the Corinthian Church.

ii. 1. The Greek clearly indicates a previous painful visit, unrecorded in Acts. Such a visit from Ephesus seems to be confirmed by 2 Cor. xii. 14, xiii. 1. See Introduction.

ii. 5–11. See note on 1 Cor. v.

ii. 17. Cf. note on i. 12.

iii. 17. 'To obey God is liberty' (Seneca).

iv. 7. *This treasure*] *i.e.* 'The light of the knowledge of the glory of God.' Some, though with less probability, think it means 'this ministry.'

iv. 14. *The Lord*] v.L. omits.

v. 3. Paul thinks of some sort of body as being essential for the spirit. He shrinks from the thought of a disembodied spirit.

v. 8. 'Man was born to be at home with God' (Plato).

v. 19. *With*] Or, more literally, 'in.'

vi. 8. *Regarded as imposters*] Lit. 'deceivers.' Does it mean 'falsely called deceivers,' or that 'I have always spoken truly, yet never told you half the glory.'

vi. 14–vii. 1 is an interpolation, possibly a fragment of the missing epistle spoken of in 1 Cor. v. 9. For vi. 13 has as its natural sequence vii. 2. There is obviously no connection between 'let your hearts be opened also,' and 'avoid unsuitable connections with unbelievers.'

vii. 4. '*Gloriari in tribulatione non est grave amanti*' ('To glory in affliction is not difficult for a lover') (à Kempis).

viii. 9. He was the child of a mechanic; came almost by stealth into the world; He sweated, His hands grew hard and horny at His trade; He gave it up for the more precarious work of itinerant preaching; lived on casual bounty; was homeless; died almost a pauper, His clothes were forfeit as a perquisite to His executioners; He was laid at last in a borrowed tomb.

viii. 12. This looks like a moral drawn from the story of the widow's mites.

xi. 5. *Those pre-eminent apostles*] Or, 'the superlative apostles,' 'apostles overmuch': *i.e.* not the Jerusalem leaders, but the intruders in Corinth.

xi. 32. Damascus therefore was not under direct Roman rule at this time. Aretas reigned 9 B.C.–39 A.D. The ethnarch may have been some sheik who co-operated with the Jews.

xii. 1. *Visions and revelations*] Cf. Acts ix. 4–6; xvi. 9; xxii. 18; xxiii. 11; xxvii. 23; Gal. ii. 2.

xii. 7. *Thorn*] This is the only place where the word occurs in the N.T. The common meaning in Classical Greek would be 'stake,' which suggests the agony of impalement. But in the Septuagint (Num. xxxiii. 55; Ezek. xxviii. 24; Hos. ii. 6) it seems rather to be used for 'thorn,' which is the probable meaning here.

xii. 15. 'Good men toil: they spend and are spent' (Seneca).

xiii. 11. *Farewell*] Or 'be joyful.'

GALATIANS

i. 15–ii. 14. This bit of Paul's autobiography, as compared with the narrative of Acts, raises questions of great importance, too intricate to be here fully discussed. Some salient points of a still unsettled controversy may be briefly indicated.

(1) The retirement into Arabia (i. 17) is not mentioned in Acts. Perhaps it was a brief sojourn in Northern Arabia, immediately adjacent to Damascus, and subject to King Aretas, not a prolonged seclusion in the wilderness of Sinai, on which Luke could hardly have been silent.

(2) It is doubtful whether the fourteen years of ii. 1 are included in, or are additional to, the three years of i. 18. The point is of importance for the chronology of Paul's life, but not for the main purpose of this autobiography.

(3) Paul is here asserting his complete independence of the original Apostles by an account of his visits to their headquarters in Jerusalem. He names only two—a private visit of a fortnight to Peter, and a later visit with Barnabas and Titus; this too was private. 'To me at any rate the leaders imparted nothing new.' These two visits have usually been identified with those of Acts ix. and xv., but there are difficulties:

(*a*) Paul, with Barnabas, paid an intermediate visit to Jerusalem, taking aid for the famine-stricken Church (Acts xi. 30, xii. 25). Of this Paul seems to make no mention, though his argument surely requires a complete list of the opportunities he had of consulting the older Apostles.

(*b*) While there are resemblances between Gal. ii. 1–10 and Luke's account of the Council of Acts xv., the careful reader will discover notable differences. If Paul really accepted as binding upon his Gentile Churches the Apostolic decree of Acts xv. 29, it is a little astonishing that he should affirm that from the leaders he received nothing new.

(*c*) Peter perhaps is a man full of surprises, but, after the liberal attitude he had taken at the Council, we are hardly prepared for the incident of Gal. ii. 11–14. Hence some scholars fit Gal. ii. 1–10 into the convenient gap left by Luke's mere references to the beginning and close of the *second* visit (Acts xi. 30, xii. 25). This makes it possible to place Peter's action (ii. 11–14) *before* the Council, and to suppose that Paul's silence as to a third visit is due to the fact that he wrote this Epistle before that visit had taken place. For the early date thus given to *Galatians* see the General Introduction to the Epistles of St. Paul.

i. 19. 'Apostle' was probably a title given to James in the Jerusalem Church. And it may be inferred that the title 'Lord' was given to Jesus there also.

ii. 2. *The leaders of the Church*] Lit. 'those in repute.' Here and in verses 6 ('the reputed leaders') and 9 ('the reputed pillars') the phrases are not used in derogation of the Apostles, but in scorn of those who were always referring to those in real repute by way of contrast to Paul. Paul is not deferring to apostolic authority; he only lays his own independently-won message before them for corroboration, because of the false use made of their greatness by the Judaisers.

ii. 6. *No new suggestion*] Paul was apprehensive (see verse 2) that the course of action he had marked out for himself might be adversely criticized by the leading Apostles. So far from that, they suggested no different course, but recognized Paul's divine call.

ii. 15–21. According to Bengel this is the 'marrow of Christianity.' Paul seems still to be reporting the gist of what he said to Peter.

iii. 5. *Gives*] Or 'supplies,' a word originally used of defraying the cost of a chorus. Pride was taken in the liberal fulfilment of this; hence the word came to mean 'supply liberally.'

iii. 19. For the idea of the law being mediated by angels, cf. Heb. ii. 2; Acts vii. 38, 53. This notion was evidently much talked of in Jewish schools of theology. The next verse is very elliptical. It seems to mean, 'There cannot be a mediator for only one seed (understanding *spermatos*, "seed," from verse 16), *i.e.* family, but for many families of Abraham's children after the flesh. But the God who mediated the law at Sinai is the same as the God of the promise to Abraham.'

iii. 27. *Clothed yourselves with Christ*] Is another way of putting Paul's favourite phrase, 'in Christ Jesus.' Here Christ is thought of as a heavenly garment.

iv. 12–16. The Greek of verse 13 here rendered 'in former days' has also been interpreted as the former of two visits, with the inference that *Galatians* was subsequent to Acts xviii. 23 (cf. xvi. 6): see Introductions. If the Churches in question were those of North Galatia, it is a little difficult to understand why illness should cause Paul to turn aside from his main route eastward into less civilized regions. On the South Galatian theory we may perhaps surmise, with Sir Wm. Ramsay, that on the first missionary journey Paul intended from Perga to evangelize Pamphylia, but was attacked on that unhealthy coast by some illness (malaria or ophthalmia), which drove him to seek the invigorating uplands of Antioch, some 3600 feet above sea-level. Mark, not prepared for this extended journey over the Taurus range, returned to his mother's house in Jerusalem (Acts xiii. 13, 14). The distressing physical condition of the Apostle might well have been repulsive to these Galatians: it evoked instead sympathy and loving care. The more wonder then that they so quickly abandoned the gospel which they had gladly received from the Apostle (Gal. iv. 13–15, i. 6, 7).

iv. 17. *These men*] See i. 7 and verses 9–11 above.

iv. 19. Regeneration is here described as the birth of Christ in the soul.

v. 22. The first three fruits are towards God, the next four towards fellow-men, the last two towards oneself.

vi. 2. *Fulfil*] v.l. 'you will fulfil.' Possibly this injunction is a word of Jesus which Paul had heard.

vi. 11. *In what large letters*] The A.V. 'how large a letter' is impossible. Paul dictated his letters (Rom. xvi. 22), sometimes adding an authenticating signature (2 Thess. iii. 17, 18; 1 Cor. xvi. 21; Col. iv. 18: cf. Philemon 19). It is just possible that in this severe letter to the Galatians Paul may have chosen not to employ an amanuensis.

So R.V. text 'In what large letters I have written,' but mg. 'write,' and so American R.V. text. Probably only at this point Paul himself takes up the pen for a final admonition. The 'large letters' may be those of a hand which wrote only with difficulty, in comparison with the neat caligraphy of the professional scribe. Other suggestions are that they call attention to the importance of what Paul is to write. Or possibly, as Deissmann suggests, it is a playful touch to relieve the tension, 'You are only children! See, I write these final words in big characters such as children can decipher.'

vi. 14. *By which*] Some would render this 'by whom,' but this seems less probable. Celsus, who in the second century wrote a book against Christianity, says that every Christian of every school quoted this text. And it was written, one might say, by accident. The amanuensis had laid down the pen, and Paul took it and wrote an end to the letter in his big bold hand (cf. verse 11).

EPHESIANS

i. 4. *Before the creation of the world*] Cf. John xvii. 24; 1 Pet. i. 20.

i. 12. *We*] This probably means Jewish believers, and 'you' in verse 13 Gentile believers.

i. 15. Paul is therefore unacquainted with all his readers.

i. 18. *In*] Or 'in the case of.' It may be rendered 'for' (the saints): cf. 1 Pet. i. 3–5.

i. 20. *At His own right hand*] For this and also the angelic powers put under Him cf. 1 Pet. iii. 22.

i. 22. For the consummation of creation cf. 1 Cor. viii. 6; Rom. viii. 19 f.; 1 Cor. xii. 12, 27; Rom. xii. 4 f.; Col. i. 15–20.

ii. 2. *Prince of the powers of the air*] A phrase taken from current speculation.

ii. 11. *Circumcised*] Not 'so-called' with a note of scorn in Paul's voice; but you Gentiles, called the Uncircumcision by those called by themselves and others alike Circumcision. Abstract terms capable of being said with self-complacent Pharisaism (by Jews), with derision (by Gentiles). This is the beginning of enmity.

ii. 13. Reconciliation is sometimes said to be only of man to man in this letter, as here. But cf. verse 16 and i. 7; iv. 32; v. 2, 25.

iii. 1. *For this reason*] Because you are so being built up into such a temple. Verses 2–13 are a parenthesis.

iii. 2. *If, that is, you have heard*] Apparently the only way some of Paul's readers could have known him. He is writing, therefore, to other Churches besides Ephesus. Cf. verse 4.

iii. 5–10. For the idea of the mystery being hid from the prophets, and revealed to the angels by the Church, cf. 1 Pet. i. 10–12.

iii. 9. *Stewardship of the truth*] v.l. 'fellowship of the truth': lit. 'mystery.'

iii. 13. *Bring you glory*] Cf. Phil. ii. 17.

iv. 7. *His*] v.l. omits.

iv. 15. *Lovingly hold to the truth*] Lit. truthing it in love. A message may be the truth and rejected, not because of the hearer's worldliness, but because it is wrongly delivered—not graciously and winsomely. Cf. Titus iii. 9.

iv. 21. *If at least you have heard*] Another indication that Paul was not sure of all his readers; did not know them all.

iv. 24. *To resemble God*] Cf. Col. iii. 10. Lit. 'according to God.' Some, however, take the words to mean 'according to God's will.' Cf. Rom. viii. 27; 1 Cor. xii. 8, but the other rendering seems more probable. The whole phrase recalls Gen. i. 27.

iv. 26. Polycarp quotes this in his letter to Philadelphia.

v. 8–13. For the conception of dark *versus* light cf. John iii. 20f.; xii. 35.

v. 14. Some think this is in substance a quotation from Isa. lx. 1; others think it is possibly a quotation from some Apocryphal book; but in all probability it is a fragment of an early Christian hymn.

v. 23. Cf. i. 22. Paul does speak of the Church thus collectively; cf. 1 Cor. xii. 28; Gal. i. 13; Acts xx. 28.

v. 32. *Truth hitherto kept secret*] Lit. 'mystery.' This word is used somewhat differently here from Paul's usual meaning. Generally it means that the Gentiles are sharers with the Jews of the blessing of the Gospel; here the reference is to Christ's union with the Church. The reconciliation of the two phrases is to be found in the expression 'in Christ Jesus.' It is there Jew and Gentile are at one, with 'Christ in you the hope of glory' (Col. i. 27).

vi. 12 *A conflict*] '*Vivere est militare*' ('To live is to engage in conflict') (Seneca).

vi. 17. *Receive*] *i.e.* as God's gift.

PHILIPPIANS

i. 8. *With tender Christian affection*] Lit. 'in the heart (or bowels) of Christ.' Paul believed that his affection for them was just a momentary and partial expression of a mightier love than his.

i. 13. Paul's chains became transfigured in his faith. His gaolers began to see that the Christ he lived and suffered for invested them with a peculiar dignity and nobility.

i. 14. *Made confident*] *i.e.* by seeing how steadfast Paul was in his loyalty to Christ; undeterred by his imprisonment.

i. 30. *You once saw in me*] At Philippi, Acts xvi.

ii. 1. *If then, &c.*] Lit. 'if there is any exhortation in Christ.'

ii. 6. This is a *crux interpretum*. It refers probably to the aeon Sophia (in Gnostic speculations)—to its bold *actus rapiendi* to gain an equality with the All-Father.

ii. 15. *Are seen*] Or 'shine,' or possibly imperative, 'do you shine.'

ii. 19. *If the Lord permits it*] Lit. 'in the Lord Jesus.'

ii. 26. *For*] v.l. 'to see.'

iii. 10. *I long to*] Lit. 'in order to,' or 'that I may.'

iii. 11. *Resurrection from the dead*] Cf. Luke xx. 35; 1 Cor. xv. 23; Rev. xx. 5, 6.

iv. 2. *As sisters in Christ*] Lit. 'in the Lord.'

iv. 5. *The Lord is near*] Cf. 1 Cor. vii. 29 and xvi. 22; Jas. v. 8.

iv. 12. *Fully initiated*] A figure taken from the Mystery Religions probably. Here it is purely metaphorical: 'I have learned the secret.'

iv. 19. *Of glory*] Lit. 'in glory.' Cf. 'rich in mercy' (Eph. ii. 4).

COLOSSIANS

i. 1–20. The Headship of Christ proven.

i. 8. *Inspired by*] Lit. 'in.'

i. 13. *Delivered. . . transferred*] Or snatched . . emigrated.

i. 15f. Cf. Philo: 'The image of God is the word by whom all the world was framed.'

i. 16. *Through and for Him*] Through Him—the Alpha, for Him—the Omega.

i. 17. Philo also calls the Word 'the Bond' which holds the world together.

i. 21–ii. 5. The mystery of God in Christ explained.

ii. 6–19. The triumph of Christ on the Cross.

ii. 7. *Having the roots, &c.*] The reality in religion is not something we stand on, but something we live from ; not merely a rock on which we have footing, but a soil in which we grow.

> As the plant on the smooth of the hill
> That sees not the deep and the height,
> That knows not the might
> Of the whole—
> I am rooted and grounded in him,
> The small leaves of my soul
> Thrust up from his will.—E. UNDERHILL.

ii. 20–iii. 17. The new man in Christ exalted.

iii. 18–iv. 18. The social obligations of the new man in Christ.

iv. 11. *Jesus, called Justus*] Paul chose among his companions men who had first-hand knowledge of the ministry of Jesus—Barnabas, Mark, Silas. Evidently Jesus Justus was another—a Jewish first follower of Jesus.

1 THESSALONIANS

i. 6. *Followed our example*] *i.e.* caught the spiritual contagion, possibly. It seems to have been an extensive movement of the Spirit in Thessalonica—the most impressive incident that had yet occurred in Gospel preaching.

i. 9. *Turned from your idols*] Paul here describes conversion. It is turning to serve a living God. You cannot render moral service to a fate (the real power behind a world of idols), only to a personal Reality, in whose will the law of our life is found. According to Paul here, the Christian element in conversion is a waiting for the return of the risen Jesus. The resurrection extended the horizon of man's existence.

ii. 3. Paul defends himself. Jewish enemies had insinuated that he was a mistaken enthusiast, that he was avaricious, that he was ambitious.

ii. 18. *Satan hindered*] But Satan's hindering Paul from going to Thessalonica set Paul on to writing epistles !

iii. 3. *Perturbed*] Stampeded out of faith, perhaps by ridicule.

iii. 12. ' In whatever degree love exists in us, God is its source : it is like a faint pulse, every separate beat of which tells of the throbbing of the heart ' (Denney).

iii. 13. *Holy ones*] Either angels (Matt. xvi. 27 ; xxv. 31 ; Mark viii. 38 ; Luke ix. 26), or saints (John x. 16 ; 1 Thess. iv. 14), or both. Love sanctifies.

iv. 2. Obviously Paul used the words and the example of the Master as the basis of his moral teaching.

iv. 10. ' The Kingdom of heaven has no boundaries that could be laid down on a map, and the brotherly love of the Christian is wider than all patriotism ' (Denney).

iv. 11. Note the grave irony of ' make a quiet life your ambition.'

iv. 13–18. It is indisputable that this picturesque prophecy of the ' coming of the Lord ' was not fulfilled in Paul's own lifetime, and has not been fulfilled yet. But the Christian hope remains. Two imperishable sayings (vv. 14, 17) disclose the treasure in the earthen vessel. The Apostle's assurance of a blessed after-life flames out against the dark hopelessness of the pagan world in the presence of death. A touching papyrus letter of consolation from a lady to a friend and her husband bereaved of a child has the sad phrase, ' But against these things one can do nothing,' and adds, ' Wherefore comfort one another '—Paul's very words, but lacking the addition which makes all the difference ' with these words.'

iv. 13. *Mourn*] Not because *we* have lost loved ones, but because *they* have lost everything—that is pagan sorrow.

iv. 14. *Bring*] 'Sweet word,' says Bengel. 'It is spoken of living persons.'

iv. 15. This may be a real word of Jesus not recorded in the Gospels.

iv. 18. 'Is it not strange to balance the greatest sorrow of life against words? Of our own words that is true, but this is the word of the Lord' (Denney.)

v. 8. Hope is always a helmet: the other items of armour vary. Without hope no man can lift up his head in the day of battle.

v. 9–10. *Through our Lord Jesus Christ, who died for us*] The only hint in this early letter of the mode of salvation.

v. 19. Bengel comments: '*Spiritus ubi est, ardet*' ('The Spirit, wherever He is, is a glowing fire'). For the image of the Holy Spirit as fire cf. Matt. iii. 11 and Acts ii. 3.

v. 21. Many of the Church fathers connect these words with a saying of Christ unrecorded in the Gospels: 'Show yourselves approved money-changers.'

2 THESSALONIANS

i. 5–7. The argument from the injustices of this life to the coming of another life where they will be rectified. This is called by superior people the moral vulgarity of being good for the sake of something beyond it. But only those who have known suffering in its fulness have earned the right to pronounce on the value of the hope.

i. 8. *Not acknowledge God*] Or 'not know God.' We sometimes think this excuses sin. The N.T. says it aggravates it. Blindness to God's presence is a definition of sin.

ii. 1–12. 'The meaning of this section has been keenly and voluminously debated. The two points which have to be decided before the passage can be rightly interpreted are: (*a*) Who is the "Man of Sin"? (*b*) What is the "power that restrains"? Probably the most satisfactory answer to these questions is: (*a*) the "Man of Sin" represents Antichrist, who is expected by Paul to arise out of the Jewish nation. Hitherto, it must be remembered, opposition to Christianity had come almost entirely from the Jews, and it was quite natural for Paul to think that the intense hatred of Judaism would embody itself in the person of some Jewish antagonist. Just as the spirit of love had become incarnate in Jesus Christ, so the spirit of hate would embody itself in Antichrist. This view seems on the whole more satisfactory than the theory that the "Man of Sin" will emanate from the pagan world, though the phrase "he sitteth in the Temple of God, setting himself forth as God" would be very applicable to Caligula's attempt to profane the Temple and to the later cult of Caesar worship which deified the Roman Emperor. (*b*) The "power that restrains" on this theory is the Roman Empire, which had always hitherto protected Christianity against lawless attacks from the Jews.

'In plain English the passage seems to mean: The Parousia will not come without signs and warnings. Antichrist must appear first, and Antichrist will embody the Jewish hostility to the Christian faith. At present the Roman Empire is holding this hostility in check. The time will come, however, when this restraint will be withdrawn. Then Antichrist will be let loose and Christ will reappear to challenge and destroy him.' [Prof. H. T. Andrews, D.D., in Peake's *Commentary*.]

iii. 9. *For you to imitate us*] Paul was the first Christian the Thessalonians had seen. His example was therefore an asset of much value. Cf. some of the Italian patriots who died, confessing God, *Mazzini*, and duty.

iii. 10. Some of the Thessalonian Christians thought the coming of

Christ was so near that they could suspend all activity. Paul says in effect : if any man claims to lead a supra-mundane life, let him subsist on angel's food.

1 TIMOTHY

ii. 7. *I speak the truth : it is not a fiction*] This seems a stronger asseveration than Paul needed to make to such a close follower as Timothy.

ii. 15. *They*] This may refer to the husband and wife : cf. 1 Pet. iii. 7 ; but it is generally interpreted to mean 'women' or 'the sex.'

iii. 4. *With true dignity*] Some would render this, 'and respectful,' referring the words to the children, not to the father ; but that does not seem to be the meaning of the noun or of the corresponding adjective in the several passages where they occur in the Epistles to Timothy and Titus.

iii. 9. *The mysterious truths of the faith*] Lit. 'the mystery of the faith.' It is not the usual Pauline phraseology.

iii. 11. *Women*] This refers either to deaconesses (cf. Rom. xvi. 1), or to deacons' wives, or to both.

iii. 15. *Household*] Lit. 'house.' Cf. 1 Cor. iii. 16 ; Heb. iii. 6 ; 1 Pet. iv. 17.

iii. 16. *He who appeared*] v.l. 'God manifest'—a reading which probably arose because the relative pronoun is very nearly identical with the first and last letters of the Greek for God, the word being often thus written in contracted form.

By the Spirit] Or, perhaps, 'in spirit.'

iv. 10. *Saviour of all mankind*] This is an unusual description of God. See ii. 4 and cf. Titus i. 3.

vi. 3. Great stress is laid on wholesome words and sound doctrine in this epistle.

vi. 10. This is one of the most frequently misquoted verses in the Bible. It is often given as 'Money is the root of all evil.'

2 TIMOTHY

i. 5. Eunice and Lois became Christians, probably under Paul's preaching, slightly prior to Timothy. Cf. Acts xvi. 1.

i. 13. *In the faith and love*] Some take these words as referring to the first words of the sentence 'keep to the example' (or 'hold the pattern' R.V.). But doubting the applicability of that, Alford connects them with 'heard' ; Paul in this way reminding Timothy of the readiness of belief and warmth of affection with which he had at first received in Christ (*i.e.* as a Christian believer) the wholesome words from the mouth of the Apostle, 'and thus tacitly reproaching him for his present want of growth in that faith and love.'

i. 16–18. If we assume, as some scholars do, that this letter is a compilation, here we can surely detect the genuine voice of Paul speaking ; and so also in iii. 10, 11 and in iv.

ii. 21. *These*] *i.e.* these delinquencies mentioned in verses 14–18.

iii. 8. *Jannes and Jambres*] These were according to tradition the magicians in Exod. vii. 11 ff.

iv. 10. *Galatia*] v.l. 'Gallia,' *i.e.* the modern France.

iv. 13. *The books*] These would be on papyrus ; and the parchments would be more costly. What would be the nature of their contents there is no means of determining. Some think the fragment is from a letter written by Paul just before his last sojourn in Corinth, in which case the MSS. may have included a copy of the shorter circular letter which was afterwards expanded into the Epistle to the Romans.

TITUS

i. 12. The line quoted is from the early Cretan poet-prophet Epimenides, whom Paul possibly quotes in his speech at Athens (Acts xvii. 28).

i. 15. 'The evil man turns all things to evil' (Seneca).

iii. 5. *Bath of regeneration*] A reference probably to the rite of baptism.

iii. 9. 'It is a rare thing to gain an ounce of truth by dispute, and for the gaining disputant not to lose a pound of goodness' (Robert MacWard).

Genealogies] See note on 1 Tim. i. 4.

PHILEMON

6. Or 'that the fellowship founded on thy faith may become effectual to the recognition of all good things which are ours in Christ Jesus.'

16. 'They are slaves, nay they are fellow-slaves, if you reflect that fortune has the power over both' (Seneca).

18, 19. Paul seems to have playfully printed out a bit of the letter in uncials, as if it were a bill which he would discharge.

23, 24. We learn from the last chapter of Colossians, where some of the same friends send greetings, that Onesimus was present also; so that this letter was probably written at the same time as Colossians.

HEBREWS

i. 2. *Us*] *i.e.* us Christians.

i. 4. *Superior*] This writer is constantly speaking in the comparative degree. Cf. vii. 19, 22; viii. 6; ix. 23; xii. 24. He is constantly comparing the new dispensation with the old, arguing that Jesus surpasses the old revelation.

ii. 1. In this passage 'we' recurs very often. And it is repeated frequently throughout the letter. It is not a mere editorial 'we,' but an associative 'we': and that not merely in the sense of one Christian associating himself with other Christians, but one who belonged to the same group or community identifying himself with them.

ii. 3. *A salvation as great as that now offered us*] Lit. 'so great a salvation.'

iii. 1. *Fix your thoughts*] This is addressed in the second person to the recipients of the letter; cf. verse 12. These 'you' passages betray the attitude of one who was a teacher in the group. Indeed the whole tone of the letter is that of a teacher, not in general, but precisely to this community.

iii. 6. *To the end*] *i.e.* either 'of our lives,' or more probably, 'of the age'; the second coming of Christ being regarded as near at hand. Cf. verse 14; vi. 11; Matt. x. 22; xxiv. 13; 1 Cor. i. 8; Rev. ii. 26.

iii. 13. *One another*] Or 'yourselves.'

Sin] Or 'his sin.'

iv. 1. *If*] *i.e.* 'the promise.'

iv. 15. A marked feature of this Epistle is the stress laid on the humanity of Christ. In it the O.T. compassion of God becomes the N.T. fellow-feeling of Christ. We have not lost a Father's pity, but we have gained a Brother's sympathy.

v. 9. *Made perfect*] Cf. ii. 10.

Source and giver] Lit. 'author,' or 'cause.'

'Eternal' is another characteristic word of this Epistle—something that cannot be surpassed. Cf. ix. 12, 15; x. 12; xiii. 20.

vi. 2. *The last*] Lit. 'of the ages,' or 'eternal.'

vi. 6. *To their own undoing, they are crucifying*] Or, more literally, 'They are crucifying for themselves.'

Afresh] Some would omit this word.

vi. 8. *In danger, &c.*] Lit. 'is near a curse, of which the end is for burning.' Some think 'of which' refers to the curse, so that it might be rendered 'is in danger of a curse which will end in burning.' The writer may have had in mind Deut. xxix. 22, 23; or the idea may be that the unprofitable land could only be used to burn its worthless produce.

vi. 20. *On our behalf*] *i.e.* 'to prepare a place for us.' Cf. John xiv. 2.

vii. 5. *Who receive the priesthood*] viz. 'who belong to the family of Aaron.' Num. xvi. 3–10, 40.

vii. 19. 'Better' is perhaps the favourite word of this writer. He brings the religions of Judaism and Christianity into relation with each other. But he does not set them in antagonism: he compares them. He did not denounce the old as bad. It was good, but Christianity is better; something that grew out of and perfected the old.

viii. 3. *However*] See *Aorist*, § 12.

viii. 4. The fact that the author here asserts that the Jewish priesthood was still in existence, proves that this letter was written before the destruction of Jerusalem in 70 A.D. Cf. ix. 8, 9, n.

viii. 8. *But Scripture says, &c.*] The reading is uncertain. It may run 'For, dissatisfied with them, God says,' or 'For, dissatisfied, God says to them.' In the former case 'them' may refer either to the priests mentioned in verse 4, or to the people.

ix. 8. *True*] Not expressed in the Greek, but implied: see verse 12.

ix. 14. *Your*] v.l. 'our.'

Eternal Spirit] In the power of the Eternal Spirit He offered Himself to God. This is what makes His deed not a mere point in the historic past. It is not a mere fact nor a person solely, but a person culminating in His eternal act, of which the Holy Spirit was the Divine Power.

ix. 24–26. Philo says: 'For it was necessary that the man (Aaron) consecrated to the Father of the world should employ as Intercessor (paraclete) his son (*i.e.* the ideal cosmos) most perfect in virtue, to ensure forgiveness of sins and a supply of richest blessings.'

x. 1. *Give complete freedom from sin to*] Lit. 'perfect.' The same verb is used in verse 14, and in ii. 10 and ix. 9.

x. 5. *A body Thou hast prepared for me*] This takes the place of very different words in the Hebrew Psalm: 'Mine ears Thou hast opened.'

xi. 4. *And through this faith*] A less probable rendering is 'by which sacrifice.'

xi. 8–10. 'What am I,' Philo represents Abraham as saying, 'that Thou shouldest impart to me of Thy speech? Am I not an exile from my country? . . Am I not an alien from my father's house? . . But Thou, O Lord, art to me my country, Thou art my kinsfolk . . Thou art my reward, my glad fearlessness.'

xi. 10. *The foundations*] Ps. lxxxvii. 1; Gal. iv. 25, 26; Rev. xxi. 14. 'In the heart of the remotest mountains rises the little kirk, speaking things unspeakable, and changing for many a soul this vague shoreless universe into a firm city and dwelling which he knows' (Carlyle).

xi. 13. *Sustained by*] Lit. 'according to.'

xi. 18. *Son with regard to whom*] Or it may be 'son—he to whom'; 'whom' in the latter case referring, not to Isaac, but to Abraham.

xi. 35. *Alive from the dead*] Lit. 'out of resurrection.' The 'better resurrection' is not to life on earth, but to life in heaven.

xi. 37. *Sawn asunder*] Perhaps a reference to the tradition that Isaiah was so treated.

xii. 11. *Afterwards*] One of the joyous 'afterwards' in Scripture;

cf. in verse 17 one of the terrible 'afterwards.' Short cuts lead to spiritual chagrin.

xii. 24. *More gracious*] Abel's blood cried for vengeance, Christ's for mercy.

xii. 29. *A consuming fire*] God is Love; and love cannot be moral apathy. Love curses scorn, but blesses love returned.

xiii. 8. *Yesterday*] Christ is not the Christ of the infinite past, but the Christ who trod not long ago the fields of Palestine. To-day the same: if Christ is obsolete, religion is bankrupt. 'To-day within the circle of the Allelujahs He is the Carpenter of Nazareth, who cannot forget His brethren.'

xiii. 18. *Us, we*] This is not the 'we' associative, nor yet the 'we' editorial. The author is clearly associating some person or persons with him in the writing of the letter, some one who shared the author's relation to the community to which he was writing.

JAMES

i. 1. *Servant*] Or slave: 'slave of the Lord Jesus Christ' is a noteworthy expression in a letter with so little direct reference to Christ.

i. 2. This verse reminds one of the eighth beatitude. A remarkable feature of the whole letter is the frequency with which it seems to reflect utterances of Christ.

i. 3. Christ speaks of bringing forth fruit with patience (Luke viii. 15); and 'By your endurance you shall win your souls' (Luke xxi. 19).

i. 5. Let him ask and it will be given; cf. Matt. vii. 7; who gives to all men with open hand and without upbraiding: cf. Matt. v. 45.

i. 6. *Surge*] This reminds one of the figure contained in one word of Christ's in Luke xii. 29.

i. 12. *Crown*] See 2 Tim. iv. 8; 1 Pet. v. 4; Rev. ii. 10.

i. 13. This verse reminds one of 'lead us not into temptation' (Matt. vi. 13).

i. 21. *Your souls*] A Hebraistic expression: cf. v. 20. In Acts xv. 24 it is probably a reflection of the mind of James, to whom this letter is attributed.

i. 22. A frequent injunction of Christ's: cf. Matt. vii. 20 f., 24. With it too might be compared the whole section about faith and deeds: ii. 14–26.

i. 23 f. The parable may possibly have come originally from Christ.

i. 27. For the Hebraism 'to visit' cf. Acts xv. 14, where it is used by James; and for the sentiment of the verse cf. Matt. xxv. 36.

ii. 1. One of the few references to Jesus Christ. Here He is described as 'our Lord,' as the object of faith, and as the glory or Shechinah, *i.e.* the manifested holiness and love of God. It is noted in the preface to the Epistle that the Greek of this verse is all but impossible of translation. The rendering 'who is the glory of God,' or 'who is our glory,' is an *explanation* of a phrase which, if this interpretation is correct, simply says, 'who is the Glory' (so Moffatt). In point of grammar this rendering of a very difficult phrase is the simplest. It applies yet another abstract term to Him who is the Word, the Way, the Truth, and the Life. He is the manifested glory of God (cf. John i. 14). If this is rejected, we are left with a choice between the all but impossible A.V. and R.V. 'our Lord Jesus Christ, the *Lord* of glory,' and a Christian insertion into a Jewish letter. See Introduction.

ii. 2. For kindred sentiments cf. Luke xiv. 7 ff.

ii. 5. This method of address is characteristic of James; cf. Acts xv. 13. The rest of the verse recalls the first beatitude.

ii. 7. Christ's name is the name invoked in baptism. For the use of the phrase cf. Acts. xv. 17—the speech of James.

ii. 8. This reminds one of Mark xii. 31 ; cf. Rom. xiii. 10.
ii. 13. Cf. Matt. v. 7 ; vi. 15.
ii. 14–26. *Vid.* note on i. 22.
ii. 23. Cf. Rom. iv. 5 ; Gal. iii. 6. It is rather curious at first sight to find the Epistle of James quoting this text in a demonstration that justification requires deeds as well as faith. There is no real contradiction. What James is rebuking is faith in the sense of barren orthodoxy or assent to doctrinal truth. The only genuine kind of faith is faith that issues in moral conduct. What Paul meant by faith was the spiritual experience of being united to Christ, which is bound, if genuine, to issue in fruitful moral conduct.
iii. 1. Cf. Matt. xxiii. 8.
iii. 5–10. These words about the tongue sound like the confession of a man who had too much reason to know the sin and sorrow of a bitter tongue. Did James not once call his Elder Brother mad ? Cf. Matt. xii. 36 ; Mark iii. 21.
iii. 11. Possibly a figure which comes from Jesus.
iii. 12. Cf. Luke vi. 44.
iii. 17. Perhaps James's veiled description of the character of Christ.
iii. 18. Cf. Matt. v. 9.
iv. 3. The word for 'waste' is used in Acts xxi. 24, where it is probably on the lips of James.
iv. 4. Friendship with the world means enmity to God ; cf. Matt. vi. 24.
iv. 6. For a kindred thought to this cf. Matt. xi. 25 ; Mark x. 15.
iv. 8. *Make pure*] This again is a word used in Acts xxi. 24.
iv. 11, 12. Cf. Matt. vii. 1.
iv. 14. Cf. Luke xii. 16–21.
v. 1. Cf. Luke vi. 24 ; Mark x. 23 ; iv. 19.
v. 2. Cf. Matt. vi. 19.
v. 6. *The righteous man*] Some suppose this refers to Christ, but probably such a limitation was not intended.
v. 7. Like the other books of the N.T. James's Epistle also regards Christianity as a waiting for the Parousia.

1 PETER

i. 1. *Asia*] *i.e.* the Roman Province of Asia.
i. 2. *Sprinkling with the blood*] Even as Moses sprinkled with the blood of oxen the children of Israel who promised obedience.
i. 3. Peter has hardly begun to write before he breaks into doxology —an autobiographical touch, reminiscent of what the Resurrection had meant for him. 'Kept' in verse 5 is also autobiographical.
i. 5. *End of the world*] Lit. 'The last time.'
i. 7. *Testing*] A.V. 'trial.' R.V. 'proof.' This was the only known meaning of the Greek word, until papyri showed that, in addition to its proper meaning of process or instrument of testing, as gold is refined by fire, it had come to take on the meaning of the result of the process, 'proved worth,' 'genuineness.' So Moffatt, 'to prove your faith is sterling.' Obviously the 'more precious' applies not to the testing, but to its result.
i. 8. *See Him*] This seems a hint that the writer was an eye-witness.
i. 11. As in his preaching on the streets of Jerusalem, Peter holds that the Spirit of Christ in the prophets (*e.g.* Isa. liii.) foretold the sufferings of Christ.
i. 12. Probably there is a reference here to Pentecost. Angels long to peer into these things ; cf. Eph. iii. 10. The Church on earth has the high privilege of instructing the angels in these things.
i. 13. *Soon to be yours*] Lit. 'being brought to you.'

Revelation] A favourite thought of Peter's. Cf. i. 5; i. 12; i. 20; iv. 13; v. 1. Peter had seen Christ in the flesh, and probably felt His invisibility now as few could feel it.

i. 20. Peter like the writer of Revelation (xiii. 8) seems to see, in the far-off day of creation, a Lamb slain.

i. 21. *Through Him you are faithful to God*] Lit. 'By Him you believe in God.' Christ is the means to faith. We give God the Father the highest place, with a faith that is no blind superstition only because we know Him in the Son.

Are] Or 'might be.'

ii. 4. Cf. Mark xii. 10; cf. also verse 7 f.

ii. 6. *Valuable*] Or 'held in honour.'

Him] Or 'it.' Both here and in Rom. ix. 33 and x. 11 the quotation differs somewhat from the LXX, though nearer to that than to the Hebrew.

ii. 7. *Feel His value*] Or perhaps 'share in that honour.'

ii. 9. Clement of Rome says: 'Through Him our dull and darkened understanding is quickened with a new vigour on turning to His marvellous light.' 'Our understanding is like a flower in a sunless cavern till the light of God falls on it' (Westcott).

ii. 10. There is a reference here to Hos. ii. 23.

ii. 12. *Visitation*] The 'day of visitation' appears to be taken from Isa. x. 3, and is supposed by some to refer to the final Day of Judgement. But it need not necessarily be taken in that sense: cf. Luke xix. 44, the only other passage in the New Testament where the noun in this sense occurs; also Luke i. 68, 78; Acts xv. 14, in which passages the verb is used (see R.V.).

ii. 24. *By His wounds you have been healed*] Cf. Isa. liii. 5, 11.

iii. 15. When a Christian behaves justly and honestly to unbelievers, he evokes from him a tribute of praise, which is a sanctification of God's name.

iii. 19–21, iv. 6. It must be admitted that these thoughts—the preaching to the dead who were disobedient in the days of Noah, and the parallel between Noah's safety through the flood and the saving water of Christian Baptism—are unexpected and strange. Of course, the descent of Christ into Hades, *i.e.* the grave, was a commonplace of Christian belief (cf. 1 Cor. xv. 4, Acts ii. 27–31; also the Apostles' Creed, 'He descended into hell,' with its equivalent in the Nicene Creed, 'He suffered and was buried'). But these references have no hint of a *ministry* in Hades. Perhaps the earliest suggestion of this is in the fragment of the apocryphal gospel according to St. Peter (about 130 A.D., recovered in 1892). There we read, among the wonders attending the crucifixion, the question, 'Hast thou preached to those who have fallen asleep?' And an answer was heard from the Cross, 'Yes.' But it is difficult to find place for this legend in an authentic epistle of St. Peter. Relief may perhaps be sought in the brilliant conjectural emendation of the text by Dr. Rendel Harris. In the apocryphal book of Enoch, quoted by Jude (v. 14), Enoch visits the underworld and seems to promise to antediluvian sinners a time of repentance before the final judgement; and 'there was great joy among them, because the name of the Son of Man was revealed unto them.' Now, if the words of our text 'in which also' (enök) were originally followed by the almost identical proper name (Enök, Enoch), then, by one of the commonest sources of corruption of the text, the second combination of letters may have fallen out (cf. Acts xx. 28, n.), and we may read, 'in which (spirit) Enoch also went and preached.'

iv. 6. *As God lives*] Lit. 'according to God.'

iv. 15, 16. The word here rendered 'busybody' (A.V. 'busybody,' R.V. 'meddler in other men's matters') is not found elsewhere and is of doubtful meaning. The reference may be to conduct which does

not befit a Christian *citizen*, repeating the admonition of ii. 13 (so Moffatt, 'revolutionary,' cf. Romans xiii. 1–7). Or it may be a falling into heathen practices alien to the Christian character. But it is perhaps more probable that the Apostle has in mind the temptation to Christian zeal, untempered by discretion and tact, to introduce dissension into family relationships. The phrase 'suffer as a Christian' does not necessarily point to the edict of Trajan making the mere profession of Christianity a penal offence, so involving a post-Petrine date for the Epistle. Probably the suffering is not from the State, but from the dislike and hostility shown to the Christian by his neighbour, Jewish or Pagan.

v. 1. *An eye-witness of the sufferings of Christ*] A hint that an Apostle is the author.

v. 8. *Be on the alert*] Lit. 'keep awake.' Possibly Peter, when he used this word, recalled with shame and sorrow the ever-memorable occasion when he and James and John failed to keep awake (Mark xiv. 37–41). Cf. Luke ix. 32.

2 PETER

i. 4. 'Christ brings back to men the promises of God from the presence into which He entered' (Rendel Harris).

i. 11. *A triumphant admission be accorded*] Lit. 'The admission be richly accorded.'

i. 13, 14. *Body*] Lit. 'tabernacle.'

i. 19. The plain meaning is that the word of prophecy is a surer witness than the spoken word on the 'Holy Mountain.' Then follows a warning against individual predilection in the interpretation of prophecy. The Spirit gave it: by the Spirit alone can it be understood.

ii. 1. *Lord*] The Greek word is *despotes*—a new name for Christ. Cf. Jude 4.

ii. 4. *Tartarus*] The Greek name for hell.

iii. 6. *These*] The heavens and the earth. See Gen. i. 6–10; vii. 11.

iii. 7. *The same*] v.l. 'His.'

iii. 8. The first with respect to His power, the second as to His patience.

1 JOHN

i. 1. The grammatical construction seems a little loose. Apparently the words 'concerning the Word of Life' are dependent on 'heard,' as though the intervening 'and have seen . . beheld' had been inserted afterwards by the writer to emphasize his statement. Some commentators take 'word' here to be impersonal and as equivalent to 'message' in verse 5. But the opening verses of the Gospel by John favour the other interpretation. Clement says 'the word is the uttered symbol of that which has no beginning.'

i. 2. *Announce*] Or 'carry an announcement from'; *i.e.* 'transmit.' What the Son uttered (*i.e.* the word of God which the Son was) the Apostle utters again (*i.e.* transmits).

i. 3. The fellowship is a union in God. 'There can be no friendship but between good men' (Cicero): cf. ii. 10.

i. 9. *Faithful and just . . forgive*] Because the penalty of our sins has already been borne. To punish the penitent would be to punish a second time. It would be a breach of faith with the vicarious Sufferer, and an injustice to the sinner himself, who in the person of his Substitute has died. Cf. Rom. vi. 7.

ii. 9. *Brother*] Most commentators think that the word as used here and elsewhere in this Epistle means 'fellow-Christian.'

ii. 10. 'God is the place where spirits blend.' A true love-fellowship transfigures men, makes God visible.

ii. 27. *Anointing*] Chrism—a baptizing with Christ, through teaching.

ii. 29. *A child of His*] Lit. 'begotten by Him': *i.e.* by the Christ. This expression is used elsewhere exclusively of the Father, as in John i. 13. 'When St. John thinks of God in relation to men he never thinks of Him apart from Christ. And he never thinks of Christ in His human nature without adding the thought of His divine nature' (Westcott).

iii. 3. 'Hope is a sanctifying grace' (Denney).

iii. 14. 'The well of life is love, and he who dwelleth not in love is dead' (Tauler).

iv. 3. *Have heard*] Cf. 2 Thess. ii. 3. 'Everyone that doth not confess that Jesus Christ hath come in the flesh is Antichrist; and whoso doth not confess the mystery of the Cross is of the devil' (Polycarp).

iv. 4. *Them*] The false teachers.

iv. 18. *Love has in it no fear*] On the other hand, Paul says, 'Work out your salvation with fear.' In the Rabbinic teaching fear is not cast out because of love, but both love and fear become more conscious and distinct. In Ben Sirach, love and fear are used almost interchangeably. The solution of the apparent contradiction is, that the fear cast out by love—the slave's fear of the lash—is different from the fear engendered by loving gratitude. Cf. Ps. cxxx. 4.

iv. 19. *We love*] Many commentators translate it 'Let us love!' 'Love' here need not be limited in its application: we love God and our fellow-men.

v. 7. Verse 7 as given in A.V. is found in only two Greek MSS. of the fourteenth and sixteenth century. It is perhaps a quotation—a comment of Cyprian's which got into the Vulgate.

v. 8. *Have the same purport*] *i.e.* 'contribute to one and the same result: viz. the truth that Jesus is the Christ and that we have life in Him' (Alford).

2 JOHN

i. 1. *The Elder*] A title used for the first generation of Christians by the second generation. Papias uses it of Apostles. The writer seems to be the sole survivor of the first generation in his district.

i. 5. Cf. 1 John ii. 7; suggesting the same authorship.

i. 6. Cf. 1 John ii. 18; iv. 1–3.

i. 7–8. Irenaeus, after referring to the First Epistle, quotes these verses as 'from the aforesaid epistle.' This slip of memory is an effective attestation of common authorship.

i. 9. Cf. 1 John ii. 23.

3 JOHN

i. 7. *Gentiles*] This suggests that the author is a Jew.

i. 9. The writer has authoritative supervision over a wide circle of Churches.

i. 11. Cf. 1 John iii. 6, 9.

i. 12. *You know that our witness is true*] Cf. John xxi. 24.

JUDE

4. *Sovereign*] Or 'Master'—*despotes*. This word is used in reference to Christ in 2 Pet. ii. 1, but elsewhere in the N.T. it refers to God the Father. Hence some would translate here 'disowned the only Master, and our Lord Jesus Christ.' See R.V. margin.

REVELATION

i. 1–3. This forms a preface to the entire work, and must have been one of the last parts of the book to be written.

i. 4–20. This is an introductory general letter to the seven churches, and it shows that at least from i. 4 to iii. (end) was a unity.

i. 9. *In the sorrows, &c.*] *i.e.* 'in the same sorrows, the same hopes of the coming Kingdom and the same patience that Jesus had.'

Of Jesus[Lit. 'in Jesus.'

i. 15. *The sound of many waters*] Cf. 2 Esdras vi. 17.

i. 18. *The keys of the gates*] Lit. simply 'the keys.'

iv.–v. These chapters commence the main theme of the book. They give the main principles of the writer's vision of history: first, the vision of God the Creator, omnipotent, omniscient, holy; then the linking of the Divine Majesty with world-destiny. The Divine Majesty asserts its sovereignty in history by the way of redemption. Such is the vision of the Lamb worthy to open the seven seals. The Redeemer is the Revealer of the Divine Purpose.

iv. 8. *Holy, holy, holy*] Cf. Isa. vi. 3.

v. 1. *Written on both sides*] *i.e.* complete in itself, and leaving no room for any change or addition.

v. 11. *Heard the voices*] v.L. 'Heard what seemed (lit. 'as') the voices.'

vi. In the Apocalypse there is a portrayal of double happenings, a series of events in the unseen world, which are the counterpart of events on the earth. The final judgement is not brought on at the end of the breaking of the seals and the blowing of the trumpets. We might say that the seals represent the certainty of the Destiny controlled by Christ; the trumpets, the warning promulgation of what is about to happen; and the vials, the execution of the final woes on earth, that lead to Judgement. The breaking of the seals is the heavenly counterpart of what is to happen on earth; the sounding of the trumpets from heaven to earth represents the warning transition, and the pouring of the vials the actual happenings on earth.

ix. 11. Caligula and Nero had imitated the deity Apollo. Here there seems to be a play on the name. Apollyon is for *apoleia* (destruction), which is the Septuagint rendering of the Hebrew for Abaddon, or Sheol.

ix. 16. There seems a reference here to Asia Minor's dread of the Parthian invasion, with Nero Redivivus ('restored to life') at their head.

x. 9, 10. *Eat*] Cf. Ezek. iii. 1–3.

x. 11. *A voice said*] Lit. 'they say.'

xi. 8. *Are to lie*] Or simply 'are.' No verb is expressed in the Greek.

xii. 10 ff. The scene now shifts from heaven to earth, where the fight is refought.

xiii. 1. Satan transfers his power to the Roman Empire.

xiii. 10. *Here is, &c.*] Lit. 'Here is the endurance and the faith of the saints.' And so in verse 18, 'Here is wisdom'; xiv. 12, 'Here is endurance'; xvii. 9, 'Here is the mind.'

xiv. 8. *Babylon*] Dr. J. S. Russell in 'The Parousia' gives some reasons for identifying Babylon with Jerusalem rather than with the Roman Empire; but that is against the opinion of the mass of biblical scholars ancient and modern.

xiv.–xvi. Sorrow upon sorrow follows upon Emperor-worship.

xv. 8. *Cloud*] Cf. 1 Kings viii. 11; Isa. vi. 4; Ezek. x. 4.

xvii. 10. *They*] Or 'there.'

xvii. 11. *King*] Or 'head.' No noun is expressed in the Greek.

xvii.–xviii. These chapters depict the pending overthrow of Rome. The writer borrows accounts of the doom of Babylon from O.T., or

from a Jewish Apocalypse ; for, as in the eleventh chapter, a Christian character is wanting in these chapters.

xviii. 13. This catalogue of ancient merchandise ends with a cynical completeness—human live-stock.

xix. 10. Testimony to Jesus is the Spirit which underlies prophecy. Jesus is the source and subject of all that is revealed. Inspired voices of the Church are moved by Him, and bear witness to Him.

xxi. 1. The sea stands for mystery—vastness, ruthlessness, secrecy.

ROMAN GOVERNORS OF PALESTINE

THE HEROD FAMILY

The Herods were of Idumean, and possibly Philistine descent, but professed the Hebrew faith. Various members of the family ruled over the whole or part of Palestine in New Testament times, as representatives of Rome.

HEROD THE GREAT.—Matt. ii ; Luke i. 5. A son of Herod Antipater, Governor of Judaea, 47–43 B.C., and grandson of Herod Antipater, Governor of Idumaea. First he was Governor of Galilee and Coele Syria, and then King of Judaea. He erected many magnificent buildings, and fortified the city of Samaria, and gave it the new name of Sebaste, after the Emperor Augustus. He also built Caesarea, and rebuilt the Temple in Jerusalem. He had ten wives—nine of them at one and the same time. He died in the year 4 B.C.

HEROD PHILIP.—Matt. xiv. 3 ; Mark vi. 17 ; Luke iii. 19. A son of Herod the Great and the second Mariamne. He was a half-brother of Archelaus and Herod Antipas, and married Herodias, daughter of his cousin Aristobulus. He was the father of Salome. He lived privately in Rome, and was not a ruler.

HERODIAS.—Matt. xiv. 3, 6 ; Mark vi. 17, 19, 22 ; Luke iii. 19. A grand-daughter of Herod the Great and the first Mariamne. She was a sister of the second Aristobulus and Agrippa I. She married (1) Herod Philip ; (2) Herod Antipas. She was the mother of Salome.

SALOME.—Matt. xiv. 6 ; Mark vi. 22. The daughter of Herod Philip and Herodias. She married (1) Philip the Tetrarch (Luke iii. 1) ; (2) the third Aristobulus, a great-grandson of Herod the Great and the first Mariamne.

ARCHELAUS.—Matt. ii. 22. A son of Herod the Great and Malthake. He ruled the province of Judaea. Like his father he was an atrociously cruel man, and after a short reign of nine years the Emperor Augustus banished him to Gaul.

HEROD ANTIPAS (HEROD THE TETRARCH).—Matt. xiv. 1, 3, 6 ; Mark vi. 14, 16, 17, 18, 20, 21, 22 ; viii. 15 ; Luke iii. 1, 19 ; viii. 3 ; ix. 7, 9 ; xiii. 31 ; xxiii. 7, 8, 11, 12, 15 ; Acts iv. 27 ; xiii. 1. Tetrarch of Galilee and Peraea. A younger son of Herod the Great and Malthake, and half-brother of Herod Philip. He married (1) a daughter of Aretas, King of Arabia ; (2) Herod Philip's wife, Herodias. He built Tiberias, a city on the Lake of Galilee, and named it after the Emperor Augustus. In 36 A.D., Aretas took vengeance on Antipas for the wrong done to his daughter in divorcing her, and made war on him and defeated him. On the death of Tiberius, Herod went to Rome in the hope that Caligula would make him King of Judaea, but the new Emperor banished him to Gaul, and Herodias went with him. Agrippa I. received the title of King of Judaea. Antipas died in Spain.

PHILIP THE TETRARCH.—Luke iii. 1. A son of Herod the Great and Cleopatra of Jerusalem, and half-brother of Herod Philip, Archelaus, and Herod Antipas. He married Salome, the daughter of Herod Philip and Herodias. He rebuilt Caesarea Philippi and Bethsaida.

He ruled Ituraea and Trachonitis for nearly forty years, his subjects being chiefly Greeks and Syrians. He was a good man and a marvellously just ruler.

HEROD AGRIPPA I.—Acts xii. 1, 6, 11, 19, 20, 21. A grandson of Herod the Great and the first Mariamne, and brother of the second Aristobulus. He was the father of Herod Agrippa II., Bernice, and Drusilla. He was, in the main, an excellent ruler, and was exceedingly friendly to the Jews. The Emperor Caligula thought of putting up a statue of himself in the Temple in Jerusalem, but Agrippa dissuaded him from doing this. His sudden death is recorded in Acts xii. 23.

ARISTOBULUS, mentioned in Rom. xvi. 10, may have been Aristobulus the second, a grandson of Herod the Great and the first Mariamne.

HEROD AGRIPPA II.—Acts xxiii. 35; xxv. 13, 22, 23, 24, 26; xxvi. 1, 2, 7, 19, 27, 28, 32. A son of Agrippa I., and brother of Bernice and Drusilla. He was first the King of Colchis, and afterwards the Tetrarch of Abilene, Ituraea, and Trachonitis. He erected many magnificent buildings. He made strenuous efforts to avert the Jewish War by vehemently urging the people not to revolt. He died in Rome, 100 A.D. —the last of the Herods.

BERNICE.—Acts xxv. 13, 23; xxvi. 30. She was a daughter of Agrippa I., and married her own uncle. She also lived for a time in Rome as the wife of Titus, before he became Emperor.

DRUSILLA.—Acts xxiv. 24. She was a daughter of Agrippa I., and married a Gentile, the Roman Governor Felix (Acts xxiii; xxiv; xxv), as her second husband. It is possible that, in company with her son, she perished in an eruption of Mount Vesuvius.

PONTIUS PILATE was appointed Procurator of Judaea by Tiberius in 26 A.D. His official residence was in Herod's Palace at Caesarea, but at the time of the feasts he usually came up to Jerusalem. He was apparently under the Governor of Syria, because it was the latter who sent him to Rome in 36 A.D. to answer accusations brought against him by the Samaritans, many of whom he had slaughtered, in an attempt, says Josephus, to suppress a harmless movement. This terminated his Procuratorship; and if the report of Eusebius can be trusted, he not long after committed suicide.

ANTONIUS FELIX was appointed Procurator by Claudius in 51 or 52 A.D. He is said to have been a freedman, and the Roman historian Tacitus accused him of 'all kinds of cruelty and lust.' He was recalled in 62 A.D.

PORCIUS FESTUS was appointed by Nero in 62 A.D. to succeed Felix. He suppressed the assassins (sicarii), with whom Judaea was infested.

NEW TESTAMENT MONEY

The Jews used either Greek or Roman coinage. Their smallest coin was the lepton, two of which, we are told in Mark xii. 42, made a quadrans; and four quadrantes made an assarion; and sixteen assaria made a denarius (a Roman coin, called in Greek a denarion), which was in value about eightpence. It should be understood that the coins varied in weight at different times; thus the denarius in the time of Augustus was worth about 8½d. in our money; and in the time of Nero about 7¼d. The assarion, which originally was about one-tenth, had by the time of Christ sunk to one-sixteenth of the denarius, and was therefore worth about ½d. The lepton seems to have sunk from five-sixths to about half of a mite. Slightly more valuable than the

denarius was the Greek coin drachm (drachme) 8½d. Four of these made the stater (Matt. xvi. 27; xxvi. 15), which was equivalent to the Jewish shekel. The mina or mna (Luke xix.) was not a coin, but a sum of money equal to 100 drachms, in value approximately £3 10s. od.; and the talent (talanton: Matt. xviii. 24 and xxv. 15) a sum equivalent to 6000 drachms, and the value was approximately £210.

It may be a convenience to the reader if it is stated that in the present translation the following have been used as giving the approximate values:—

Lepton . .	mite	Mark xii. 42; Luke xii. 59; xxi. 2.
Quadrans .	farthing	Matt. v. 26; Mark xii. 42.
Assarion .	halfpenny	Matt. x. 29; Luke xii. 6.
Denarius .	shilling	Matt. xviii. 28; xx. 2, 9, 13; xxii. 19; Mark vi. 37; xii. 15; Luke vii. 41; x. 35; xx. 24; John xii. 5.
Drachm .	silver coin	Luke xv. 8, 9.
Mina . .	pound	Luke xix.

It must be remembered that the purchasing power of money in New Testament times, as in England two or three centuries ago, was much greater than it is now; *e.g.* the denarius (*i.e.* 8d.) is given as representing a day's wage in Matthew xx. 2.

NEW TESTAMENT GEOGRAPHY

By Ernest Hampden-Cook, M.A.

Abilene.—Luke iii. 1. A district in Syria. Its splendid, rocky capital was Abila Lysaniae on Mount Hermon, to the East of the Anti-Lebanon, and on the high road to Baalbek ('The City of the Sun').

Achaia (rendered by 'Greece' in the Translation).—In Homer this name was given to all Greece. In N.T. times it denoted the whole Roman Province of Southern Greece, including the Peloponnesus, Acarnania, Aetolia, the Cyclades, Euboea, and Thessaly. Its chief city was Corinth, and there the Proconsul lived. Macedonia was the Roman Northern province of Greece.

Adramyttium.—Acts xxvii. 2. A town on the coast of Mysia, in Roman Asia, facing the island of Lesbos. It did a large trade.

The Sea of Adria.—Acts xxvii. 27. An arm of the Mediterranean between Italy and the Balkan peninsula. It not only included the modern Adriatic Sea, but it extended sufficiently far south to wash the shores of Crete, Greece, Malta, and Southern Italy.

Aenon.—John iii. 23. A place of uncertain position, but somewhere N.E. of the city of Samaria and not far from the Jordan.

Akel-Damach.—Acts i. 19. A large square tomb of masonry and rock, near the Pool of Siloam, E. of the Valley of Hinnom and S. of Mount Zion.

Alexandria.—A city on the Mediterranean Sea, at the most westerly mouth of the Nile. It was built by Alexander the Great, 332 B.C. Under the thirteen kings who bore the name of Ptolemy it became a vast grain depot, and the foremost commercial city in the world. It was a great centre of learning, ranking next to Athens as a place of education, just as it ranked next to Rome in wealth. It had a wonderful lighthouse—the Pharos. The Septuagint version of the O.T. was made about 285 B.C. for the use of the many Greek-speaking Jews settled in Alexandria. On the death of Queen Cleopatra, 30 B.C., Alexandria fell into the hands of the Romans, and became the largest Greek city under their rule. Its splendid library was finally destroyed

by the Saracens, 640 A.D., the books in it serving as fuel for the heating of 4000 baths. It is now the chief seaport of Egypt and has a population of about half a million.

AMPHIPOLIS.—Acts xvii. 1. A Greek city, which afterwards became the capital of one of the four Roman divisions of Macedonia. It received its name either from its outstanding position on the E. bank of the Strymon, or from the fact that it was almost surrounded by the winding river. It commanded the bridge over the Strymon, and also the road from the Hellespont to Northern Greece. It was on the Egnatian road, three miles from the sea.

ANTIOCH.—Acts vi. 5; xi. 19–27; xiii. 1; xiv. 26; xv. 22, 23, 30, 35; xviii. 22; Gal. ii. 11; 2 Tim. iii. 11. One of sixteen ancient Greek cities that had this name. It was in Northern Syria, 300 miles N. of Jerusalem. It stood on the left bank of the Orontes, 20 miles from the sea, and had Seleuceia (Seuda) as its harbour. It was a very wicked city, but was known as 'The Crown of the East,' and 'Antioch the Beautiful.' With a turbulent population of nearly half a million, its wealth and grandeur caused it to rank next to Rome and the Egyptian Alexandria, and enabled it to succeed Damascus as the capital of the country. In N.T. times it was 'the mother of Gentile Christianity,' and the principal centre for European missionary effort. Over one of the gates of Antioch the Roman General Titus placed the cherubim which he had removed from the Temple in Jerusalem in 70 A.D. At the present day it trades in silk, and has a population of 30,000.

PISIDIAN ANTIOCH (A.V. Antioch in Pisidia).—Acts xiii. 14; xiv. 19, 21; 2 Tim. iii. 11. On the right bank of the river Anthius, in Phrygia Galatia, more exactly, rather than in Pisidia. Once a Greek colony, and a centre of Greek culture, and then a strongly fortified, free Roman city. The interesting ruins of its aqueduct, temples, and theatre were discovered by Arundell in 1833.

ANTIPATRIS.—Acts xxiii. 31. A fortified town on the Plain of Sharon, midway between Caesarea and Jerusalem. It derived its name from Antipater, the father of Herod the Great.

APOLLONIA.—Acts xvii. 1. One of thirty ancient cities having this name. It was near Lake Bolbe in Mygdonia, Macedonia, on the Egnatian road, 30 miles from Amphipolis, and nearly 40 miles from Thessalonica.

APPII FORUM.—Acts xxviii. 15. A town in Italy, named after Appius who was Censor, 312 B.C. It was 43 miles from the capital, and at the upper end of the canal which passes through the Pontine Marshes. It was on the Appian Way, Italy's famous military thoroughfare—'The Queen of Roads'—along which thousands passed to and fro. It is now in ruins. 'Horace (*Satire*, i. 5, 1–26) has preserved a vivid picture of the place, with its boatmen, innkeepers, and wayfarers cheating, carousing, and quarrelling, amidst an accompanying plague of gnats and frogs from the marshes' (Prof. W. P. Dickson, in Hastings's *Bible Dictionary*).

AREOPAGUS.—A bare rock in Athens, W. of the Acropolis, and nearly 400 feet high. Here met in the open air the City Council and Supreme Court of Justice which exercised a censorship over education, public morals, and religious worship.

ARIMATHAEA.—A place in Palestine which cannot now be identified, but believed by some to be the same as Ramathaim-Zophim (1 Sam. i. 1, 19; xxv. 1), the town of Elkanah and Samuel, 13 miles E.N.E. of Lydda.

ASIA.—Not the Continent, but the Roman province of Asia. It was the western portion of the peninsula of Asia Minor, and included Mysia, Lydia, Caria, and the islands off the coast, and also parts of Phrygia. Its chief city was first Pergamum, and then Ephesus. Its people were prosperous, mentally alert, and very many in number.

Assos.—Acts xx. 13, 14. A seaport in Mysia facing the N. coast of Lesbos. It was a Greek city. In 1881–83 Mr. J. T. Clarke, acting for the American Institute of Archaeology, excavated from its ruins seven Christian churches and various other buildings. The docks in Constantinople are said to have been made of granite taken from some of the ancient remains of Assos.

Athens.—Said to have been founded by Cecrops, an Egyptian, 1556 B.C. It was the capital of Attica and the metropolis of ancient Greece. It was not a commercial city; but the training given at its far-famed university for a thousand years, in Art, Literature, Philosophy, and Science, has had a vast influence on the whole world. It has now a population of over half a million.

Attaleia (A.V. Attalia).—Acts xiv. 25. In Pamphylia, in the south of Asia Minor. Named after a king of Pergamum. It is still an important seaport. Many ruins of the ancient city remain, including the Gate of Hadrian.

Azotus.—Acts viii. 40. Twenty-one miles S. of Joppa (Jaffa), and the same distance N.E. of Gaza (Ghuzzeh). The name is the classical equivalent of Ashdod, the chief of the five O.T. strongly fortified Philistine towns. Under Turkish rule it has been only a village of mud huts, with a few thousand inhabitants.

Babylon.—This great city in Southern Mesopotamia was on the left bank of the river Euphrates, 70 miles S. of the more modern Baghdad, and was the capital of the country called Babylonia or Chaldea. Alexander the Great died there, 323 B.C. Its ruins are 5 miles N. of Hillah. In 1 Pet. v. 13 the name is believed to denote either Babylon in Egypt, Babylon on the Euphrates, Jerusalem, or Rome. In the Revelation it is a symbol either for Jerusalem or for Rome.

Beroea (A.V. Berea).—Acts xvii. 10, 13. A city in Macedonia, near Mount Pindus, 50 miles W. of Thessalonica. It perished in an earthquake 900 A.D.

Bethabara.—John i. 28. A town or village in Palestine. Its position cannot be determined with certainty, but it may be Abarah on the Jordan, E.N.E. of Beisan.

Bethany.—A place 2 miles from Jerusalem, on the S.E. of the Mount of Olives. It is now a village with a few dozen mud huts and less than 200 inhabitants. As of old, it is surrounded by fruit trees. It derives its modern name 'Azeriyeh' from Lazarus.

Bethesda.—John v. 2. A pool in Jerusalem. Possibly the Gihon, or Virgin's Fountain, where there is an intermittent spring.

Bethlehem.—On a long, narrow hill-top, 5 miles S.W. of Jerusalem. It was in itself too insignificant a place to be mentioned in Joshua xv. or Nehemiah xi. It has a rich but poorly watered soil and is now a prosperous agricultural town of 16,000 inhabitants: its modern name is Beit Lahm.

Bethphagé.—A place somewhere S.E. of the Mount of Olives.

Bethsaïda.—A place, or possibly two places, in Palestine, which cannot be identified with certainty. One may be Bethsaïda Julias on the east bank of the Jordan, a little north of the spot where it broadens into the Lake of Galilee. The other may be the sea-board part of Capernaum. The name means 'Fishermen's Town.'

Bithynia.—Acts xvi. 7; 1 Pet. i. 1. A mountainous district in the N.W. of Asia Minor. It took its name from Bithynus, the leader of settlers from Thrace. The capital was Nicaea, where the great Christian Council met in 325. The inhabitants were of a warlike disposition, and were unfriendly to foreigners. But the Proconsul, the younger Pliny, in his letter to the Emperor Trajan, 112 A.D., testifies that the Christians among them were marvellously stedfast to their faith.

CAESAREA.—A beautiful Greek seaport in Palestine, on the highroad between Tyre and Egypt, 70 miles N. of Jerusalem and 30 miles N. of Joppa. It owed much to Herod the Great, who, in the course of twelve years, rebuilt both harbour and town. In N.T. times Caesarea was the place of residence of the Roman Governors. The slaughter of 20,000 Jews here in 65–66 A.D. was the immediate cause of the Jewish revolt and subsequent Roman war. In 70 A.D. Caesarea became the capital of the Roman Province of Judaea. Its modern name is Banias.

CAESAREA PHILIPPI.—Matt. xvi. 13; Mark viii. 27. A town, now in ruins, which was in a very beautiful and well-watered district in the N. of Palestine, at the foot of Mount Hermon and E. of the source of the river Jordan. It was named after Herod's son Philip the Tetrarch, who rebuilt it. The fall of Jerusalem, in 70 A.D., was followed by a Roman gladiatorial show here.

CALVARY.—Luke xxiii. 33. The same place as Golgotha, John xix. 17. It was in the N. of Jerusalem, outside the walls, with a burial ground near at hand.

CANA IN GALILEE.—John ii. 1, 11; iv. 46; xxi. 2. Most probably Kefr Kenna, 5 miles N.E. of Nazareth.

CANAAN (A.V. Chanaan).—Matt. xv. 22; Acts vii. 11; xiii. 19. Either the whole of Palestine, or the part of it between the Jordan and the Mediterranean Sea.

CAPERNAUM.—An important Roman city on the W. shore of the Lake of Galilee. The original home of Andrew and Peter, the adopted home of Jesus, and the birthplace of the Christian Gospel. Roman troops were stationed there. Great as the city once was, its precise location is now uncertain, unless the recent discovery of a synagogue, the lintels of which evidently bore the Roman eagles, at once declares the gift of the Roman centurion to the town and the town itself.

CAPPADOCIA.—Acts ii. 9; 1 Pet. i. 1. A large inland province in the E. of Asia Minor. It was famous for its wheat and its many slaves, horses, and sheep, and was ruled by a Roman procurator. It had refused an offer of political freedom.

CAUDA (A.V. Clauda).—Acts xxvii. 16. A small, thinly populated island 20 miles S. of Lutro in the S.W. of Crete. Its modern name is Gozzo or Gavdos. There is also a Gozzo 4 miles N. of Malta.

CENCHREAE.—Acts xviii. 18; Rom. xvi. 1. The eastern port of Corinth, 8 miles from the city. It was a centre of idolatrous worship, its inhabitants resembling the Corinthians in habits and character.

CHIOS.—Acts xx. 15. A beautiful island in the Aegean Sea, 30 miles long and 13 miles broad. It has a fine harbour. Its modern name is Scio.

CHORAZIN.—Matt. xi. 21; Luke x. 13. A place at the N. of the Lake of Galilee, of which it commands a fine view. The ruins of its synagogue and houses are still to be seen 2 miles N. of Tell Hum. A highway once connected it with Damascus.

CILICIA.—A rich, thickly populated, and once powerful province in the S.E. of Asia Minor, on the main route between Syria and the West. Its inhabitants were largely Syrian in character. Many of them were pirates. Paul was born in Tarsus, the chief city of Cilicia.

CNIDUS.—Acts xxvii. 7. A very ancient Dorian city in Caria, in S.W. Asia. It was an important centre of trade, with two harbours and a temple of the Greek goddess Aphrodite.

COLOSSAE.—A large city of great commercial importance, 13 miles S.E. of Hierapolis and 10 miles S.E. of Laodicea. It was on the southern bank of the river Lycus in the S.W. of Phrygia, a province of which it was once the capital. It was destroyed by an earthquake in 61 A.D., but rebuilt. The inhabitants were a democratic community famous for the purple wool which they weaved.

CORINTH.—A wealthy, but shockingly immoral commercial city, the capital of Roman Greece, 40 miles S.W. of Athens, on the Isthmus—'the bridge of the sea'—between Pelopennesus and the mainland of Greece. It had a population of 300,000 free men and a multitude of slaves. It was destroyed by the Romans in 146 B.C., but was rebuilt by Julius Caesar. In 185 A.D. it was desolated by an earthquake. It is now a poor town with 3000 inhabitants.

Cos (A.V. Coos).—Acts xxi. 1. A small, narrow, volcanic island off the S.W. of Asia Minor and N.W. of Rhodes. It had a large Jewish population, and did a large trade.

CRETE.—A large island in the Mediterranean Sea, 140 miles long and 30 miles broad, 60 miles S.E. of Greece. It consists mainly of four mountain ranges. It was wealthy and prosperous, and had 100 towns. It was remarkable for the lemons, oranges, and other fruits which it grew, and for its metals and wild goats. Its modern name is Candia.

CYPRUS.—The third largest of the seven great islands of the Mediterranean. Situated 40 miles S. of Cilicia and 60 miles W. of Syria, it is 140 miles long and 50 miles broad. It derived its name from its copper mines, and it is still rich in fruit trees, timber, and minerals.

CYRENE.—Now in ruins, it was a great Greek colony on the coast of North Africa, about 500 miles W. of Alexandria.

DALMANUTHA.—Mark viii. 10. A village on the W. shore of the Lake of Galilee. Its position is now unknown. The name may possibly be the corruption of some other name.

DALMATIA.—2 Tim. iv. 10. A mountainous district E. of the Adriatic Sea. It was the name, first of the south and then of the whole of Illyricum.

DAMASCUS.—The capital of ancient Syria. A place of great commercial importance, beautifully situated with its gardens and orchards, 145 miles N. of Jerusalem and 60 miles from the sea. It was the first Christian city to be taken by Islam. It has now a population of over 300,000.

DECAPOLIS.—A Confederation of ten cities in Syria formed for purposes of trade and of protection against unfriendly Bedouin tribes. One of the ten (Scythopolis) was W. of the Jordan, and the other nine (Damascus, Dion, Gadara, Gerasa, Hippos, Kanatha, Pella, Philadelphia, and Raphana) were on the E. of that river. Many Greeks lived in the district, and the Confederation gained the approval and favour of the Romans.

DERBE.—A city in Asia Minor, on the extreme S.E. of the plain of Lycaonia, E. of Iconium.

EMMAUS.—Luke xxiv. 13. A village 7 or 8 miles N.W. of Jerusalem. Its exact position cannot now be determined. One identification is with the modern Kolonieh (meaning Colony), for we know that the Romans had stationed troops at Emmaus.

EPHESUS.—A city in the valley of the Cayster river in Ionia, on the W. coast of Asia Minor, facing the island of Samos. It had been one of the twelve cities of the Ionian Confederacy. It was the capital of Roman Asia, and was 35 miles S. of Smyrna. Thanks to its position on the highroad between Rome and the East, it was a great trading centre. The theatre in Ephesus seated 24,000 persons. The temple of the Greek goddess Artemis was a magnificent piece of architecture, 425 feet long and 220 feet broad, and one of the Seven Wonders of the world. It had taken more than 200 years to build. The exact location was discovered by Mr. J. T. Wood in 1870. On the night of the birth of Alexander the Great, 356 B.C., it was set fire to by Herostratus, an Ephesian, in order to immortalize his own name, but it was afterwards rebuilt. The city eventually perished through its being gradually cut off from the sea by the silting up of the harbour and the bed of the river with deposits of earth and sand.

EPHRAIM.—John xi. 54. Possibly the modern village of Taiyibeh, 14 miles N. of Jerusalem and 4 miles N.E. of Bethel.

ETHIOPIA.—Acts viii. 27. A country in the N.E. of Africa, S. of Egypt: the modern Northern Abyssinia and Nubia.

THE FAIR HAVENS.—Acts xxvii. 8. A harbour in the S. of Crete, near Lasea, and 4½ miles E. of Cape Matala.

GALATIA.—A province in Asia Minor: either South Galatia (that is Lycaonia), N. of Cilicia, E. of Pisidia, W. of Cappadocia; or Northern Galatia, the central province of Asia Minor which wandering, plundering tribes of Gauls had invaded, 300 B.C., and where they had settled; this was N. of Cappadocia and Lycaonia, S. of Bithynia and Paphlagonia, E. of Phrygia, and W. of Pontus.

GALILEE.—The land occupied in ancient times by the tribes of Asher, Issachar, Naphtali, and Zebulun. It was the well-watered and well-wooded northern division of Palestine, 60 miles long and 40 miles broad, N. of Samaria, S. of Anti-Libanus, W. of the Jordan and the Lake of Galilee, E. of Phoenicia. Its upper part was called Galilee of the Gentiles, because many Arabians, Phoenicians, and Syrians had settled in it. Tiberius was the capital of Galilee. The district has now a population of 400,000.

THE LAKE OF GALILEE.—A blue freshwater lake, surrounded by low hills and rich in fish. It is 13 miles long and 8 miles broad. It was in the midst of a largely populated district and had an almost unbroken line of houses along its shores. The Jordan flows through it. It was also known as the Sea of Tiberias and the Lake of Gennesaret; and in O.T. times as the Sea of Chinnereth or Chinneroth.

GAZA.—Acts viii. 26. A city in the extreme S. of Palestine, 2 miles from the coast, and 40 miles S. of Joppa. Strongly fortified and a great centre of trade, it was the most southerly of the five ancient Philistine cities. It is now the capital of Southern Palestine, and has a population of 16,000. It is possible that the original city still exists, buried under the sandhills.

LAKE OF GENNESARET.—Luke v. 1. See Lake of Galilee.

LAND OF GENNESARET.—Matt. xiv. 34; Mark vi. 53. A very beautiful and fertile plain, 3 miles long and 1 mile broad, N. of Magdala and W. of the Lake of Galilee.

THE COUNTRY OF THE GADARENES.—Matt. viii. 28. Gadara was 5 miles S.E. of the Lake of Galilee.

THE COUNTRY OF THE GERASENES.—Mark v. 1; Luke viii. 26. Gerasa was E. of the Lake of Galilee.

GETHSEMANE.—Matt. xxvi. 36; Mark xiv. 32. The 'Olive Garden,' an enclosed piece of ground E. of the Kidron Valley and W. of the Mount of Olives.

GOLGOTHA.—Matt. xxvii. 33; Mark xv. 22; John xix. 17. A small hill outside the Damascus Gate in the N. of Jerusalem. The same as Calvary.

GOMORRAH.—A city which was probably on the Arabah, or great Plain, at the upper end of the Dead Sea.

HAR-MAGEDON.—Rev. xvi. 16. The name denotes the hill country of Megiddo, at the S.W. of the Valley of Jezreel, S.E. of Mount Carmel. Here Saul and Josiah were killed, and Gideon defeated the Midianites, and Barak the Canaanites.

HARRAN (A.V. Charran).—A place in the N.E. of Mesopotamia, between the Euphrates and the Khabour. It was a commercial town, famous for its inhabitants' worship of the moon.

HIERAPOLIS.—Col. iv. 13. One of the principal cities of Phrygia, in Asia Minor, 6 miles N. of Laodicea. It was noted for the religious sanctity attributed to it in connexion with ancient heathen superstitions, and for its hot medicinal springs. It has many wonderful ruins. The Greek philosopher Epictetus (55–120 A.D.), stoic and slave, was a native of Hierapolis.

ICONIUM.—A beautiful and very ancient city in Asia Minor, on the highroad between Ephesus and Rome. It was the capital of Lycaonia, on its western plain, but was regarded as being in some ways in Phrygia. The modern town of Konieh has a population of 25,000.

IDUMAEA (O.T. Edom).—Mark iii. 8. Mount Seir, a district S.E. of Palestine and the Dead Sea. It was inhabited by wandering Arab tribes.

ILLYRICUM.—Rom. xv. 19. A district on the E. side of the Adriatic Sea, facing Italy.

ITURAEA.—Luke iii. 1. A district in the N.E. of Palestine, S. of the Antilibanus and between the Lake of Galilee and Damascus. The people were famous for their courage, and their skill in archery and horsemanship.

JACOB'S WELL.—John iv. 6. On the main road between Jerusalem and Galilee, just below Mount Gerizim. It is 75 feet deep, and is now enclosed by a stone wall.

JERICHO.—The once wealthy, strongly fortified 'City of Palm Trees, in the tribe of Benjamin, 5 miles N. of the Dead Sea. A mound marks the location of the O.T. Jericho which is S.E. of the N.T. town. In the neighbourhood much fruit is still grown. A tower is built on the land on which the house of Zacchaeus is supposed to have stood.

JERUSALEM.—The capital of ancient Judaea and of modern Palestine; it is situated in a mountainous district. In Gal. iv. 26, Heb. xii. 22, Rev. xxi. 2 it is used symbolically to denote the new and heavenly Jerusalem.

JOPPA (Jaffa).—'The Gateway of Palestine': it was built on a rock, 34 miles N.W. of Jerusalem. It is the great, but somewhat dangerous seaport of Judaea. It did a vast trade, but was harassed by pirates. It has now a population of 9000. The outlying district grows olives, oranges, and wheat.

THE JORDAN.—Palestine's one important river—very narrow, but 113 miles long, flowing rapidly from N. to S. in a deep valley which seems as if it had been made for it. 'It has never been navigable, no important town has ever been built on its banks, and it runs into an inland sea'—the Dead Sea—'which has no port, and is destitute of aquatic life' (*Ency. Brit.*, 11th edition).

JUDAEA.—Southern Palestine, the country N. of Arabia, E. of the Mediterranean, S. of Samaria, W. of the Jordan. In Luke and the Acts it is extended to include Western Palestine. In Acts xxviii. 21 it may possibly mean the whole of Palestine.

LAODICEA.—One of eight cities bearing this name. The city referred to in the N.T. was in Phrygia, a province of Roman Asia, and was 6 miles S. of Hierapolis and 10 miles W. of Colossae. It was a prosperous trading centre, famous for its sheep and their black wool. Art, medicine, and philosophy were studied there. The place is now a desolation.

LASEA.—Acts xxvii. 8. A somewhat insignificant town in the south of Crete, not far from the Fair Havens. In ancient history it is not mentioned except in the N.T. It is now in ruins.

LIBYA.—Acts ii. 10. This at first meant the whole of Africa. In N.T. times it was the name of Northern Africa west of the Delta, Egypt being then regarded as part of Asia.

LYCAONIA.—Acts xiv. 6, 11. Southern Galatia. A great, waterless, barren plain. Its capital was Iconium.

LYCIA.—Acts xxvii. 5. A mountainous district in the S.W. of Asia Minor, facing the island of Rhodes. Homer represents the inhabitants as having taken a prominent part in the Trojan War. Various Lycian remains are in the British Museum.

LYDDA.—Acts ix. 32, 35, 38. The same as the O.T. Lod and the Roman Diospolis. A town on the plain of the Sharon, 12 miles S.E.

of Joppa. It is now a poor and unattractive village with a population of 7000, but has some fine ruins.

LYSTRA.—Acts xiv. 6, 8, 21 ; xvi. 1, 2 ; 2 Tim. iii. 11. A town in the province of Lycaonia, Asia Minor, 30 miles S.E. of Iconium. Probably Timothy's birthplace.

MACEDONIA.—The northern Roman province of Greece, bounded by Achaia (the southern Roman province), the Adriatic, Illyricum, and Thrace. It yielded oil, wine, and precious metals. The Egnatian road passed through it. The people were famous for their courage.

MAGADAN or MAGDALA.—Matt. xv. 39. A place on the W. shore of the Lake of Galilee. Its position is unknown. It is said to have utterly perished through immorality.

MALTA (A.V. Melita).—Acts xxviii. 1. An island in the Mediterranean, 17 miles long and 8 miles broad, 60 miles S. of Sicily and 200 miles N. of Africa. It is famous for its cotton, honey, marble, and wool. Originally a Phoenician colony, it was ruled successively by Greece, Carthage, and Rome. The ' barbarians ' of Acts xxviii. 2 (A.V.) were the non-Greek-speaking natives.

MESOPOTAMIA.—Acts ii. 9 ; vii. 2. The country to the E. of Northern Syria between the Euphrates and the Tigris. Padan Aram was its second O.T. name. Here the ancient Syriac (or Peshito) version of the Scriptures was made. It is now the kingdom of Iraq.

MIDIAN or MADIAN.—Acts vii. 29. A district in Arabia, S. of Palestine and Idumaea and E. of the Gulf of Akaba. It is part of the Sinai Peninsula.

MILETUS.—Acts xx. 15, 17 ; 2 Tim. iv. 20. A once great and famous seaport in Caria. It was one of the twelve cities of the Ionian Confederacy, and was originally the foremost Greek city in Roman Asia. The people were great sailors and colonizers.

MITYLENE.—Acts xx. 14. The once strongly fortified capital of Lesbos, in the Aegean Sea. It had world-wide fame as a seat of learning and lyric poetry. The island, as a whole, has a rich soil and a beautiful climate, thickly wooded mountains, and many olive-groves and vineyards.

MYRA.—Acts xxvii. 5. An important seaport in the S.W. of Asia Minor. One of the six principal cities of Lycia ; built on a high hill, on the direct route between Egypt and Rome.

MYSIA.—Acts xvi. 7, 8. A district in the N.W. of Roman Asia. The inhabitants, originally men of heroic disposition, greatly degenerated, till at last they were regarded as being fit for no higher work than that of hired mourners at funerals.

NAIN.—Luke vii. 11. A walled village in Galilee, not far from Nazareth. It has a fine situation, but the houses are now simply dirty mud huts.

NAZARETH.—This was an obscure place in a valley in Lower Galilee, half-way between the Mediterranean and the Lake of Galilee, and S. of the Plain of Esdraelon. It was almost destroyed by fire by the Egyptians in 1263 A.D. It is now a clean, bright village, rich in fruit-trees and wild flowers. Among the parts of the village which claim to have historical associations is the spot where the mother of Jesus is said to have stood trembling when the people wanted to throw Him over the cliff.

NEAPOLIS.—Acts xvi. 11. This place was situated 10 miles from Philippi in Macedonia, facing the island of Thasos. Macedonia's great road, the Via Egnatia, ran from Neapolis in the E. to Dyrrachium on the Adriatic, in the W. It is still a prosperous seaport.

NICOPOLIS.—Titus iii. 12. An ancient town in Epirus in the Balkan Peninsula, W. of the Bay of Actium. It was built by the Emperor Augustus, in memory of the battle of Actium, 31 B.C., and was afterwards much improved by Herod the Great. Several other towns had the name Nicopolis.

NINEVEH.—Matt. xii. 41 ; Luke xi. 30, 32. The second capital of Assyria. It was a mighty city on the E. bank of the river Tigris. It perished 606 B.C., at the hands of the Scythians. In 1842 and 1845 Botta and Layard unearthed its ruins.

THE MOUNT OF OLIVES.—A limestone hill, 2 miles long, E. of Jerusalem and the Valley of Jehoshaphat. On it there had been a great grove of olive trees.

PAMPHYLIA.—A plain, 70 miles long and 30 miles broad, on the southern sea-coast of Asia Minor. It had a rich soil, and did a large trade in cattle, olives, and wine, but the climate was unhealthy.

PAPHOS.—Acts xiii. 6, 13. A town on the S.W. coast of the island of Cyprus. It is now a desolation.

PATARA.—Acts xxi. 1. A prosperous commercial city in Asia Minor. It was in Lycia, on the river Xanthus, and faced the island of Rhodes. It had a temple of Apollo, and now has some wonderful ruins.

PATMOS.—Rev. i. 9. A bare, mountainous, volcanic island, 10 miles long and 6 miles broad, in the Greek Archipelago in the E. of the Aegean Sea, 30 miles S. of Samos. Here are the Monastery of St. John, a monastery school, and a convict settlement. At one time there was a splendid library. An embalmed body, said to be that of the author of the Revelation, is preserved. The island has now a population of 4000 Greeks, mostly engaged in the sponge fishery.

PERGA.—Acts xiii. 13 ; xiv. 25. The capital of Pamphylia, in Asia Minor, on the river Cestrus, 7 miles from the sea. Artemis, the goddess of Nature, was worshipped there. Among its many ruins are those of its wonderful theatre.

PERGAMUM (A.V. Pergamos).—Rev. i. 11 ; ii. 12. A city of Mysia, in Roman Asia, 15 miles from the coast. It is built on the side of a lofty mountain, and has now a population of 20,000. It had a magnificent library. In Pergamum, as in so many other places, the Roman Emperor was worshipped. The god Zeus was said to have been born there. The *Encyclopaedia Britannica* gives splendid illustrations of the Great Altar of Zeus, erected at Pergamum in 180 B.C., excavated in modern times, and now in the Kaiser Friedrich Museum, Berlin.

PHILADELPHIA.—Rev. i. 11 ; iii. 7. A place in the province of Mysia in Roman Asia, on the borders of Lydia and Phrygia, 75 miles E. of Smyrna. It was a highly prosperous commercial city, and has been spoken of as 'Little Athens.' It now has a population of 21,000 under Turkish rule.

PHILIPPI.—A fortified city in Macedonia, named after Philip II., King of Macedon. It was 9 miles from the Aegean Sea, and was near important gold mines. The surrounding country has a rich soil. Here Brutus and Cassius were defeated by Antony and Octavius, 42 B.C., and here Paul preached for the first time in Europe. The place is now a desolation, but a temple and an amphitheatre have been unearthed.

PHOENICIA.—In Syria. The sea-coast, 120 miles long, of the country of Tyre and Sidon, between Mount Carmel and the river Orontes. Phoenician traders were the great sailors of the ancient world, and founded many colonies in N. Africa and Spain. Among its important colonies were Carthage and Marseilles. It is to this people that we owe the invention of the alphabet.

PHOENIX.—Acts xxvii. 12. A harbour in the S. of Crete, probably W. of Messara and 6 miles W. of the Fair Havens.

PHRYGIA.—A vast country in the centre of Asia Minor towards the W.

PISIDIA.—A beautiful and very mountainous district in the S. of Asia Minor. Three rivers take their rise in it. It had great and prosperous cities.

PONTUS.—A province in the N.E. of Asia Minor, on the shores of what is now the Black Sea, between Colchis and the river Halys. The name best known to history in connection with Pontus is that of its last king, Mithridates the Great, who died 63 B.C. A highly interesting account of the early Christians living in Pontus and Bithynia is given in the letter which the Proconsul, the younger Pliny, sent to the Emperor Trajan, 112 A.D.

PRAETORIUM.—The Roman Governor's official place of residence in Jerusalem. It had been built by Herod the Great. In Phil. i. 13 it denotes the quarters of the Imperial Guard in Rome.

PTOLEMAIS (O.T. Acco).—Acts xxi. 7. Was a fortified seaport in Galilee, 80 miles N.W. of Jerusalem on a rock at the N. end of the Gulf of Akka, 30 miles S. of Tyre. It was on the highroad between Egypt and Mesopotamia, and in the days of the Crusaders was known as Acre. It has now a population of 8000.

PUTEOLI.—Acts xxviii. 13. A place on the W. coast of Italy, at the N. of the Bay of Naples, 7 miles from that city. Originally a Greek colony, it became a Roman colony in 194 B.C. It was the principal trading centre of ancient Italy, and served as the port of the capital. The memorials of antiquity to be found in modern Pozzuoli and its neighbourhood are of the deepest possible interest, and include the ruins of temples and the remains of the amphitheatre in which the Emperor Nero fought as a gladiator. The Temple of Augustus has been transformed into the present Christian cathedral.

RAMAH.—Matt. ii. 18. A place in Palestine which cannot now be identified.

THE RAVINE OF THE CEDARS (A.V. The Brook Cedron).—John xviii. 1. The deep Kidron Valley (1 Kings ii. 37) to the E. of Jerusalem, and between it and the Mount of Olives. It reached as far south as the Dead Sea. Usually there is no water in it.

RHEGIUM.—Acts xxviii. 13. An old Greek, and afterwards partly Roman, town on the S.W. coast of Italy, at a broad entrance to the Straits of Messina, and 9 miles from Sicily. Ships took refuge here from the perils of the whirlpool Charybdis and the rock Scylla.

RHODES.—Acts xxi. 1. A large, mountainous island, 43 miles long and 20 miles broad, in the part of the Mediterranean known as the Carpathian Sea. It is 11 miles S. of Asia Minor. Before N.T. times it had been a most important centre of trade, and had had a great university. Rhodes, the capital, is at the N. of the island. Its bronze statue of Helios, 100 feet high, was reckoned one of the Seven Wonders of the world.

SALAMIS.—Acts xiii. 5. An Athenian town, in the S.E. of Cyprus, and at one time the capital of the island. It is said to have had its name given it by its founder, who was an exile from the Greek island of Salamis, near Athens.

SALEM.—Heb. vii. 1, 2. Probably Jerusalem, but said by Jerome (331–420 A.D.) to have been 8 miles S. of Scythopolis, on the borders of Galilee and Samaria.

SALIM.—John iii. 23. A village probably N.E. of the city of Samaria and W. of the Jordan.

SALMŌNĒ.—Acts xxvii. 7. The extreme N.E. point of the island of Crete.

SAMARIA.—(1) The territory of the Ten Tribes, in the centre of Palestine, between the Mediterranean and the Jordan, and (2) the magnificent city which was the capital of that territory. The city was between Ephraim and Manasseh, near Mount Ephraim, and 30 miles N. of Jerusalem. It is now a tiny village, with little in it beyond a few houses, a mosque, great heaps of rubbish, and the reputed tombs of Elisha, Obadiah (1 Kings xviii. 3), and John the Baptizer.

SAMOS.—Acts xx. 15. An island, 27 miles long and 14 miles broad, 45 miles S.W. of Smyrna. It is only a mile from the W. coast of Asia

Minor, being just outside the Bay of Ephesus. The birthplace of the Greek philosopher Pythagoras, 500 B.C., it was well known for its culture of Art and for the luxurious lives of its inhabitants. It has a good harbour. Its capital was one of the twelve cities of the Ionian Confederacy.

SAMOTHRACE.—Acts xvi. 11. A large, mountainous, independent island in the N. of the Aegean Sea, 30 miles S. of Thrace. Owing to the worship there of strange deities known as Cabeiri it was regarded as a sacred place.

SARDIS.—Rev. i. 11; iii. 1, 4. A great and famous city, the capital of the province of Lydia, in Roman Asia. It was between Philadelphia and Smyrna, just below Mount Tmolus. Being on the highway between Rome and Persia it was at one time a most important centre of trade. It is said to have been the first place where wool was dyed. Twice in history, 549 and 218 B.C., through lack of proper watchfulness its great Acropolis fell into the hands of enemies. It was repeatedly besieged; was destroyed by an earthquake and then rebuilt; was burnt by the Greeks in 504 B.C. In 1402 A.D., final desolation came on at the hands of Timour Beg, the Tartar conqueror. The ruins of an ancient temple of the goddess Cybele are among its remains.

SELEUCEIA.—Acts xiii. 4. Eight other cities were known by this name. It was the magnificent, strongly fortified seaport of Antioch, and was called 'The Key of Syria.' The one road, more than 1000 yards long, from the city to the sea, was cut through solid rock, and may still be seen. The city itself passed out of existence fifteen centuries ago, but many of its ruins still remain.

SHARON (A.V. Saron).—Acts ix. 35. The plain, 50 miles long and 10 miles broad, between Mount Carmel in the N. and Joppa and Lydda in the S. It was a well-watered district, famous for the richness of its soil and, in the spring, the exquisite beauty of its vegetation. (See Song of Songs ii. 1; Isa. xxxiii. 9; xxxv. 2.) Its 'rose' was perhaps the narcissus or the blue iris. The plain was once a great forest, but is now without trees.

SHECHEM (A.V. Sychem).—A city between Mount Ebal and Mount Gerizim, midway between Galilee and Judaea, in an exquisitely beautiful district abounding in gardens, olive groves, and orchards. It was the original capital of the province of Samaria, but from the reign of Omri the city of Samaria became the capital.

SIDON.—One of the oldest cities in the world. It is on a promontory on the Syrian coast of the Mediterranean, 20 miles N. of Tyre, facing an island to which it is joined by a bridge. Originally a fishing village, it was afterwards for a long time the chief city of Phoenicia. The district is a vast garden, in which many flowers grow and much fruit. The ancient inhabitants were traders, navigators, and colonizers, and were distinguished students of astronomy and philosophy. Three hundred years ago Sidon succeeded Aleppo as the principal seaport of Damascus, but since then has itself been largely superseded by Beirut which lies 20 miles N. of it. It still has a noteworthy harbour. It was the most northerly city known to have been visited by Jesus.

SILOAM.—Luke xiii. 4. A village S.E. of Jerusalem.

POOL OF SILOAM.—John ix. 7, 11. S. of Jerusalem. Water was 'sent' from Ophel through the passage cut in the rock by Hezekiah (2 Kings xx. 20) in the eighth century B.C. There is a remarkable Hebrew inscription in this passage, in Phoenician characters.

MOUNT SINAI.—Acts vii. 30; Gal. iv. 24, 25. The same as Horeb. A peak of a great mass of granite rock, N.W. of Arabia, between the Gulf of Akaba and the Gulf of Suez.

SMYRNA.—Rev. i. 11; ii. 8. One of the oldest cities in the world; it was on the coast of the province of Lydia, in Roman Asia. Ancient Smyrna was one of the twelve cities of the Ionian Confederacy. Its

people were famous for their stedfastness of character. Polycarp was martyred there in 156 A.D. It is the most important city in modern Turkey in Asia, and has fine buildings and streets and a splendid harbour. The harbour, however, is in great danger of silting up with mud and sand. The district has an excellent climate, and does a vast export trade in carpets, fruit, grain, and sponges. It has repeatedly suffered from terrible earthquakes. In 1923 a great part of the city was burnt when the Turks drove out the Greeks. It has a population of 70,000.

SODOM.—One of the five 'cities of the plain.' Josephus says that it was on the edge of the Lake Asphaltitis. It is now sunk in the depths of the Dead Sea.

SOLOMON'S PORCH.—The eastern portico or colonnade of the Temple in Jerusalem. During the Jewish Feasts Roman soldiers used to walk on the roof of the Temple, in order to see that no disorder arose among the people (Hastings, *Bible Dictionary*, iv. 713).

SYCHAR.—John iv. 5. A Samaritan village N. of Jacob's Well. Possibly the same as Shechem, but more probably the modern el Askar.

SYRACUSE.—Acts xxviii. 12. A rich, beautiful, and powerful city on the S.E. coast of Sicily, 18 miles in circumference, and with a fine harbour. The island was colonized from Corinth in the seventh century B.C., and Syracuse was its Greek capital. Most of its ancient glory ended when the city was burnt by the Saracens in 878 A.D. The ruins of catacombs and of a Roman amphitheatre still remain, and the Doric cathedral is 2500 years old, having originally been a temple of Minerva. The chief products of the district are fruit, grain, and sulphur.

TARSUS.—Paul's birthplace. The capital of the province of Cilicia, in Asia Minor, 30 miles S. of Mount Taurus. Originally on both sides of the river Cydnus, or Tarsus, it is now only on its western bank, and is 10 miles from the sea. It was a great centre of trade, its inhabitants weaving goats' hair. It was a peaceful, well-governed, and prosperous university city, full of zeal for Greek civilization, and ranking next to Alexandria and Athens as a place of education. The climate is unhealthy, but the modern town has a population of 25,000, and a considerable export trade.

THE THREE TAVERNS.—Acts xxviii. 15. A town in Italy on the Appian Way, 7 miles from Appii Forum and 33 miles from Rome. It probably had three inns, at any one of which travellers could stay.

THESSALONICA.—A city on the coast of Macedonia. Therma was its original name. It has an unhealthy climate, but as an industrial and commercial city it is still the second city in Turkey in Europe, and is of great military importance. Its name is now Salonica.

THYATIRA.—Acts xvi. 14; Rev. i. 11; ii. 18, 24. A city in the N. of the province of Lydia, in Roman Asia, 50 miles N.E. of Smyrna and 40 miles N.W. of Sardis. It grew large and wealthy, and became famous for its dyers and coppersmiths, its marble quarries, and its general trade. It now has a population of 12,000.

TIBERIAS.—John vi. 23. A place which our Lord may never have visited. It was more than once the capital of Galilee. It was an important and partly fortified town, built over a huge burial place, on a narrow plain, half-way up the western shore of the Lake. Tiberias was famous for its hot springs, which still exist, and the surrounding vegetation is very beautiful in the spring. Remains of Hittite sculpture have been discovered there. It became a great seat of Jewish learning, where the extra-scriptural Jewish Law (the Talmud) was compiled in 420 A.D., and the Mishna (the collection of precepts on which the Talmud was based) in 200 A.D.

THE SEA OF TIBERIAS.—John vi. 1; xxi. 1. The same as the Lake of Galilee.

TRACHONITIS.—Luke iii. 1. A province of Bashan, in Syria, E. of Galilee and S. of Damascus. The district is of volcanic origin.

TROAS.—A town, with a good harbour, on the coast of Mysia, in Roman Asia, facing the island of Tenedos. There are extensive ruins. Some of its marble was used to build a great mosque in Constantinople.

TROGYLLIUM.—Acts xx. 15. The western part of Mount Mycale, in the province of Caria in Roman Asia, S. of Ephesus. The reference to Trogyllium in the Acts is omitted by the best modern editors of the Greek N.T., as having formed no part of the original text.

TYRE.—Was one of the two chief seaports of Phoenicia, built partly on an island. A noble and far-famed city, which gave its name (Sur) to the whole of Syria; it was 20 miles S. of Sidon, its mother (Isa. xxiii. 12). It has been repeatedly besieged and taken by its enemies. The ruins of its walls, and harbours, and magnificent cathedral, still remain. Its old population of 25,000 has now been reduced to one of 5000. Among its exports are cotton and tobacco, but most of its trade has passed to Beirut.

ZAREPHATH.—Luke iv. 26. A town on the coast of Syria, now in ruins, 8 miles S. of Sidon. It was taken by Sennacherib, King of Assyria, in 701 B.C.

MOUNT ZION.—Matt. xxi. 5; John xii. 15. The hill in Jerusalem taken by King David from the Jebusites (2 Sam. v. 7, 9).

Illyricum
Dalmatia
Thracia
Macedonia
Philippi
Neapolis
Amphipolis
Thessalonica
Apollonia
Berea
Mt. Olympus
Samothracia
Troas
Assos
Mysia
Adramyttium
Pergamos
GREECE
Chios
Smyrna
Samos
Ephesus
Corinth
Athens
Cenchrea
Patmos
Cos
Miletus
Cnidus
Rhodes
N
W
E
S
CRETE
Salmone
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